

THE NEW
TESTAMENT
OF
JESUS
CHRIST

Printed
on the Year
MDCC.LXXXVII

Ex THE *Libris*

New Testament

Joannis - OF *Smyth. Curate de Belbuthery. Nov. 3-18.*
JESUS CHRIST;

WITH

ARGUMENTS

OF

BOOKS AND CHAPTERS;

ANNOTATIONS,

AND OTHER HELPS,

For the better understanding the TEXT, and especially for the Discovery of
CORRUPTIONS in divers TRANSLATIONS:

And for clearing up Religious Controversies of these Times.

TO WHICH ARE ADDED,

TABLES of the EPISTLES and GOSPELS.

The TEXT is faithfully translated into ENGLISH, out of the Authentical LATIN, diligently conferred with
the GREEK, and other Editions in divers Languages: And the ANNOTATIONS, &c. are affixed to it:

By the ENGLISH COLLEGE resident in RHEMES in 1582.

The SIXTH EDITION (the SECOND in FOLIO) adorned with CUTS.

Search the Scriptures. John v.

Give me Understanding, and I will search thy Law; and will keep it with my whole Heart.

Pfalm cxviii. vers. 34.

St. AUGUSTIN, Tract. 2. in Epist. Joan.

*All Things that are read in holy Scriptures, we must hear with great Attention, to our Instruction and Salvation:
but those Things especially must be commended to Memory, which make most against Heretics; whose Deceits cease
not to circumvent or beguile all the weaker Sort, and the more negligent Persons.*

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NOS infra-scripti, visa approbatione Theologorum Rhemensium super editione Novi Testamenti in idioma Anglicanum per Collegium Anglorum Rhemis conversi, ibidemque impressi Anno Domini 1582, accepta quoque attestatione R. D. Præsidis & aliorum ejusdem Collegii nunc Duaci constituti S. Theologiæ Doctorum, de illius versionis sinceritate: eorum fide nixi judicamus eam editionem; tanquam fidelem, utiliter impressam fuisse, ac denuo imprimi posse. Datum Duaci, 2 Nov. 1599.

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T H E

P R E F A C E.

THE holy Bible long since translated by us into English, and the Old Testament lying by us for want of good means to publish the whole in such a manner as a work of so great charge and importance requireth; we have yet, through God's goodness, at length fully finished for thee (most Christian Reader) all the NEW TESTAMENT; which is the principal, most profitable, and comfortable piece of holy Writ: and, as well for all other institution of life and doctrine, as especially for deciding the doubts of these days, more proper and pregnant than the other part not yet printed.

Which translation we do not for all that publish, upon erroneous opinion, 1st, Of necessity, that holy Scriptures should always be in our mother-tongue: or 2dly, That they ought, or were ordained by God, to be read indifferently by all: or 3dly, Could be easily understood by every one that readeth or heareth them in a known language: or 4thly, That they were not often, through man's malice or infirmity, pernicious and much hurtful to many: or 5thly, That we generally and absolutely deemed it more convenient in itself, and more agreeable to God's word and honor, or edification of the faithful, to have them turned into vulgar tongues, than to be kept and studied only in the Ecclesiastical learned languages: Not for these or any such like causes do we translate this sacred Book; but upon special consideration of the present time, state and condition of our Country, unto which divers things are either necessary, or profitable and medicinal now, that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable.

First, In this matter, to mark only the wisdom and moderation of holy Church and the Governors of it on the one side, and the indiscreet zeal of the populace, and their factious leaders, on the other, is a high point of prudence. These latter, partly through simplicity, partly out of curiosity, and especially from pride and disobedience, have made claim in this case for the common people, with many plausible pretences, but no good reasons at all. The other, to whom Christ hath given charge of our souls, the dispensing of God's mysteries and treasures (among which, holy Scriptures is no small store) and the feeding his family in season with food fit for every sort, have neither of old nor of late, ever wholly condemned all vulgar versions of Scripture, nor have at any time generally forbidden the faithful to read the same: yet they have not by public Authority prescribed, commanded, or authentically ever recommended any such interpretation to be indifferently used by all men.

The Armenians say they have the Psalter and some other pieces translated by St. Chrysostom into their language, when he was banished among them: and George the Patriarch, in writing his life, signifieth no less. The Slavonians affirm they have the Scriptures in their vulgar tongue, turned by St. Hierom; and some would gather as much from his own words in his Epistle to Sophronius, but the place indeed proveth it not. Vulpilas surely gave the Scriptures to the Goths in their own tongue, and that before he was an Arian. It is almost three hundred years, since James Archbishop of Genoa, is said to have translated the Bible into Italian. More than two hundred years ago, in the days of Charles the fifth, the French King, had it put forth faithfully in French, the sooner to shake out of the deceived people's hands the false heretical translations of a Sect called *Waldenses*. In our own country, notwithstanding the Latin tongue was ever (to use Venerable Bede's words) common to all the Provinces of the same for meditation or study of Scriptures, and no vulgar translation commonly

made use of by the multitude, yet they were extant in English even before the troubles that Wickliffe and his followers raised in our Church, as appeareth, as well by the testimony of Malmesbury recording that Ven. Bede translated divers parts into the vulgar tongue of his time, and by some pieces yet remaining; as by a Provincial Constitution of Thomas Aurundel Archbishop of Canterbury, in a Council held at Oxford: where immediate provision was made, that no heretical version, set forth by Wickliffe, or his adherents, should be suffered, nor any other in or after his time be published or permitted to be read, not being approved and allowed of by the Diocesan before: alledging St. Hierom for the difficulty and danger of interpreting the holy Scripture out of one Tongue into another, tho' by learned and Catholic men. So also it is there insinuated, that neither the Translations set forth before that Heretic's time, nor other afterwards being approved by the lawful Ordinaries, were ever in our Country wholly forbidden, though they were not (to say the truth) in quiet and better times (much less when the people were prone to alteration, heresy, or novelty) either hastily admitted, or ordinarily read by the vulgar, but used only, or especially, by some devout religious and contemplative persons, in reverence, secrecy, and silence, for their spiritual comfort.

Now since Luther's revolt also, divers learned Catholics, for the more speedy abolishing of a number of false and impious translations put forth by sundry Sects, and for the better preservation or reclaim of many good souls endangered by them, have published the Bible in the several languages of almost all the principal Provinces of the Latin Church: no other books in the world being so pernicious as heretical translations of the Scriptures, poisoning the people under colour of divine authority, and not many other remedies being more sovereign against the same (if it be used in order, discretion, and humility) than the true, faithful, and sincere interpretation opposed thereunto.

Secondly, Which causeth the holy Church not to forbid utterly any Catholic translation, though she allow not the publishing or reading of any absolutely and without exception, or limitation: knowing by her divine and most sincere wisdom, how, where, when, and to whom these her Master's and Spouse's gifts are to be bestowed to the most good of the faithful: and therefore neither generally permitteth that which must needs do hurt to the unworthy, nor absolutely condemneth that which may do much good to the worthy. Whence the order, which many a wise man wished for before, was taken by the Deputies of the late famous Council of Trent in this behalf, and confirmed by supreme authority, that the holy Scriptures, though truly and Catholicly translated into vulgar tongues, yet may not be indifferently read by all men, nor by any other than such as have express licence so to do from their lawful Ordinaries, with good testimony from their Curates or Confessors, that they be humble, discreet, and devout persons, and like to take much good, and no harm by it. Which prescript, though in these days of ours it cannot be so precisely observed, as in other times and places, where there is more due respect paid to the Church's authority, rule, and discipline: yet we trust all wise and godly persons will use the matter in the mean while, with such moderation, meekness, and subjection of heart, as the handling of so sacred a book, the sincere senses of God's truth therein, and the holy Canons, Councils, reason and religion do require.

In which, though for due preservation of this divine work from abuse and profanation, and for the better bridling of the intolerable insolence of proud, curious, and contentious wits, the Governors of the Church guided by God's Spirit, as ever before, so also upon more experience of the malady of this time than before, have taken more exact order both for the Readers and Translators in these latter Ages, than of old: yet we must not imagine that in the primitive Church, either every one that understood the learned tongues in which the Scriptures were written, or other languages into which they were translated, might without reprehension, read, reason, dispute, turn and toss the Scriptures: or that our Fore-fathers suffered every School-master, Scholar, or Grammarian that had a little Greek or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues, were in the hands of every husband-man, artificer, apprentice-boys, girls, mistress, maid, man: that they were sung, played, alledged, by every tinker, taverner, rhimer, minstrel: that they were for table-talk, for ale-benches, for boats and barges, and for every profane person and company: No, in those better times men were neither so ill, nor so curious of themselves, so to abuse the blessed book of Christ: neither was there any such easy means before printing was invented, to disperse the copies into the hands of every man, as now there is.

They were then in Libraries, Monasteries, Colleges, Churches; in Bishops, Priests, and some devout principal Lay-men's houses and hands: who used them with fear and reverence, and especially such parts as appertained to good life and manners, not meddling, but in pulpit and schools (and that moderately too) with the hard and high mysteries and places of greater difficulty. The poor plough-man, could then, in labouring the ground, sing the Hymns and Psalms either in known or unknown languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom St. Hierom in divers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search all the godly histories and imitable examples of chastity, humility, obedience, clemency, poverty, penance, renouncing the world: they noted especially the places that did breed the hatred of sin, fear of God's judgment, delight in spiritual thoughts: they referred themselves in all hard places, to the judgment of the Ancient Fathers and their Masters in religion, never presuming to contend, controul, teach or talk of their own sense and fancy, in deep questions of divinity. Then Virgins meditated upon the places and examples of chastity and modesty; the married, on conjugal faith and continency; Parents, how to bring up their children in faith and fear of God; the Prince, how to rule; the subject, how to obey; the Priest, how to teach; the people, how to learn.

Thirdly,

Thirdly, Then the scholar taught not his Master, the sheep controuled not the Pastor; the young student set not the Doctor to school, nor reprov'd their fathers of error and ignorance. Or if any were in those better days (as in all times of heresy such must needs be) that had itching ears, tickling tongues and wits, curious and contentious disputers, hearers and talkers rather than doers of God's word: such the Fathers did ever sharply reprehend, counting them unworthy and unprofitable readers of the holy Scriptures. St. Hierom in his Epistle to Paulinus, after declaration that no handy-craft is so base, nor liberal science so easy, that can be had without a Master (which St. Augustin also affirmeth; *De utilitate cred. cap. 7.*) nor that men presume in any occupation to teach what they never learned. Only (saith he) *the art of Scripture is that which every man challengeth: this the chatting old wife, this is the doating old man, this the wrangling Sophister, this on every hand, men presume to teach before they learn it.* Again, *Some with poise of lofty words devise of Scripture-matters among women: other some (sic upon it) learn of women, what to teach men, and lest that be not enough, by facility of tongue, or rather audacity, teach that to others, which they understand never a whit themselves; to say nothing of such as are of my faculty: who stepping from secular learning to holy Scriptures, and able to tickle the ears of the multitude with a smooth tale, think all they speak, to be the Law of God.* This he wrote then, when this malady of arrogance and presumption in divine matters, was nothing so outrageous as now it is.

St. Gregory Nazianzen made an oration of the moderation that was to be used in these matters: where he saith, that some in his time thought themselves to have all the wisdom in the world, when they could once repeat two or three words, and them ill couched together; out of Scriptures. But he there divinely discourseth of the orders and differences of degrees: how in Christ's mystical Body, some are ordained to learn, some to teach: all are not Apostles, all Doctors, all interpreters, all of tongues and knowledge, not all learned in Scriptures and Divinity: that the people went not up to talk with God in the mountain but Moses, Aaron, and Eleazar: nor they neither but by the difference of their callings: that they, that rebel against this ordinance, are guilty of the conspiracy of Core and his accomplices: that in Scripture there is both milk for babes, and meat for men, to be dispensed, not according to every one's greediness of appetite, or wilfulness, but as is most meet for each one's necessity and capacity: that as it is a shame for a Bishop or Priest to be unlearned in God's mysteries, so for the common people it is oftentimes profitable to salvation, not to be curious, but to follow their Pastors in sincerity and simplicity: of which St. Augustin excellently saith: *Fidei simplicitate & sinceritate lactati, nutriamur in Christo; & cum parvi sumus, majorum cibos non appetamus:* that is, *Being fed with the simplicity and sincerity of faith, as it were with milk, so let us be nourished in Christ: and when we are little ones, let us not covet the meats of the elder sort.* Who in another place testifieth, that the word of God cannot be preached nor certain mysteries uttered to all men alike, but are to be delivered according to the capacity of the hearers, as he proveth both by St. Paul's example, who gave not to every sort strong meat, but milk to many, as being not spiritual, but carnal, and not capable: and by our Lord's also, who spoke to some plainly, and to others in parables, and affirmed that he had many things to utter which the hearers were not able to bear.

How much more may we gather, that all things that are written, are not for the capacity and diet of every one of the simple Readers, but that very many mysteries of holy Writ are very far above their reach, and may and ought to be (by as great reason) delivered them in measure and mean most meet for them? Which indeed can hardly be done, when the whole book of the Bible lieth before every man in his mother-tongue, to make choice of what he list. For which cause the said St. Gregory Nazianzen wisheth the Christians had as good a law as the Hebrews of old had: who (as St. Hierom also witnesseth) took order among themselves that none should read the *Cantica Canticorum*, nor certain other pieces of hardest Scriptures, till they were thirty years of age.

And truly there is no cause why men should be more unwilling to be ordered and moderated in this point by God's Church and their Pastors, than they are in the use of holy Sacraments: for which as Christ hath appointed Priests and Ministers, at whose hands we must receive them, and not be our own carvers: so hath he given us Doctors, Prophets, Expounders, Interpreters, Teachers and Preachers, to take the law and our faith at their mouths: because our faith and religion cometh not to us properly or principally by reading of Scriptures, but (as the Apostle saith) by hearing of the Preachers lawfully sent: though reading in order and humility, much confirmeth and advanceth the same. Therefore this holy Book of the Scriptures, is called by St. Ambrose, *Liber Sacerdotalis, the Book of Priests*, at whose hands and disposition we must take and use it. *Li. 2. ad Grat.*

Fourthly, The wife will not here regard what some wilful people do mutter, that the Scriptures are made for all men, and that it is out of envy that the Priests do keep the holy Book from them. Which suggestion cometh from the same serpent that seduced our first parents, who persuaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like unto the Highest. No, no, the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle calleth, *falsi nominis scientiam, knowledge falsely so called:* and not to debar them of the true knowledge of Christ. She would have all wise, but *ad sobrietatem, unto sobriety*, as the Apostle speaketh: she knoweth the Scriptures are ordained for every state, as meats, elements, fire, water, candle, knives, swords, and the like; which are as needful (most of them) for children as old folks, for the simple as the wise: but yet would hurt all, if they were at the guiding of other than wise men, or were in the hands of every one, for whose preservation they are profitable. She forbiddeth not the reading of them in any language, envieth no man's convenience; but giveth order how to do it to edification, and not destruction: how to do it without casting *the holy to dogs, or pearls to swine:* (See St. Chrysostom, *ho. 24. in Mat.* declaring these swine and dogs to be carnal men and Heretics,

retics, that reap no good from the holy mysteries, but thereby do both hurt themselves and others :) how to do it agreeably to the sovereign sincerity, majesty, and depth of mystery contained in the same. She would have the presumptuous Heretic, notwithstanding he alledge them ever so fast, flying as it were through the whole Bible, and quoting the Psalms, Prophets, Gospels, Epistles, ever so readily for his purpose, as Vincentius Lirinensis saith such men's fashion is: yet she would, according to Tertullian's rule, have such mere usurpers quite discharged from all occupying and possession of the holy Testament, which is her old and only right and inheritance, and belongeth not to Heretics at all, whom Origen calleth *Scripturarum fures, thieves of the Scriptures*. She would have the unworthy repelled, the curious repressed, the simple measured, the learned humbled, and all sorts so to use them or abstain from them, as is most convenient for every one's salvation: with this general admonition that none can understand the meaning of God in the Scriptures except Christ open their sense, and make them partakers of his holy Spirit in the unity of his mystical body: and for the rest, she committeth it to the Pastor of every province and people, according to the difference of time, place, and persons, how and in what manner the reading of the Scriptures is more or less to be procured or permitted.

Fifthly, In which, variety of circumstances causeth them to deal diversely: as we see by St. Chrysostom's people of Constantinople, who were so effeminate, dull, worldly, and so much given to different sorts of gaming, but especially stage-playing and theatrical diversions (as St. Gregory Nazianzen witnesseth) that the Scriptures and all holy lecture of divine things were irksome unto them: for which reason their holy Bishop was forced in many of his sermons to declaim against their extreme negligence and contempt of God's word, declaring, that not only Hermits and Religious (as they alledged for their excuse) but secular men of all sorts might read the Scriptures, and often have more need of them in respect of themselves, than the others that lived in more purity and contemplation; farther insinuating, that though divers things are high and hard in it, yet many godly histories, lives, examples, and precepts of life and doctrine are plain; and finally, that when the Gentiles were so cunning and diligent to impugn their faith, it were not good for Christians to be too simple or negligent in the defence of it: as (in truth) it is more requisite for a Catholic man in these days, when our Adversaries are industrious in impeaching our belief, to be skilful in Scriptures, than at other times when the Church had no such enemies.

To this sense said St. Chrysostom divers things, not as a teacher in school, making exact and general rules to be observed in all places and times, but as a Preacher, agreeable to that audience and his people's default: nor making it therefore (as some perversely gather from his words) a thing absolutely needful for every poor artificer to read or study Scriptures, nor favouring in the least the presumptuous, curious, and contentious wrangling and searching of God's secrets, reproved by the aforesaid Fathers, much less approving the excessive pride and madness of these days, when every man and woman is become not only a Reader, but a Teacher, controulor, and judge of Doctors, Church, Scriptures and all: such as either contemn or easily pass over all the moral parts, good examples, and precepts of life (by which as well the simple as learned might be much edified) and only in a manner employ themselves in dogmatical, mystical, high and hidden secrets of God's counsels, as of Predestination, reprobation, election, prescience, forsaking of the Jews, vocation of the Gentiles, and other incomprehensible mysteries, *languishing about questions* of only faith, *fiducia*, new phrases and figures, *ever learning, but never coming to knowledge*, reading and tossing in pride of wit, conceit of their own cunning, and upon presumption of I can tell what spirit, such books especially and Epistles, as St. Peter foretold that the unlearned and unstable would deprave to their own damnation.

They delight in none more than in the Epistle to the Romans, the *Cantica Canticorum*, the Apocalypse, which have in them as many mysteries as words. They find no difficulty in the sacred Book clasped with seven seals. They ask for no Expositer with the holy Eunuch. They feel no such depth of God's science in the Scriptures, as St. Augustin did when he cried out: *Mira profunditas eloquiorum tuorum, mira profunditas, (Deus meus) mira profunditas! horror est intendere in eam, horror honoris, & tremor amoris*; that is, *O wonderful profoundness of thy words; wonderful profoundness, my God, wonderful profoundness! it maketh a man quake to look on it: to quake for reverence, and to tremble for the love of it*. They regard not that which the same Doctor affirmeth, that the depth and profundity of wisdom, not only in the words of holy Scripture, but also in the matter and sense, is so wonderful, that, live a man ever so long, be he of ever so elevated a genius, ever so studious, ever so fervent to attain the knowledge of it, yet when he endeth, he shall confels he doth but begin. They feel not with St. Hierom, that the text hath a hard shell to be broken before we come to the kernel. They will not stay themselves in only reading the sacred Scriptures thirteen years together, with St. Basil and St. Gregory Nazianzen, before they expound them, nor take the care (as they did) never otherwise to interpret them, than by the uniform consent of their Fore-fathers and Apostolic tradition.

If our new Ministers had had this thought and care that these and all other wise men have, and ever had; our Country had never fallen to this miserable state in religion, and that under pretence, colour, and countenance of God's word: neither would virtue and good life have been so pitifully corrupted in time of such reading, toiling, tumbling, and translating the book of our life and salvation: of which the more precious the right and reverend use is, the more pernicious is the abuse and profanation of the same: which every man of experience by these few years proof, and by comparing the former days and manners to these of ours, may easily try.

Look whether your men be more virtuous, your women more chaste, your children more obedient, your servants more trusty, your maids more modest, your friends more faithful, your laity more just in dealing, your Clergy more devout in praying: whether there be more religion, fear of God, faith

and

and conscience in all states now, than of old, when there was not so much reading, and talking about God's word, but much more sincere dealing, doing and keeping the same. Look whether through this disorder, women teach not their husbands, children their parents, young fools their old and wise fathers, the scholars their masters, the sheep their Pastor, and the people the Priest. Look whether the most chaste and sacred sentences of God's holy word, be not turned by many, into mirth, mockery, amorous ballads and detestable letters of love and lewdness: their delicate rhimes, tunes, and translations much increasing the same.

This fall of good life and profaning the divine mysteries, every body seeth: but the great corruption and decay of faith by this, none see but wise men, who only know, that, were the Scriptures ever so truly translated, yet Heretics and evil men that follow their own spirit and know nothing but their private fancy, and not the sense of the holy Church and Doctors, must needs abuse them to their damnation: and that the curious, simple, and sensual men, who have no taste of the things that are of the Spirit of God, may from infinite places take occasion of pernicious errors. For the letter or text have no error, yet (saith St. Ambrose) the Arian, or (as we may now speak) the Calvinian interpretation hath errors *li. 2. ad Gratianum, ca. 1.* and Tertullian saith: *The sense adulterated is as perilous as the stile corrupted. De Præscript.* St. Hilary also speaketh thus: *Heresy ariseth about the understanding, not about the writing. The fault is in the sense, not in the word. lib. 2. de Trinit. in principio.* And St. Augustin saith, that many hold the Scriptures, as they do the Sacraments, *ad speciem, & non ad salutem; to the outward shew, and not to salvation. de Baptif. cont. Donat. li. 3. ca. 19.* Finally, all Sect-masters and ravening wolves, yea the Devils themselves pretend Scriptures, alledge Scriptures, and wholly shroud themselves in Scriptures, as in the wool and fleece of the simple sheep. By which the vulgar, in these days of general disputes, cannot but be in extreme danger of error, though their books were truly translated, and were truly in themselves God's own word indeed.

But the case now is more lamentable: for the Protestants and such as St. Paul calleth *ambulantes in astutia, walking in deceitfulness*, have so abused the people, and many others in the world, not unwise, that by their false translations they have instead of God's Law and Testament, and for Christ's written will and word, given them their own wicked writing and fancies, most shamefully in all their versions, Latin, English, and other tongues, corrupting both the letter and sense by false translation, adding detracting, altering, transposing, pointing, and all other guileful means: especially where it serveth for the advantage of their private opinions. For which, they are bold also partly to disauthorise quite, partly to make doubtful, divers whole books allowed for Canonical Scripture by the universal Church of God those thousand years and upwards: to alter all the authentical and Ecclesiastical words used since our Christianity, into new profane novelties of speech agreeable to their doctrine: to change the titles of works, to put out the names of the Authors, to charge the very Evangelist with following untrue translation, to add whole sentences proper to their Sect, into their psalms in metre, even into the very Creed in rhyme. All which the poor deceived people say and sing as if they were God's own word, being indeed through such sacrilegious treachery made the Devil's word.

To say nothing of their intolerable liberty and licence in changing the accustomed callings of God, Angels, men, places, and things used by the Apostles and all antiquity, in Greek, Latin, and all other languages of Christian Nations, into new names, sometimes falsely, and always ridiculously and for ostentation taken from the Hebrew: to frame and find the phrases of holy Scriptures after the form of profane Writers, sticking not, for the same to supply, add, alter, or diminish as freely as if they translated Livy, Virgil, or Terence. Having no religious respect to keep either the majesty or sincere simplicity of that venerable stile of Christ's spirit, as St. Augustin speaketh, which kind the Holy Ghost did choose of infinite wisdom to have the divine mysteries rather uttered in, than any other more delicate, much less in that meretricious manner of writing that fundry of these translators do use; of which fort Calvin himself and his associates so much complain, that they profess, that Satan has gained more by these new interpreters (their number, levity of spirit, and audacity increasing daily) than he did before by keeping the word from the people. And for a pattern of this mischief, they give Castalion, conjuring all their churches and scholars to beware of his translation, as one that hath made a very sport and mockery of God's holy word. So they charge him: themselves (and the Zuinglians of Zurich, whose translations Luther therefore abhorred) handling the matter with no more fidelity, gravity, or sincerity, than the other: but rather with much more falsification, or (to use the Apostle's words) *cauponation and adulteration* of God's word, than they. Besides many wicked glosses, prayers, confessions of faith, containing both blasphemous errors and plain contradictions to themselves and among themselves all privileged and authorized to be joined to the Bible, and to be said and sung by the poor people, and to be believed as articles of faith and wholly consonant to God's word.

We therefore having compassion to see our beloved Countrymen, with extreme danger of their souls, to use only such profane translations, and erroneous men's mere fancies, for the pure and blessed word of truth; much also moved thereunto by the desires of many devout persons, have set forth for you (benign Readers) the NEW TESTAMENT to begin withal, trusting that it may give occasion to you, after diligent perusing of it, to lay away at least such their impure versions as hitherto you have been forced to make use of. How well we have done it, we must not be judges, but refer all to God's Church and our Superiors in the same. To them we submit ourselves, and this, and all other our labours, to be in part, or in the whole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temerity, or other human infirmity, we have any where mistaken the sense of the Holy Ghost. Farther promising, that if hereafter we espy any of our own errors, or if any other, either friend (out of good will) or adversary (for desire of finding fault) shall

open unto us the same; we will not (as Protestants do) for defence of our opinion, or out of pride and contention, by wrangling words wilfully persist in them, but be most glad to hear of them, and in the next edition or otherwise to correct them: for it is truth that we seek for, and God's honor: which being had either by good intention, or by occasion, all is well. This we profess only, that we have done our endeavour with prayer, much fear and trembling, lest we should dangerously err in so sacred, high, and divine a work: that we have done it with all faith, diligence, and sincerity: that we have used no partiality for the disadvantage of our adversaries, nor no more licence than is sufferable in translating of holy Scriptures: continually keeping ourselves, as near as is possible, to our text, and to the very words and phrases which by long use are made venerable, though to some profane or delicate ears they may seem more hard and barbarous, as the whole style of Scripture doth frequently to such at the beginning: acknowledging with St. Hierom, that in other writings it is enough to give in translation, sense for sense, but that in Scriptures, lest we miss the sense, we must keep the very words. *Ad Pammach. epistola 101. cap. 2. in princip.* We must, saith St. Augustin, speak according to a set rule, lest licence of words breed some wicked opinion concerning the Things contained under the words. *De civitate, li. 10. ca. 12.* Of which our holy Fore-fathers and ancient Doctors had such a religious care, that they would not change the very barbarisms or incongruities of speech which by long use had prevailed in the old readings of Scriptures; as, *Neque nubent, neque nubentur*, in Tertullian, *li. 4. in Marcion*, in St. Hilary in *c. xxii. Mat.* and in all the Fathers. *Qui me confusus fuerit, confundar & ego eum*, in St. Cyprian. *ep. 63. nu. 7.* *Talis enim nobis decebat sacerdos* (which was an older translation than the vulgar Latin that now is) in St. Ambrose, *c. 3. de fuga sæculi.* and St. Hierom himself, who otherwise corrected the Latin translation that was used before his time, yet keepeth religiously (as himself professeth, *Præfat. in 4. Evang. ad Damasum*) these and the like speeches, *Nonne vos magis pluris estis illis?* and, *Filius hominis non venit ministrari, sed ministrare*: and, *Neque nubent, neque nubentur*: in his commentaries, upon these places: and, *Non capit Prophetam perire extra Hierusalem*, in his commentaries, in *c. 2. Joel. sub finem.* And St. Augustin, who is most religious in all these phrases, counteth it a special pride and infirmity in those that have a little learning in tongues, and none in things, that they easily take offence at simple speeches or solecisms, in the Scriptures, *de doctrina Christ. li. 2. ca. 13.* See also the same holy Father, *li. 3. de doct. Christ. c. 3. and tract. 2. in Evang. Joan.* But of the manner of our translation more hereafter. Now, though the text thus truly translated, might sufficiently in the sight of the learned and all indifferent men, both controul the adversaries corruptions, and prove that the holy Scriptures of which they have made so great boasts, maketh nothing for their new opinions, but wholly for the Catholic Church's belief and doctrine, in all the points of difference betwixt us: yet knowing that the good and simple may easily be seduced by some few obstinate children of perdition (whom we see given over to a reprobate sense, to whom the Gospel, which in itself is the odour of life to salvation, is made the odour of death to damnation, over whose eyes for sin and disobedience God suffereth a veil or cover to lie, whilst they read the New Testament, even as the Apostle saith the Jews have till this day, in reading of the Old, that as the one sort cannot find Christ in the Scriptures, read they ever so much, so the other cannot find the Catholic Church nor her doctrine there neither) and finding by experience this saying of St. Augustin to be most true: *If the prejudice of any erroneous persuasion prepossess the mind, whatsoever the Scripture hath to the contrary, men take it for a figurative speech*: for these causes, and somewhat to help the faithful Reader in the difficulties of divers places, we have also set forth reasonable large ANNOTATIONS, thereby to shew the studious Reader in most places appertaining to the controversies of this time, both the heretical corruptions and false deductions, and also the Apostolic tradition, the expositions of the holy Fathers, the decrees of the Catholic Church and most ancient Councils: which means whosoever trusteth not, for the sense of holy Scriptures, but had rather follow his private judgment or the arrogant spirit of these Sectaries, he shall worthily thro' his own wilfulness be deceived: beseeching all men to look with diligence, sincerity, and indifference, into the case that concerneth no less than every one's eternal salvation or damnation.

Which if he do, we doubt not but he shall to his great contentment, find the holy Scriptures most clearly and invincibly to prove the articles of Catholic doctrine against our adversaries, which perhaps he had thought before this diligent search, either not to be consonant to God's word, or at least not contained in the same, and finally he shall prove this saying of St. Augustin to be most true: *Multi sensus, &c. Many senses of holy Scriptures lie hid, and are known to some few of greater understanding: neither are they at any time avouched more commodiously and acceptably than at such times, when the care to answer heretics doth force men thereunto.* For then, even they that are negligent in matters of study and learning, shaking off sluggishness, are stirred up to diligent hearing, that the Adversaries may be refuted. Again, how many senses of holy Scriptures, concerning Christ's Godhead, have been avouched against Photinus: how many, of his Manhood, against Manichæus: how many, of the Trinity, against Sabellius: how many of the Unity in Trinity, against the Arians, Eunomians, Macedonians: how many, of the Catholic Church dispersed throughout the whole world, and of mixture of good and bad in the same until the end of the world, against all the Donatists and Luciferians and others of the like error: how many against all other heretics, which it were too long to rehearse? Of which senses and expositions of holy Scripture the approved Authors and avouchers, would otherwise either not be known at all, or not so well known, as the contradictions of proud heretics have made them.

Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or heretics, yet indeed are there. But in other points doubted of, that indeed are not decided by Scripture, he giveth us this goodly rule to be followed in all, as he exemplifieth in one. *Then do we hold (saith he) the verity of the Scriptures when we do that which now hath seemed good to the Universal Church, which the authority of the Scriptures themselves doth commend: so that, forasmuch as the holy Scripture cannot deceive, whosoever is afraid*

to be deceived with the obscurity of questions, let him therein ask Council of the same Church, which the holy Scripture most certainly and evidently sheweth and pointeth unto.

Now to give thee also intelligence in particular, most gentle Reader, of such things as it behoveth thee especially to know concerning our Translation: We translate the old vulgar Latin Text, not the common Greek text, for these causes.

1. It is so antient, that it was used in the Church of God above thirteen hundred years ago, as appeareth by the Fathers of those times.

2. It is that (by the common received opinion and by all probability) which St. Hierom afterwards corrected according to the Greek, by the appointment of Damasus then Pope, as he maketh mention in his Preface before the four Evangelists, unto the same Damasus: and in *Catalogo in fine*, and *ep. 102.*

3. Consequently it is the same which St. Augustin so commendeth and alloweth in an Epistle to St. Hierom.

4. It is that, which for the most part ever since hath been used in the Church's service, expounded in sermons, alledged and interpreted in the Commentaries and writings of the ancient Fathers of the Latin Church.

5. The holy Council of Trent, for these and many other important considerations, hath declared and defined this only of all other Latin translations, to be authentical, and so only to be used and taken in public lessons, disputations, preachings, and expositions, and that no man presume upon any pretence to reject or refuse the same.

6. It is the gravest, sincerest, of greatest majesty, least partiality, as being without all respect of controversies and contentions, especially these of our time, as appeareth by those places which Erasmus and others at this day translate much more to the advantage of the Catholic cause.

7. It is so exact and precise according to the Greek, both the phrase and the word, that delicate Heretics therefore reprehend it of rudeness. And that it followeth the Greek far more exactly than the Protestants translations, besides infinite other places, we appeal to these. Tit. iii. 14. *Curent bonis operibus praeesse*, προϊσασθαι. Engl. Bible. 1577, *to maintain good works*, and Heb. x. 20. *Viam nobis initiavit*, ἐνεκάλυπτεν. English Bible, *He prepared*. So in these words, *Justifications, Traditions, Idola, &c.* In all which they come not near the Greek, but avoid it of purpose.

8. The adversaries themselves, namely Beza, prefer it before all the rest. *In præfat. Nov. Test. ann. 1556.* And again he saith, that the old Interpreter translated very religiously, *Annot. in 1. Lu. ver. 1.*

9. In the rest, there is such a diversity and dissension, and no end of reprehending one another, and translating every man according to his fancy, that Luther said, If the world should stand any long time, we must receive again (which he thought absurd) the Decrees of Councils, for preserving the unity of faith, because of such different interpretations of the Scripture. And Beza (in the place above mentioned) noteth the itching ambition of his fellow-translators, that had much rather disagree and dissent from the best, than seem themselves to have said or written nothing. And Beza's translation itself, being so esteemed in our country, that the Geneva English Testaments are translated according to the same, yet sometimes goeth so wide from the Greek and from the meaning of the Holy Ghost, that themselves, who profess to translate it, dare not follow it. For example, *Luke iii. 36.* They have put these words, *The son of Cainan*, which he wittingly and wilfully left out: and *Acts i. 14.* they say, *With the women*, agreeably to the vulgar Latin: where he saith, *Cum uxoribus*, *with their wives*.

10. It is not only better than all other Latin translations, but than the Greek text itself in those places where they disagree.

The proof of which is evident, because most of the ancient Heretics were Grecians, and therefore the Scriptures in Greek were more corrupted by them, as the ancient Fathers often complain. Tertullian noteth the Greek text which is at this day (*1 Cor. xv. 47.*) to be an old corruption of Marcion the Heretic, and the truth to be as in our vulgar Latin, *Secundus homo de cælo cælestis*, *The second man from heaven heavenly*. So read other ancient Fathers, and Erasmus thinketh it must needs be so, and Calvin himself followeth it, *Instit. li. 2. c. 13. parag. 2.* Again St. Hierom noteth that the Greek text (*1 Cor. vii. 33.*) which is at this day, is not the *Apostolical verity* or the true text of the Apostle: but that which is in the vulgar Latin, *Qui cum uxore est, sollicitus est quæ sunt mundi, quomodo placeat uxori, & divisus est*; *He that is with a wife, is careful of worldly things, how he may please his wife, and is divided or distracted*. The Ecclesiastical History, called the *Tripartite*, noteth the Greek text that now is (*1 Jo. iv. 3.*) to be an old corruption of the ancient Greek copies, by the Nestorian Heretics, and the true reading to be as in the vulgar Latin, *Omnis spiritus qui dissolvit Jesum, ex Deo non est*, *Every spirit that dissolveth Jesus, is not of God*: and Beza confesseth that Socrates in his Ecclesiastical History readeth so in the Greek, πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν Χριστόν, &c.

But the proof is more pregnant out of the Adversaries themselves. They forsake the Greek text as corrupted, and translate according to the vulgar Latin, namely Beza and his scholars the English translators of the Bible, in these places: *Hebr. ix. 1.* saying, *The first Covenant*, for that which is in the Greek, *The first Tabernacle*. Where they put, *Covenant*, not as of the text, but in another letter, as to be understood, according to the vulgar Latin, which most sincerely leaveth it out altogether, saying: *Habuit quidem & prius justificationes, &c.* *The former also indeed had justifications, &c.* Again, *Rom xi. 21.* they translate not according to the Greek text, *Tempori servientes*, *Serving the time*, which Beza saith must needs be a corruption: but according to the vulgar Latin, *Domino servientes*, *Serving our Lord*. Again *Apoc. xi. 2.* they translate not the Greek text, *Atrium quod intra templum est*, *The court which is within the Temple*: but quite contrary, according the vulgar Latin, which Beza saith is the true reading, *Atrium quod est foris templum*, *The court which is without the Temple*. Only in this last place, one English Bible of the year

1562, followeth the error of the Greek. Again, 2. *Tim.* ii. ver. 14. they add, *but*, more than is in the Greek, to make the sense more commodious and easy, according as it is in the vulgar Latin. Again, *Jam.* v. 12. they leave the Greek, and follow the vulgar Latin, saying, *Left you fall into condemnation. I doubt not* (saith Beza) *but this is the true and sincere reading, and I suspect the corruption in the Greek came thus, &c.* It were infinite to set down all such places, where the Adversaries (especially Beza) follow the old vulgar Latin and the Greek copies agreeable thereunto, condemning the Greek text that now is, of corruption.

Again, Erasmus the best translator of all the latter, by Beza's judgment, saith that the Greek sometimes hath superfluities corruptly added to the text of holy Scripture, as *Matt.* vi. to the end of the *Pater noster*, these words, *Because thine is the kingdom, the power and the glory, for evermore.* Which he calleth, *nugas, trifles* rashly added to our Lord's prayer, and reprehendeth Valla for blaming the old vulgar Latin, because it hath it not. Likewise *Rom.* xi. 6. these words in the Greek, and not in the vulgar Latin: *But if of works, it is not now grace: otherwise the work is no more a work:* and *Mark* x. 29. these words, *or wife*, and such like. Yea the Greek text in these superfluities condemneth itself, and justifieth the vulgar Latin exceedingly; as being marked throughout in a number of places, that such and such words or sentences are superfluous. In all which places our vulgar Latin hath no such thing, but is agreeable to the Greek which remaineth after the superfluities are taken away. For example, that before mentioned in the end of the *Pater noster*, hath a mark of superfluity in the Greek text thus: and *Mark* vi. 11. these words, *Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city:* and *Matt.* xxix. 22. these words, *And he baptized with the Baptism that I am baptized with?* Which is also superfluously repeated again, ver. 23. and such like places exceeding many: which being noted superfluous in the Greek, and not being in the vulgar Latin, prove the Latin in those places to be better, truer, and more sincere than the Greek.

Wherefore we conclude from these premises, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greek text; whereas it may notwithstanding be not only as good, but also better. And this the Adversary himself, their greatest and latest translator of the Greek, doth avouch against Erasmus in behalf of the old vulgar Latin translation, in these notorious words: *How unworthily and without cause* (saith he) *doth Erasmus blame the old Interpreter as dissenting from the Greek? He dissented, I grant, from those Greek copies which he had gotten: but we have found, in more places than one, that the same interpretation which he blameth, is grounded upon the authority of other Greek copies, and those most ancient. Yea in some number of places we have observed, that the reading of the Latin text of the old Interpreter, though it agree not sometimes with our Greek copies, yet it is much more convenient, for that it seemeth be followed some better and truer copy.* Thus far Beza. In which words he unwittingly, but most truly, justifieth and defendeth the old vulgar Translation against himself and all other cavillers, that accuse the same, because it is not always agreeable to the Greek text: Whereas it was translated out of other Greek copies (partly extant, partly not extant at this day) either as good and as ancient, or better and more ancient, such as St. Augustin speaketh of, calling them *doctiores & diligentiores*, the more learned and diligent Greek copies, to which the Latin translations, that fail in any place, must needs yield. *Li. 2. de doct. Christ.* c. 15.

And if it were not too long to exemplify and prove this, which would require a treatise by itself, we could shew by many and most clear examples throughout the New Testament, these sundry means of justifying the old translation.

First, if it agree with the Greek text (as commonly it doth, and in the greatest places concerning the controversies of our time, it doth most certainly) so far the Adversaries have not to complain: unless they will complain of the Greek also, as they do, *Jam.* iv. 2. and 1 *Pet.* iii. 21. where the vulgar Latin followeth exactly the Greek text, saying, *Occiditis*; and *Quod vos similis formæ*, &c. But Beza in both places correcteth the Greek text also as false.

2. If it disagree here and there from the Greek text, it agreeth with another Greek copy set in the margin, of which see examples in the aforesaid Greek Testaments of Robert Stephens and Crispin throughout: namely: 2 *Peter* i. 10. *Satagite, ut per bona opera certam vestram vocationem faciatis*, δια τῶν ἀγαθῶν ἔργων; and *Mark* viii. 7. *Et ipso benedixit*, εὐλογῆσας αὐτὰ.

3. If these marginal Greek copies be thought less authentical than the Greek text, the Adversaries themselves tell us the contrary, who in their translations often follow the marginal copies, and forsake the Greek text: as in the examples above mentioned, *Rom.* xi. *Apoc.* xi. 2 *Tim.* 2 *Jam.* v. &c. it is evident.

4. If all Erasmus's Greek copies have not that which is in the vulgar Latin, Beza had copies which have it, and those most ancient (as he saith) and better. And if all Beza's copies fail in this point and will not help us, Gagneie, the French King's Preacher, and he that might command in all the King's Libraries, he found Greek copies that have just according to the vulgar Latin; and that in such places as would seem otherwise less probable: as *Jam.* iii. 5. *Ecce quantus ignis quam magnam sylvam incendit?* *Behold how much fire what a great wood it kindleth?* A man would think it must be rather as in the Greek text, *A little fire what a great wood it kindleth?* But an approved ancient Greek copy alledged by Gagneie, hath as it is in the vulgar Latin. And if Gagneie's copies also fail sometimes, there Beza and Crispin supply Greek copies fully agreeable to the vulgar Latin, as *ep. Jude* ve. 5. *Scientes semel omnia, quoniam JESUS*, &c. and ver. 19. *Segregant semetipsos*: likewise 2 *Ephes.* ii. *Quod elegerit vos primitias*; ἀπαρχὰς in some Greek copies. *Gagn.* & 2 *Cor.* ix. *Vestra æmulatio*, ὁ υμῶν ἔμιλος so hath one Greek copy. Beza.

5 If all their copies be not sufficient, the ancient Greek Fathers had copies and expounded them agreeable to our vulgar Latin, as 1 Tim. vi. 20. *Prophanas vocum novitates*. So readeth St. Chrysostom, and expoundeth it against Heretical and erroneous novelties. Yet now we know no Greek copy that readeth so. Likewise Jo. x. 29. *Pater meus quod mihi dedit majus omnibus est*. So readeth St. Cyril, and expoundeth it, li. 7. in Jo. c. x. likewise 1 Jo. iv. 3. *Omnis spiritus qui solvit JESUM, ex Deo non est*. So readeth St. Irenæus, li. 3. c. 18. St. Augustin, tract. 6. in Jo. St. Leo, epist. 10. c. 5. besides Socrates in his Ecclesiastical History li. 7. c. 22. And the Tripartite, li. 12. c. 4. who say plainly, that this was the old and the true reading of this place in the Greek. And in what Greek copy extant at this day is there this text Jo. v. 2. *Est autem Hierosolymis probatica piscina?* and yet St. Chrysostom, St. Cyril, and Theophylact read so in the Greek, and Beza saith it is the better reading. And so is the Latin text of the Roman Mass-Book justified, and eight other Latin copies, that read so. For our vulgar Latin here, is according to the Greek text, *Super probatica*. and Ro. v. 17. *Donationis & Justitiæ*. So readeth Theodoret in Greek. and Lu. ii. 14. Origen and St. Chrysostom read, *Hominibus bonæ voluntatis*, and Beza liketh it better than the Greek text that now is.

6 Where there is no such sign or token of any ancient Greek copy in the Fathers, yet these latter Interpreters tell us, that the old Interpreter has followed some other Greek copy. As Mark vii. 3. *Nisi crebro laverint*. Erasmus thinketh that he did read in the Greek *πυγμή* often: and Beza and others commend his conjecture, yea and the English Bibles are so translated. Whereas now it is *πυγμή*, which signifieth the length of the arm up to the elbow. And who would not think that the Evangelist should say; The Pharisees wash often, because otherwise they eat not, rather than thus, *Unless they wash up to the elbow, they eat not?*

7. If all such conjectures, and all the Greek Fathers help us not, yet the Latin Fathers, with great consent, will easily justify the old vulgar translation, which for the most part they follow and expound. As Jo. vii. 39. *Nondum erat spiritus datus*. So readeth St. Augustin, li. 4. de Trinit. c. 20. and li. 83. *Quæst. 9. 62. and tract. 52. in Joan.* St. Leo, ser. 2. de Pentecoste. Whose authority were sufficient, but indeed Didymus also a Greek Doctor readeth so, li. 2. de Sp. Sancto, translated by St. Hierom, and a Greek copy in the Vatican, and the Syriac New Testament. Likewise Jo. xxi. 22. *Sic eum volo manere*. So read St. Ambrose, in Psal. xlv. and Psal. cxviii. *Omnino Resp.* St. Augustin and Ven. Bede upon St. John's Gospel.

8. And lastly, if some other Latin Fathers of ancient time, read otherwise, either here or in other places, not all agreeing with the text of our vulgar Latin, the cause is, the great diversity and multitude, that were then of Latin copies, (of which St. Hierom complaineth) till this one vulgar Latin grew only into use. Neither doth their divers reading make more for the Greek, than for the vulgar Latin, differing oftentimes from both. As when St. Hierom in this last place readeth, *Si sic eum volo manere*, li. 1. advers. Jovin. It is according to no Greek copy now extant. And if yet there be some doubt, that the readings of some Greek or Latin Fathers, differing from the vulgar Latin, be a check or condemnation to the same: let Beza, that is, let the Adversary himself, tell us his opinion in this case also. *Whosoever* (saith he) *shall take upon him to correct these things* (speaking of the vulgar Latin translation) *out of the ancient Fathers writings, either Greek or Latin, unless he do it very circumspectly and advisedly, he shall corrupt all rather than amend it, because it is not to be thought, that as often as they quoted any place, they did always look into the book, or number every word.* As if he should say: We may not by and by think that the vulgar Latin is faulty and to be corrected, when we read otherwise in the Fathers either Greek or Latin, because they did not always exactly cite the words, but followed some commodious and godly sense of them.

Thus when we see that by all means the old vulgar Latin translation is approved good, and better than the Greek text itself, and that there is no cause why it should give place to any other text, copies, or readings. Nay, if there be any faults evidently crept in by those that heretofore wrote or copied out the Scriptures (as there are some) them we grant no less, than we would grant faults now a days committed by the Printer, and they are exactly noted by Catholic Writers, namely in all Plantin's Bibles set forth by the Divines of Lovain: and the holy Council of Trent willeth that the vulgar Latin text be in such points thoroughly amended, and so to be most authentical. Such faults are these: *In fide*, for, *in fine*: *Præscientiam*, for, *præsentiam*: *Suscipiens*, for, *suspiciens*: and such like very rare. Which are evident corruptions made by the copyists, or grown by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion and as we have proved, incorrupt. The Adversaries contrary, translate that text which themselves confess by their writings and doings, to be corrupt in a number of places, and more corrupt than our vulgar Latin, as is before declared.

And if we would here stand to recite the places in the Greek which Beza pronounceth to be corrupted, we should make the Reader to wonder, how they can either so plead for the Greek text, as if there were no other truth of the New Testament but that: or how they can translate only that (to deface, as they think, the old vulgar Latin) which themselves so shamefully disgrace, more than the vulgar Latin, inventing corruptions where none are, nor can be, in such universal consent of all both Greek and Latin copies. For example, Matt. x. *The first Simon, who is called Peter*. I think (saith Beza) this word *πρῶτος*, *first*, hath been added to the text by some that would establish Peter's Primacy. Again, Lu. xxii. *The Chalice that is shed for you*. It is most likely (saith he) that these words being sometimes but a marginal note, came by corruption out of the margin into the text. Again, Acts vii. *Figures which they made, to adore them*. It may be suspected (saith he) that these words, as many other, have crept by corruption into the text out of the margin. And 1 Cor. xv. he thinketh the

Apostle said not *νίκος*, *victory*, as it is in all Greek copies, but *νείκος*, *contention*. And *Acts* xiii. he calleth it a manifest error, that in the Greek it is, 400 years, for 300. And *Acts* vii. 16. he reckoneth up a whole catalogue of corruptions: namely, *Mark* xii. 42. ὁ ἐστὶ κορδαίντης; *which is a farthing*; and *Acts* viii. 26. αὐτὴ ἐστὶν ἔρημος *This is desert*. And *Acts* vii. 16. the name of Abraham, and such like. All which he thinketh to have been added or altered into the Greek text by corruption.

But among other places, he laboureth exceedingly to prove a great corruption, *Acts* vii. 14. where it is said (according to the *Septuaginta*, that is, the Greek text of the Old Testament) that Jacob went down into *Ægypt* with 75 souls. And *Luke* iii. 36. he thinketh these words τοῦ Κανὰν, *which was of Canan*, to be so false, that he leaveth them quite out in both his editions of the New Testament; (A. D. 1556 and 1565,) saying; that he is bold so to do, by the authority of Moses. By which he will signify, that it is not in the Hebrew text of Moses or of the Old Testament, and therefore it is false in the Greek of the New Testament. Which consequence of theirs (for it is common among them and concerneth all Scriptures) if it were true, all places of the Greek text of the New Testament, quoted out of the Old according to the *Septuaginta*, and not according to the Hebrew (which they know are very many) should be false, and so by tying themselves only to the Hebrew in the Old Testament, they are forced to forsake the Greek of the New: or if they will maintain the Greek of the New, they must forsake sometimes the Hebrew in the Old. But this argument shall be enforced against them elsewhere.

By this little, the Reader may see what great patrons they are of the Greek text, and how little cause they have in their own judgments to translate it, or boast of it, as in derogation of the vulgar Latin translation, and how easily we might answer them in a word why we translate not the Greek: because forsooth it is so endlessly corrupted, as they say, though in comparison we know it less sincere and incorrupt than the vulgar Latin, and for that cause and others before alledged we prefer the said Latin, and have translated it.

If yet there remain one thing which perhaps they will say, when they cannot answer our reasons aforesaid; that we prefer the vulgar Latin before the Greek text, because the Greek maketh more against us: we protest that as for other causes we prefer the Latin, so in this respect of making for us or against us, we allow the Greek as much as the Latin, yea in fundry places more than the Latin, being assured that they have not one, and that we have many advantages in the Greek more than in the Latin, as by the Annotations of this New Testament shall evidently appear: namely, in all such places where they dare not translate the Greek, because it is for us and against them. As when the translate διατάγματα, *ordinances*, and not *justifications*, and that of purpose, as Beza confesseth; *Lu.* i. 6. παραδόσεις, *ordinances or instructions*, and not *traditions*, in the better part. *2 Thess.* ii. 15. πρεσβυτέρους *Elders*, and not *Priests*: εἰδωλα, *images* rather than *idols*. And especially when St. Luke in the Greek so maketh for us (the vulgar Latin being indifferent for them and us) that Beza saith it is a corruption crept out of the margin into the text. What need these absurd surmises and false dealings with the Greek text, if it made for them more than for us, yea if it made not for us against them? But that the Greek maketh more for us, see *1 Cor.* vii. In the Latin, *Defraud not one another but for a time, that you give yourselves to prayer*: in the Greek, *to fasting and prayer*, *Acts* x. 30. in the Latin, *Cornelius saith, From the fourth day past until this hour I was praying in my house, and behold a man, &c.* in the Greek, *I was fasting and praying.* *1 Jo.* v. 18. in the Latin, *We know that every one who is born of God sinneth not: But the generation of God preserveth him, &c.* In the Greek, *But he that is born of God preserveth himself.* *Apoc.* xxii. 14. in the Latin, *Blessed are they that wash their garments in the Blood of the Lamb, &c.* in the Greek, *Blessed are they that do his commandments.* *Rom.* viii. 38. *Certus sum, &c.* *I am sure that neither death nor life, nor other creature is able to separate us from the charity of God*; as if he were assured or we might and should assure ourselves of our predestination: in the Greek, πείπισμαι, *I am probably persuaded that neither death nor life, &c.* In the Evangelists about the Sacrifice and Blessed Sacrament, in the Latin thus: *This is my Blood that shall be shed for you*: and in St. Paul, *This is my Body which shall be betrayed or delivered for you*: both being referred to the time to come, and to the Sacrifice on the Cross: in the Greek, *This is my Blood which is shed for you*, and, *my Body which is broken for you*: both being referred to that present time when Christ gave his Body and Blood at his supper, then shedding the one and breaking the other, that is, sacrificing it Sacramentally and mystically. Lo these and the like our advantages in the Greek more than in the Latin.

But is the vulgar translation, for all this, Papistical, and therefore do we follow it? for so some of them call it, and say it is the worst of all others. If it be, the Greek (as you see) is more and so both Greek and Latin and consequently the holy Scripture of the New Testament is Papistical. Again if the vulgar Latin be Papistical, Popery is very ancient, and the Church of God for so many hundred years wherein it hath used and allowed this translation, hath been Papistical. But wherein is it Papistical: forsooth in these phrases and speeches *Pœnitentiam agite, Sacramentum hoc magnum est, Ave GRATIA PLENA, Talibus hostiis promeretur Deus*; and such like. First doth not the Greek say the same? See the Annotations upon these places. Secondly, could he translate these things Papistically or Partially, or rather Prophetically so long before they were in controversy? Thirdly, doth he not say for, *pœnitentiam agite*, in another place, *pœnitementi*: and doth he not translate other mysteries by the word *Sacramentum*, as *Apoc.* xvii. *Sacramentum mulieris*, and as he translateth one word, *Gratia plena*, so doth he not translate the very like word, *plenus ulceribus*, which themselves do follow also? Is this also Popery? When he said, *Hebr.* x. 29. *Quantum deteriora merebitur supplicia, &c.* which they like well enough, might he not have said according to the same Greek words, *Vigilate ut mereamini fugere ista omnia & stare ante filium hominis, 1. u. xxi. 36. and Qui merebunter sæculum illud & resurrectionem ex mortuis, &c.* *Lu.* xx.

351 and *Tribulationes quas sustinetis, ut mereamini regnum Dei, pro quo & patimini*, 2 Theff. i. 5. Might he not (we say) if he had partially affected the word *merits*, have used it in all these places, according to his and your own translation of the same Greek word, Heb. x. 29? Which he doth not; but in all these places saith simply, *Ut digni habeamini*, and, *Qui digni habebuntur*. And how can it be judged Papistical or partial; when he saith, *Talibus hostibus promeretur Deus*, Heb. xiii? Was Primasius also, St. Augustin's scholar, a Papist, for using this text, and all the rest that have done the like? Was St. Cyprian a Papist, for using so often this speech, *Promereri Dominum justis operibus, pœnitentiâ, &c.* Or is there any difference, but that St. Cyprian useth it as a deponent more latinly the other as a passive less finely? Was it Popery to say, *Senior* for *Presbyter*, *ministrantibus* for *sacrificantibus* or *liturgiam celebrantibus*, *simulachris* for *idolis*, *fides tua te salvum fecit* sometimes for *sanum fecit*? Or shall we think he was a Calvinist for translating thus, as they think he was a Papist, when any word foundeth for us?

Again, was he a Papist in these kind of words only, and was he not in whole sentences? as, *Tibi dabo claves, &c. Quicquid solveris in terra, erit solutum & in cœlis*: and, *Quorum remiseritis peccata, remittuntur eis*; and, *Tunc reddet unicuique secundum opus suum*; and, *Nunquid poterit fides salvare eum? Ex operibus justificatur homo & non ex fide tantum*; and, *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt*; and, *Mandata ejus gravia non sunt*; and, *Aspexit in remunerationem*. Are all these and such, Papistical translations, because they are most plain for the Catholic faith which they call Popery? Are they not word for word as in the Greek, and the very words of the Holy Ghost? And if in these there be no accusation of Papistical partiality, why in the other? Lastly, are the ancient Fathers, General Councils, all the Western Churches, that use all these speeches and phrases now so many hundred years, are they all Papistical? Be it so, and let us in the name of God follow them, speak as they spoke, translate as they translated, interpret as they interpreted, because we believe as they believed. And thus far in defence of the old vulgar Latin translation, and why we translated it before all others: Now of the manner of translating the same.

In this our translation, because we wish it to be most sincere, as becometh a Catholic translation, and have endeavoured so to make it: we are very precise and religious in following our copy, the old vulgar approved Latin: not only in sense, which we hope we always do, but sometimes in the very words also and phrases: which may seem to the vulgar Reader and to common English ears not yet acquainted therewith, rudeness or ignorance: but to the discreet Reader that deeply weigheth and considereth the importance of sacred words and speeches, and how easily the voluntary Translator may miss the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shall seem reasonable and necessary: yea and that all sorts of Catholic Readers will in short time think that familiar, which at the first may seem strange, and will esteem it more, when they shall otherwise be taught to understand it, than if it were the common known English.

For example, we translate often thus, *Amen, Amen, I say unto you*; which as yet seemeth strange. But after a while it will be as familiar, as *Amen* in the end of all prayers and Psalms. And even as when we end with, *Amen*, it soundeth far better than, *So be it*: so in the beginning, *Amen, Amen*, must needs by use and custom sound far better than, *Verily, verily*. Which indeed doth not express the asseveration and assurance signified in this Hebrew word. Besides that it is the solemn and usual word of our Saviour to express a vehement asseveration, and therefore it is not changed, neither in the Syriac, nor Greek, nor vulgar Latin Testament, but is preserved and used by the Evangelists and Apostles themselves, even as Christ spoke it *propter sanctiorem auctoritatem*, as St. Augustin saith of this and of *Alleluia*, for the more holy and sacred authority thereof, li. 2. Doct. Christ c. 11. And therefore do we keep the word *Alleluia*. Apoc. xix. as it is both in Greek and Latin, yea and in all the English translations, though in their books of Common-Prayer, they translate it, *Praise ye the Lord*. Again, if *Hojanna*, *Raca*, *Belial*, and such like be yet untranslated in the English Bibles, why may not we say, *Corbana*, and *Parasceve*: especially when they Englishing this latter thus, *the preparation of the Sabbath*, put three words more into the text, than the Greek word doth signify. Mat. xxvii. 62. And others saying thus: After the day of preparing, make a cold translation and short of the sense: as if they should translate, *Sabbath, the resting*: For, *Parasceve* is as solemn a word for the Sabbath-eve, as *Sabbath* is for the Jews seventh day, and now among Christians much more solemnly, taken for Good-Friday only. These words then we thought far better to keep in the text, and to tell their signification in the margin, than to disgrace both the text and them with translating them. Such are also these words, *the Pascha*, *the Feast of Azymes*, *the Bread of Proposition*. Which they translate, *the Passover*, *the Feast of sweet Bread*, *the Shew-Bread*. But if *Pentecost*, Acts ii. be yet untranslated in their Bibles, and seemeth not strange; why should not *Pascha* and *Azymes* so remain also, being solemn feasts, as *Pentecost* was? Or why should they English one rather than the other? especially whereas *Passover* at the first was as strange, as *Pascha* may seem now, and perhaps as many now understand *Pascha* as *Passover*. And as for *Azymes*, when they English it, *the Feast of sweet Bread*, it is a false interpretation of the word, and nothing expresseth that which belongeth to the feast, concerning unleavened bread. And as for their term of *Shew-bread*, it is very strange and ridiculous. Again, if *Profelyte* be a received word in the English Bibles, Matt. xxiii. Acts ii. why may we not be bold to say, *Neophyt*. 1 Tim. iii? Especially when they translating it into English, do falsely express the signification of the word thus, *a young scholar*. Whereas it is a peculiar word to signify them that were lately baptized, as *Catechumenus*, signifieth the newly instructed in faith not yet baptized, who is also a young scholar rather than the other, and many that have been old scholars, may be *Neophytes* by deferring Baptism. And if *Phylacteries* be allowed for English, Matt. xxiii. we hope that *Didrachms* also, *Prepuce*, *Paraclete*, and such like, will easily grow to be current and familiar. And

in reality there is in all these such necessity, that they cannot conveniently be translated. As when St. Paul saith, *concisio, non circumcisio*; how can we but follow his very words and allusion? And how is it possible to express *Depositum*, 1 Tim. vi. and He exinanited himself, *Philip. ii.* and, You have *reflourished*, *Philip. iv.* and, *to exhaust*, *Hebr. ix. 28.* but as we do, because we cannot possibly attain to express these words fully in English: and we think much better, that the Reader staying at the difficulty of them, should take an occasion to enquire into the full meaning of them, than by putting some usual English words that express them not, so to deceive the Reader. Sometimes also we do it for another cause. As when we say, *The Advent of our Lord*, and *Imposing of hands*, because one is a solemn time, the other a solemn action in the Catholic Church: to signify to the people that these and such like names come out of the very Latin text of the Scripture. So did *Penance, doing penance, Chalice, Priest, Deacon, Traditions, Altar, Host*, and the like (which we exactly keep as Catholic terms) proceed even from the very words of Scripture.

Moreover, we presume not in hard places to mollify the speeches or phrases, but religiously keep them word for word, and point for point, for fear of missing, or restraining the sense of the Holy Ghost to our fancy. As *Eph. vi. Against the spirituals of wickedness in the celestials*: and, *What to me and thee, woman?* of which see the Annotation upon this place: and 1 *Pet. ii. As infants even now born, reasonable, milk without guile desire ye.* We do so place, *reasonable*, of purpose, that it may be indifferent both to infants going before, as in our Latin text; or to milk that followeth after, as in other Latin copies and in the Greek, *Jo. iii.* we translate, *The spirit breatheth where he will*, &c. leaving it indifferent to signify either the Holy Ghost, or wind: which the Protestants translating, *wind*, take away the other sense more common and usual in the Ancient Fathers. We translate, *Lu. viii. 23. They were filled*, not adding of our own, *with water*, to mollify the sentence, as the Protestants do: and *ch. xxii. This is the Chalice, the New Testament*, &c. and not, *This Chalice is the New Testament*, &c. likewise, *Mar. xiii. Those days shall be such tribulation*, not as the Adversaries, *in those days*, both our text and theirs being otherwise: likewise *James iv. 6. And giveth greater grace*, leaving it indifferent to the Scripture, or to the Holy Ghost, both going before. Whereas the Adversaries too boldly and presumptuously add, saying: *The Scripture giveth*, taking away the other sense, which is far more probable. Likewise *Hebr. xii. 21. we translate, So terrible was it which was seen, Moses said*, &c. neither doth Greek or Latin permit us to add, *that* Moses said, as the Protestants presume to do. So we say, *Men Brethren, A widow woman, A woman a sister, James of Alphaeus*, and the like. Sometimes we also follow of purpose the Scriptures phrase: as, *The bell of fire*, according to the Greek and Latin; for which we might say perhaps, *the firey bell*, by the Hebrew phrase in such speeches, but not, *bell fire*, as commonly it is translated. Likewise *Lu. iv. 36. What word is this*, that in power and authority he commandeth the unclean spirits? as also, *Lu. ii. Let us pass over*, and see the *word* that is done. Where we might say, *thing*, be the Hebrew phrase; but there is a certain majesty and more signification in the speeches, and therefore both Greek and Latin keep them, although it is no more the Greek and Latin phrase, than it is the English. And why should we be squeamish at new words or phrases in the Scripture, which are necessary when we do easily admit and follow new words coined in court and in courtly or other secular writings?

We bind not ourselves to the points of any one copy, print, or edition of the vulgar Latin, in places of no controversy, but follow the pointing most agreeable to the Greek and to the Fathers commentaries. As *Col. i. 10. Ambulantes digne Deo, per omnia placentes, Walking worthy of God, in all things pleasing*, *αἰῶς τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν.* *Ephes. i. 17. we point thus, Deus Domini nostri Jesu Christi, Pater gloriae*: as in the Greek, and St. Chrysostom, and St. Hierom both in the text and commentaries. Which the Catholic Reader especially must mark, lest he find fault, when he seeth our translation disagree in such places from the pointing of his Latin Testament.

We translate sometimes the word that is in the Latin margin, and not that in the text, when by the Greek or the Fathers we see it is a manifest fault of the Writers heretofore, that mistook one word for another. As, *in fine*, not, *in fide*, 1 *Pet. iii. 8. Præsentiam*, not, *præscientiam*, 2 *Pet. i. 16. Latuerunt*, not, *placuerunt*, *Heb. xiii.*

Thus we have endeavoured by all means to satisfy the indifferent Reader, and to help his understanding every way, both in the Text and by Annotations: and withal to deal most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Farewell good Reader, and if we profit thee any whit by our pains, let us for God's sake be partakers of thy devout prayers, and together with humble and contrite heart call upon our Saviour Christ to cease these troubles and storms of his dearest Spouse: in the mean time comforting ourselves with this saying of St. Augustin: *That Heretics, when they receive power corporally to afflict the Church, do exercise her patience: but when they oppress her only by their evil doctrine or opinions, then they exercise her wisdom.* *De Civit. Dei, li. 18. ca. 51.*

THE BOOKS OF THE NEW TESTAMENT,

According to the ACCOUNT of the
CATHOLIC CHURCH.

THE FOUR GOSPELS.

The Gospel of St. <i>Matthew</i> , Chap.	28	The Gospel of St. <i>John</i>	Chap. 21
The Gospel of St. <i>Mark</i>	16		
The Gospel of St. <i>Luke</i>	24	The <i>Acts</i> of the <i>Apostles</i>	28

ST. PAUL'S FOURTEEN EPISTLES.

The Epistle to the <i>Romans</i>	16	The 1 Epistle to the <i>Thessalonians</i>	5
The 1 Epistle to the <i>Corinthians</i>	16	The 2 Epistle to the <i>Thessalonians</i>	3
The 2 Epistle to the <i>Corinthians</i>	13	The 1 Epistle to <i>Timothy</i>	6
The Epistle to the <i>Galatians</i>	6	The 2 Epistle to <i>Timothy</i>	4
The Epistle to the <i>Ephesians</i>	6	The Epistle to <i>Titus</i>	3
The Epistle to the <i>Philippians</i>	4	The Epistle to <i>Philemon</i>	1
The Epistle to the <i>Colossians</i>	4	The Epistle to the <i>Hebrews</i>	13

THE SEVEN CATHOLIC EPISTLES.

The Epistle of St. <i>James</i>	5	The 2 Epistle of St. <i>John</i>	1
1 Epistle of St. <i>Peter</i>	5	3 Epistle of St. <i>John</i>	1
2 Epistle of St. <i>Peter</i>	3	Epistle of St. <i>Jude</i>	1
1 Epistle of St. <i>John</i>	5	<i>Apocalypse</i> of St. <i>John</i>	22
	d		The

1. *The Infallible Authority and Excellency of the Holy Scriptures above all other Writings.*

THE Excellency of the Canonical Authority of the Old and New Testament is distinguished from the Books of later Writers: which being confirmed in the Apostles times, by the Succession of Bishops, and Propagations of Churches, is placed as it were on a certain Throne on high, unto which every faithful and godly Understanding must be subject and obedient. There, if any thing move or trouble thee, as absurd; thou mayest not say: The Author of this Book held not the Truth: but, either the Copy is faulty, or the Translator erred, or thou understandest not. But in the Works of them that wrote afterwards, which are contained in infinite Books, but are in no case equal to that most sacred Authority of Canonical Scriptures; in which soever of them is found even the same truth, yet the Authority is far unequal.

2. *The discerning of Canonical Scriptures from not Canonical, and of their infallible Truth, and Sense, cometh unto us, only by the Credit we give unto the Catholic Church, through whose Commendation we believe both the Gospel and Christ himself. Whereas the Sectaries measure the matter by their Fancies and Opinions.*

I for my part would not believe the Gospel, unless the Authority of the Catholic Church moved me. They therefore whom I obeyed saying, Believe the Gospel, why should I not obey them saying, Believe not Manichæus? Chuse which thou wilt. If thou wilt say, Believe the Catholics: lo, they warm me that I give no credit unto you: and therefore believing them, I must needs not believe you. If thou say, Believe not the Catholics: it is not the right way, by the Gospel to drive me to the faith of Manichæus, because I believe the Gospel itself by the Preaching of Catholics.

I see that concerning Christ himself, I have believed none, but the confirmed and assured Opinion of Peoples and Nations: and that these Nations have on ever side possessed the Mysteries of the Catholic Church. Why should I not therefore most diligently require, especially among them, what Christ commanded, by whose Authority I was moved to believe, that Christ did command some profitable Thing? Wilt thou (O Heretic) tell me better what he said, whom I would not think to have been at all, or to be, if I must believe, because thou sayest it? What gross madness is this, to say, Believe the Catholics that Christ is to be believed: and learn of us, what he said!

Thou seest then in this matter what Force the Authority of the Catholic Church hath, which even from the most grounded and founded Seats of the Apostles, is established until this Day, by the Line of Bishops succeeding one another, and by the Consent of so many Nations. Whereas thou sayest, This is Scripture, or this is such an Apostle's, that is not; because this foundeth for me, and the other against me. Thou then art the Rule of Truth. Whatsoever is against thee, is not true.

3. *No Heretics have right to the Scriptures, but are Usurpers: the Catholic Church being the true Owner and faithful Keeper of them, Heretics abuse them, corrupt them, and utterly seek to abolish them, though they pretend the contrary.*

Who are you, when, and from whence came you? What do you in my Possession, that are none of mine? By what Right (Marcion) dost thou cut down my Wood? Who gave thee Licence (O Valentin) to turn the course of my Fountains? By what Authority (Apelles) dost thou remove my bounds? And you the rest, why do you sow and seed for these Companions at your Pleasure? It is my Possession, I possess it of old, I have assured origins of it, even from those Authors whose the thing was. I am the Heir of the Apostles. As they provided by their Testament, as they committed it to my Credit, as they adjured me, so do I hold it. You surely they disinherited always and have cast you off as Foreigners, as Enemies.

Encountering with such by Scriptures, availeth nothing, but to overturn a man's Stomach or his Brain. This Heresy receiveth not certain Scriptures: and if it do receive some, yet by adding and taking away, it perverteth the same to serve their purpose: and if it receive any, it doth not receive them wholly: and if after a sort it receive them wholly, nevertheless by devising divers Expositions, it turneth them quite another way, &c.

4. *Yet do they boast themselves of Scriptures exceedingly, but they are never the more to be trusted for that.*

Let them not flatter themselves, if they seem in their own Conceit to affirm that which they say, out of the Chapters of Scripture: whereas the Devil also spoke some things out of the Scriptures: and the Scriptures consist not in the Reading, but in the Understanding.

Here perhaps some Man may ask, whether Heretics also use not the Testimonies of divine Scripture. Yes indeed do they, and that vehemently. For thou shalt see them fly through every one of the sacred Books of the Law, through Moses, the Books of the Kings, the Psalms, the Apostles, the Gospels, the Prophets. For whether among their own Companions, or Strangers: whether privately, or publicly; whether in Talk, or in their Books; whether in Banquets, or in the Streets: they

(I say)

‘ (I say) alledge nothing of their own, which they endeavor not to shadow with the Words of Scripture also. Read the Works of Paulus Samosatenus, of Priscillian, of Eunomius, of Jovinian, of the other Plagues and Pestilences : thou shalt find an infinite heap of Examples, no Page in a manner omitted or void, which is not painted or coloured with the Sentences of the New or Old Testament. But they are so much the more to be taken heed of, and to be feared, the more secretly they lurk under the Shadows of God’s divine Law. For they know their stinks would not easily please any Man almost, if they were breathed out nakedly and simply themselves alone, and therefore they sprinkle them as it were with certain precious Spices of the heavenly Word : to the end that he, who would easily despise the Error of Man, may not easily condemn the Oracles of God. So that they act like unto Persons, who preparing certain bitter Potions for Children, first anoint the Brims of the Cups with Honey, that the unwary Age, when it first feel the sweetness, may not fear the Bitterness.’

5. *The Cause why, the Scriptures being perfect, yet we use other Ecclesiastical Writings and Traditions.*

‘ Here some Man perhaps may ask, for as much as the Canon of the Scriptures is perfect, and in all Points very sufficient in itself, what need is there, to join thereunto the Authority of the Ecclesiastical Understanding? For this cause surely, for that all take not the holy Scripture in one and the same Sense because of the Depth of it : But the Speeches of it, some interpret one way, and some another ; so that there may almost as many Senses be pick’d out of it, as there are Men. For Novatian doth expound it one way, and Sabellius another, otherwise Donatus, otherwise Arius, Eunomius, Macedonius, otherwise Photinus, Apollinaris, Priscillianus, otherwise Jovinian, Pelagius, Celestius, lastly otherwise Nestorius. And therefore very necessary it is because of so great windings and turnings of divers Errors, that the Line of Prophetical and Apostolical Interpretation, are directed according to the rule of the Ecclesiastical and Catholic Sense or Understanding.

‘ Of such articles of Religion as are kept and preached in the Church, some were taught by the written Word, other some we have received by the Tradition of the Apostles, delivered unto us as it were from hand to hand in Mystery secretly : both which are of one force to Christian Religion : and this no man will deny that hath any little skill of the Ecclesiastical Rites or Customs. For if we go about to reject the Customs not contained in Scripture, as being of small force, we shall unwittingly and unawares mangle the Gospel itself in the principal Parts of it, yea rather, we shall abridge the very Preaching of the Gospel and bring it to a bare Name.

The Sum of the New Testament.

THAT which was the Sum of the Old Testament, to wit, Christ and his Church, as St. Augustin saith, catechizing the ignorant: the very same is the Sum of the New Testament also. For (as the same St. Augustin saith again) in the Old Testament there is the occultation of the New: and in the New Testament there is the manifestation of the Old. And in another place: In the Old doth the New lie hidden, and in the New doth the Old lie open. And thereupon our Saviour said: I am not come to break the Law or the Prophets, but to fulfil them. For assuredly I say unto you, till Heaven and Earth pass, one jot or one tittle shall not pass of the Law, till all be fulfilled. In which words he sheweth plainly, that the New Testament is nothing else but the fulfilling of the Old.

Therefore to come to the parts: The Gospels do tell of Christ himself (of whom the Old Testament did foretell) and that even from his coming into the world, unto his going out thereof again. The Acts of the Apostles do tell of his Church beginning at Jerusalem the head-city of the Jews, and of the propagation thereof to the Gentiles and their head-city Rome. And the Apocalypse doth prophesy of it, even to the consummation thereof, which shall be in the end of the world. The Epistles of the Apostles do treat partly of such questions as at that time were moved, partly of good life and good order.

The Sum of the four Gospels.

THE Gospels do tell historically the Life of our Lord JESUS; shewing plainly, (Jo. xx. 31.) that he is Christ or the King of the Jews, whom until then, all the time of the Old Testament, they had expected: and withal, that they of their own mere malice and blindness (the iniquity beginning of the Seniors, but at length the multitude also consenting) would not receive him, but ever sought his death: which for the Redemption of the world he at length permitted them to compass, they deserving thereby most justly to be refused of him, and so his Kingdom or Church to be taken away from them, and given to the Gentiles. For the gathering of which Church after he chooseth Twelve, and appointed one of them to be the chief of all, with instructions both to them and him accordingly.

The story heréof is written by Four: who in Ezechiel and in the Apocalypse are likened to four living creatures, every one according as his book beginneth. St. Matthew to a Man, because he beginneth with the Pedigree of Christ as he is Man. St. Mark to a Lion, because he beginneth with the Preaching of St. John Baptist, as it were the roaring of a Lion in the wilderness. St. Luke to a Calf, because he beginneth with a Priest of the Old Testament (to wit, Zachary the father of St. John Baptist) which Priesthood was to sacrifice Calves to God. St. John to an Eagle, because he beginneth with the Divinity of Christ, flying so high as more is not possible.

The first Three do report at large what Christ did in Galilee, after the imprisonment of St. John Baptist. Wherefore St. John the Evangelist writing after them all, doth omit his doings in Galilee (save only one, which they had not written of, the wonderful Bread which he told the Capharnites he could and would give them, Jo. 6.) and reporteth first, what he did whilst John Baptist as yet was preaching and baptizing: then after John's imprisoning, what he did in Iurie every year about Easter. But of his Passion all Four do write at large.

Where it is to be noted, that from his baptizing (which is thought to have been upon Twelfth-day, what time he was beginning to be about thirty years old, Luke 3.) unto his Passion are numbered three months and three years. in which there were also four Easters.

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SECURITY COLLECT
DUBLIN
1/15/54



T. Clark Sculp. J. Goussier del.

*Divi Hominis facies MATTHÆO adstare videtur
Qui Christum vere natum hominem esse docet.*

T H E

H O L Y G O S P E L

O F

J E S U S C H R I S T,

A C C O R D I N G T O

S^T. M A T T H E W.

ARGUMENTS OF St. MATTHEW'S GOSPEL.

St. Matthew's Gospel may be well divided into five parts. *The first part, as touching the Infancy of our Lord*
JESUS: Chap. 1. and 2.

The second, of the Preparation that was made to his Manifestation: Chap. 3. and a piece of the 4th.

The third, of his manifesting of himself by preaching and miracles, and that in Galilee: the other piece of the
4th Chapter unto the 19th.

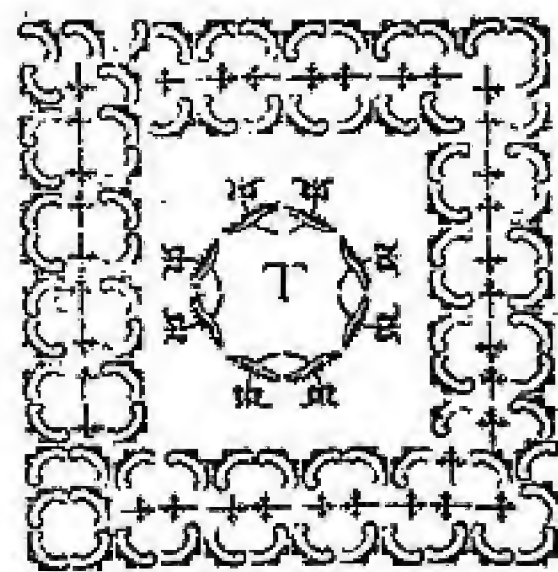
The fourth, of his coming into Iurie, towards the time of his Passion: Chap. 19. and 20.

The fifth, of the Holy Week of his Passion in Jerusalem: Chap. 21. unto the end of the book.

Of St. Matthew we have Mat. 9. Mar. 2. Luke 5. How being before a Publican, he was called of our Lord, and made a Disciple. Then Luke 6. Mar. 3. Mat. 10. How out of the whole number of the Disciples he was chosen to be one of the twelve Apostles. And out of them again he was chosen (and none but he and St. John) to be one of the four Evangelists. Among which four also, he was the first that wrote, about eight or ten years after Christ's Ascension.

C H A P. I.

The Pedigree of Jesus; to shew that he is Christ, promised to Abraham and David. 18 That he was conceived and born of a Virgin, as Esay prophesied of him...



THE Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham.

2 And Abraham begat Isaac. And Isaac begat Jacob. And Jacob begat Judas and his brethren.

3 And Judas begat Phares and Zaram of Thamar. And Phares begat Efron. And Efron begat Aram.

4 And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon.

5 And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Jesse.

6 And Jesse begat David the King. And David the King begat Solomon, of her that was the wife of Urias.

7 And Solomon begat Roboam. And Roboam begat Abia. And Abia begat Afa.

8 And Afa begat Josaphat. And Josaphat begat Joram. And Joram begat Ozias.

9 And Ozias begat Joatham. And Joatham begat Achaz. And Achaz begat Ezechias.

10 And Ezechias begat Manasses. And Manasses, begat Amon. And Amon begat Josias.

11 And Josias begat Jechonias and his Brethren in the Transmigration of Babylon.

12 And after the Transmigration of Babylon Jechonias begat Salathiel. And Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor.

14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

ANNOTATIONS ON CHAP. I.

3 *Thamar.*] Christ abhorred not to take Flesh of some who
[No. 1.]

were ill, as he chose Judas among his Apostles: Let us not disdain to receive our spiritual birth and sustenance of such as be not always good.

B

15 And

15 And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Jacob.

16 And Jacob begat Joseph the husband of Mary: of whom was born Jesus, who is called CHRIST.

17 Therefore all the Generations from Abraham unto David, fourteen Generations. And from David to the Transmigration of Babylon, fourteen Generations. And from the Transmigration of Babylon unto CHRIST, fourteen Generations.

18 And the Generation of CHRIST was in this wife. When his mother MARY was spoused to Joseph, before they came together, she was found to be with child, by the Holy Ghost.

19 Whereupon Joseph her husband, for that he was a just man; and would not put her to open shame, was minded secretly to dismiss her.

20 But as he was thus thinking, behold the Angel

of our Lord appeared to him in sleep, saying: Joseph son of David, fear not to take MARY thy wife, for that which is born in her, is of the Holy Ghost.

21 And she shall bring forth a Son: and thou shalt call his name JESUS. For he shall save his people from their sins.

22 And all this was done that it might be fulfilled which our Lord spake by the Prophet, saying:

23 Behold a Virgin shall be with Child, and bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 And Joseph rising up from sleep, did as the Angel of our Lord commanded him, and took his wife. And he knew her not till she brought forth her first born Son: and called his name JESUS.

CHAP. II.

The Gentiles come unto Christ with their offerings, and that so openly that the Jews cannot pretend ignorance.

3. *The Jews with Herod conspire against him.* 13. *He thereupon flieth from them in Egypt.* 16. *They afterwards, seeing their subtilty prevailed not, imagined to oppress him by open persecution.* 19. *But Herod at length died, and he returneth to the land of Israel: all according to the Scriptures:*

WHEN Jesus therefore was born in Bethlehem of Juda in the days of Herod the King, behold, there came Sages from the East to Jerusalem,

2 Saying, where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him.

3 And Herod the King hearing this, was troubled, and all Jerusalem with him.

4 And assembling together all the high Priests and the Scribes of the people, he inquired of them where Christ should be born.

5 But they said to him: In Bethlehem of Juda. For so it is written by the Prophet.

6 And thou Bethlehem the land of Juda art not the

least among the Princes of Juda: for out of thee shall come forth the Captain that shall rule my people Israel.

7 Then Herod secretly calling the Sages, learned diligently of them the time of the star which appeared to them;

8 And sending them into Bethlehem, said: Go, and inquire diligently of the Child; and when you shall find him, make report to me, that I also may come and adore him.

9 Who having heard the King, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over where the Child was.

10 And seeing the star they rejoiced with exceeding great joy.

11 And

16 *Joseph.]* Joseph marrying our Lady, as near of kin (for so was the Law) by his pedigree sheweth hers, and consequently Christ's pedigree from David.

16 *Husband.]* True and perfect marriage, and continual living in the same, without carnal copulation. *Aug. Lib. 2. Consen. Evang. c. i.*

20 *Born in her.]* The triple good or perfection of marriage accomplished in the parents of Christ, to wit, Issue, Fidelity, Sacrament. *Aug. de nup. & conc. li. 1. c. 11.*

23 *A Virgin.]* Our Saviour born in marriage, but yet of a Virgin, would honour both states: and withal teacheth us against Jovinian the old Heretic, and these of our time, that virginity and the continent life are preferred before marriage that hath carnal copulation. See S. Hierom. adv. Jovin. and S. Greg. Nazianz. Ser. 20. de Studio in pauperes in initio.

23 *A Virgin.]* As our Lady both a Virgin and a mother, brought forth Christ the head corporally: So the Church a Virgin and a mother, bringeth forth the members of this head spiritually. *Aug. li. de virg. ca. 2.*

23 *And bring forth.]* The Heretic Jovinian is here refuted, holding, that her Virginity was corrupted in bringing forth Christ. *Aug. hær. 28. li. 1. con. julian. c. 2.*

24 *Till, first born.]* Helvidius of old abused these words till, and first-born, against the perpetual Virginity of our B. Lady. *Hiero. cont. Helv.* Which truth, though not exprest in Scripture, yet our Adversaries also grant, and

Helvidius for denial thereof was condemned for an Heretic by tradition only. *Aug. hær. 84.*

ANNOTATIONS ON CHAP. II.

1 *Behold.]* Our Lord's apparition or Epiphany to these Sages; being Gentiles; their Pilgrimage to him, and in them the first homage of Gentility done unto him the twelfth Day after his Nativity, and therefore is *Twelfth-day* highly celebrated in the Catholic Church for joy of the calling of us Gentiles. His baptism also and first miracle are celebrated on the same day.

2 *Star.]* Christ's Nativity depended not upon this star, as the Priscillianists falsely surmised; but the star upon his Nativity, for the service whereof it was created. *Grego. Ho. 10.*

2 *Come to adore.]* This coming so far out of devotion to visit and adore Christ in the place of his birth; was properly a Pilgrimage to his person; and warranteth the faithful in the like kind of external worship done to holy persons, places, and things.

4 *Inquired of them.]* The high Priests were rightly consulted in question of their law and religion; and be they never so ill, are often forced to say the truth by privilege of their unction; as here, and after, they did concerning the true Messiah.

11 *Adored*

11 And entering into the house, they found the Child with MARY his mother, and falling down adored him; and opening their treasures, they offered to him gifts; gold, frankincense, and myrrh.

12 And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

13 And after they were departed, behold an Angel of our Lord appeared in sleep to Joseph, saying: Arise, and take the Child and his Mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to destroy him.

14 Who arose, and took the Child and his mother by night, and retired into Egypt: and he was there until the death of Herod.

15 That it might be fulfilled which was spoken of our Lord by the Prophet, saying: *Out of Egypt have I called my Son.*

16 Then Herod perceiving that he was deluded by the Sages, was exceeding angry; and sending murdered all the men-children that were in Beth-

lehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently sought out of the Sages.

17 Then was fulfilled that which was spoken by Jeremy the Prophet, saying:

18 *A voice in Rama was heard, crying out and much wailing: Rachel bewailing her children, and would not be comforted, because they are not.*

19 But when Herod was dead, behold an Angel of our Lord appeared in sleep to Joseph in Egypt,

20 Saying, Arise, and take the Child and his mother, and go into the land of Israel. For they are dead that sought the life of the Child.

21 Who arose, and took the Child and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Iudæa for Herod his father, he feared to go thither: and being warned in sleep retired into the quarters of Galilee.

23 And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the Prophets: That he shall be called a Nazarite.

C H A P. III.

John Baptist by his Hermit's life, by his preaching and Baptism, calleth all unto penance, to prepare them to Christ. 10 He preacheth to the Pharisees and Saducees, threatening to them (unless they truly do penance) reprobation here, and damnation hereafter; and for salvation sendeth them to Christ and his Baptism. Which being far more excellent than John's, yet Christ himself among those penitents vouchsafeth to come unto John's Baptism. Where he hath testimony from Heaven also.

AND in those days cometh John the Baptist preaching in the desert of Iewrie,

2 And saying, Do penance: for the Kingdom of Heaven is at hand.

3 For this is he that was spoken of by Esay the Prophet, saying: *A voice of one crying in the desert, prepare ye the way of our Lord, make straight his paths.*

4 And

11 *Adored him.*] This body (*says St. Chrysostom.*) The Sages adored in the crib. Let us, at least, imitate them; thou seest him not now in the crib, but on the Altar; not a woman holding him, but the Priest present, and the Holy Ghost poured out abundantly upon the Sacrifice. *Ho. 24. in 1. Cor. Ho. 7. in Mr. Ho. de. sancto. Philogonio.*

11 *Treasures.*] These Treasures are as it were the first fruits of those riches, and gifts, which (according to the prophecies of David and Esay) Gentility should offer to Christ and his Church, and now have offered, especially from the time of Constantine the Great. As also these three Sages, being principal men of their Country, represent the whole state of Princes, Kings, and Emperors, that were (according to the said Prophecies) to believe in Christ, to humble themselves to his cross, to foster, enrich, adorn and defend his Church. Whereupon it is also a very convenient and agreeable tradition of antiquity, and a received opinion among the Faithful, not lacking Testimonies of Ancient writers, and much for the honor of our Saviour, that these three also were Kings: to wit, either according to the state of those Countries, where the Princes were *Magi*; and *Magi* the greatest about the Prince; or as we read in Scriptures, of Melchisedech King of Salem, and many other Kings that dwelt within a small compass: or as Job's three friends are called Kings. These are commonly called the three kings of Colen, because their bodies are there, translated thither from the Eastern Country; their names are said to have been Gaspar, Melchior, Baltasar.

11 *Gifts.*] The Sages were three, and their gifts three, and each one offered every of the three, to express our faith

of the Trinity. The gold, to signify that he was a King; the frankincense, that he was God, the myrrh, that he was to be buried as Man. *Aug. ser. 1. de. Epiph.*

15 *Out of Egypt.*] This place of the Prophet (and the like in the new Testament) here applied to Christ, whereas in the letter it might seem otherwise; teacheth us how to interpret the old Testament, and that the principal sense is of Christ, and his Church.

16 *Murdered.*] By this example we learn how great credit we may owe to the Church in Canonizing Saints, and celebrating their holy-days: by whose only warrant, without any word of Scripture, these holy Innocents have been honored for Martyrs: and their holy-day kept ever since the Apostles time, although they died not voluntarily, nor all perhaps circumcised, and some the children of Pagans. *Aug. ep. 28. Orig. ho. 3. in diversos.*

ANNOTATIONS ON CHAP. III.

1 *Desert.*] Of this word *desert* (in Greek *Eremus*) come the names *Hermitages* and *Hermits*, that live a religious and austere life in deserts and solitary places, by the example of St. John Baptist; whom the holy Doctors therefore call the Prince and as it were the author of such profession. *St. Chrys. ho. 1. in Marcum. & ho. de Io. Baptista. Hiero. ad. Eustoch. de custod. virg. Isid. li. 2. c. 15. de divi. off. Bernardus de excel. Io. Baptista.* Wherewith the Protestants are so offended that they say, St. Chrysostom spake rashly, and untruly. And no marvel, for whereas the Evangelist himself in this place maketh him a perfect pattern of Penance, and hermitical

4 And they said John had his garment of camels-hair, and a girdle of a skin about his loins : and his meat was locusts and wild honey.

5 Then went forth to him Jerusalem and all Jewrie, and all the country about Jordan :

6 And were baptized of him in Jordan, confessing their sins.

7 And seeing many of the Pharisees and Sadducees coming to his Baptism, he said to them : Ye vipers Brood, who hath shewed you to flee from the wrath to come ?

8 Yield therefore fruit worthy of penance.

9 And delight not to say within yourselves, we have Abraham to our father. For I tell you that God is able of these stones to raise up children to Abraham.

10 For now the ax is put to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.

11 I indeed baptize you in water unto penance,

but he that shall come after me, is stronger than I; whose shoes I am not worthy to bear, he shall baptize you in the Holy Ghost and fire.

12 Whose fan is in his hand, and he shall clean purge his floor : and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

14 But John stayed him, saying : I ought to be baptized of thee, and comest thou to me ?

15 And Jesus answering, said to him : Suffer me for this time. For so it becometh us to fulfil all justice. Then he suffered him.

16 And Jesus being baptized, forthwith came out of the water : and lo the Heavens were opened to him : and he saw the spirit of God descending as a dove, and coming upon him.

17 And behold a voice from Heaven, saying : This is my beloved Son, in whom I am well pleased.

CHAP. IV.

Christ going into the desert, to prepare himself before his Manifestation, overcometh the Devil's temptation. 12 Beginning in Galilee, as the Prophet said he should. 18 He calleth four Disciples ; and with his preaching and miracles draweth unto him innumerable followers.

THEN Jesus was led of the Spirit into the desert, to be tempted of the Devil.

2 And when he had fasted forty days and forty nights, afterwards he was hungry.

3 And

hermitical life, for desert or wilderness, for his rough and rude apparel, for abstaining from all delicate meats (according to our Saviour's Testimony also of him Mat. xi. 8. Luke vii. 33.) they are not ashamed to pervert all with this strange commentary, that it was a desert full of Towns and Villages, his garment was Camlet, his meat such as the Country gave, and the People there used : to make him thereby but a common man like to the rest, in his manner of life : clean against Scriptures, fathers, and reason.

2 *Do penance.*] So is the Latin, word for word, so readeth all antiquity, namely St. Cyprian ep. 52. often, and St. Augustin li. 13. Confes. c. 12. and it is a very usual speech in the new Testament, especially in the preaching of St. John Baptist, Christ himself, and the Apostles ; to signify perfect repentance, which hath not only confession and amendment, but contrition, or sorrow for the offence, and painful satisfaction : such as St. Cyprian speaketh of in all the aforesaid Epistle. But the adversaries of purpose, (as namely Beza protesteth) mislike that interpretation, because it favoureth satisfaction for sins, which they cannot abide. Where if they pretend the Greek word, we send them to these places. Matt. xi. 21. Luke x. 13. 2. Cor. vii. 9. Where it must needs signify, sorrowful, painful, and satisfactory repentance. We tell them also that St. Basil a Greek Doctor calleth the Ninivites repentance with fasting, and hair-cloth, and ashes, by the same Greek word. And more we will tell them in other places.

6 *Confessing their sins.*] John did prepare the way to Christ and his Sacraments, not only by his Baptism, but by inducing the people to confession of their sins. Which is not to acknowledge themselves in general to be sinners, but also to utter every man his sins.

8 *Fruit worthy.*] He preacheth satisfaction by doing worthy fruits or works of Penance, which are (as St. Jerom saith in 2 Joel) fasting, praying, alms, and the like.

10 *The ax.*] Here preachers are taught to dehort from doing evil for fear of Hell, and to exhort to do good in hope

of Heaven : which kind of preaching our Adver. do condemn.

11 *In water.*] John's Baptism did not remit sins, nor was comparable to Christ's Baptism, as here it is plain, and in many other places. *Hiero. Adv. Lucifer. Aug. de Bap. cont. Donat. li. 5. c. 9. 10. 11.* Yet it is an article of our Adversaries, that the one is no better than the other, which they say not to exhol John's, but to derogate from Christ's Baptism, so far, that they make it of no more value or efficacy for remission of sins, and grace and justification, than was John's : thereby to maintain their manifold heresies, that Baptism taketh not away sins ; that a man is no cleaner nor juster by the Sacrament of Baptism than before ; that it is not necessary for children unto salvation, but it is enough to be born of Christian parents ; and such like erroneous positions well known among the Calvinists.

12 *Floor.*] This floor is his Church militant here on earth, wherein are both good and bad (here signified by corn and chaff) till the separation be made in the day of judgment : contrary to the doctrine of the Heretics, that hold, the Church to consist only of the good.

16 *Opened.*] To signify that Heaven was shut in the old Law, till Christ by his Passion opened it, and so by his Ascension was the first that entered into it ; contrary to the Doctrine of the Heretics. See *Hebr. ix. 8.* and *xi. 40.*

ANNOTATIONS ON CHAP. IV.

1 *Desert.*] As John the Baptist, so our Saviour by going into the desert, and there living in contemplation even among brute beasts, and subject to the assaults of the Devil for our sins, giveth a warrant and example to such holy-men as have lived in wilderness for penance and contemplation, called Hermits.

2 *Fasted forty days.*] Elias and Moses (saith St. Jerom) by the fast of forty days, were filled with the familiarity of God, and our Lord himself in the wilderness fasted as many to

3 And the tempter approached and said to him: If thou be the Son of God, command that these stones be made bread.

4 Who answered and said: It is written, *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.*

5 Then the Devil took him up into the holy city, and set him upon the pinnacle of the Temple,

6 And said to him: If thou be the Son of God, cast thyself down, for it is written: *That he will give his Angels charge of thee, and in their hands shall they hold thee up, lest perhaps thou knock thy foot against a stone.*

7 Jesus said to him again: It is written, *Thou shalt not tempt the Lord thy God.*

8 Again the Devil took him up into a very high mountain: and he shewed him all the Kingdoms of the world, and the glory of them,

9 And said to him: All these will I give thee, if falling down thou wilt adore me.

10 Then Jesus saith to him: *Avant Satan; for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve.*

11 Then the Devil left him; and behold Angels came, and ministered to him.

12 And when Jesus had heard that John was delivered up, he retired into Galilee:

13 And leaving the city Nazareth, came and dwelt in Capharnaum a sea-town, in the borders of Zabulon and of Nephthalim;

14 That it might be fulfilled which was said by Esay the Prophet:

15 *Land of Zabulon and land of Nephthalim, the*

way of the sea beyond Jordan Galilee, of the Gentiles:

16 *The people that sat in darkness, hath seen great light: and to them that sat in a country of the shadow of death, light is risen to them.*

17 From that time Jesus began to preach, and to say: Do penance, for the Kingdom of Heaven is at hand.

18 And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

19 And he saith to them: Come ye after me, and I will make you to be fishers of men.

20 But they incontinent leaving the nets, followed him,

21 And going forward from thence, he saw other two brethren, James of Zebedee, and John his brother, in a ship with Zebedee their father, repairing their nets: and he called them.

22 And they forthwith left their nets and father and followed him.

23 And Jesus went round about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom: and healing every malady, and every infirmity, in the people.

24 And the bruit of him went into all Syria, and they presented to him all that were ill at ease, diversly taken with diseases and torments, and such as were possessed, and lunatics, and sick of the palsy, and he cured them:

25 And much people followed him from Galilee, and Decapolis, and Jerusalem, and from Iurie, and from beyond Jordan.

to leave unto us the solemn days of fast (that is, Lent) *Hierom in c. 58. Esa.* St. Augustin also hath the very like words, Ep. 119. And generally all the ancient fathers that by occasion, or of purpose speak of the Lent-fast, make it not only an Imitation of our Saviour's fast, but also an apostolical tradition, and of necessity to be kept. *Contemn not Lent,* [saith St. Ignatius] *for it containeth the Imitation of our Lord's conversation.* And St. Ambrose saith plainly, that it *was not ordained by men but consecrated by God: nor invented by an earthly cogitation but commanded by the heavenly Majesty.* And again, that it is sin not to fast all the Lent. St. Jerom's words also be most plain: *We (saith he) fast forty days, or make one Lent in a year, according to the tradition of the Apostles, in time convenient.* This time most convenient is (as St. Augustin saith, Ep. 119.) immediately before Easter, thereby to communicate with our Saviour's Passion: and (as other writers do add) thereby to come the better prepared and more worthily, to the great solemnity of Christ's Resurrection: besides many other goodly reasons in the ancient Fathers which for brevity we omit. See (good Christian Reader) 12 notable sermons of St. Leo, the Great *de Quadragesima*, of Lent: namely Ser. 6. and 9. where he calleth it the Apostles ordinance by the Doctrine of the Holy-Ghost. See St. Ambrose from the 23. Sermon forward; in St. Bernard 7 Sermons, and in many other Fathers the like. Last of all, note well the saying of St. Augustin, who affirmeth that by due observation thereof, the wicked be separated from the good, Infidels from Christians, Heretics from faithful Catholics.

6 *It is written.*] Heretics alledge scriptures, as here the Devil doth in the false sense; the Church useth them, as Christ doth in the true sense, and to confute their falsehood. *Aug. cont. lit. Petil. lib. 2. c. 51. to 5.*

10 *Him only serve.*] It was not said, saith St. Augustin: the Lord thy God only shalt thou adore, as it was said: *him only shalt thou serve.* *Aug. sup. Gen. q. 16.* Whereupon the Catholic Church hath always used this most true and necessary distinction, that there is an honor due to God only, which to give unto any creature, were idolatry; and there is an honor due to creatures also according to their dignity, as to Saints, holy things, and holy places. See Euseb. *Hist. Ec. li. 4. c. 14.* St. Hierom. *cont. Vigil. ep. 53. Aug. lib. 10. Civit. c. 2. li. 1. Trin. c. 6. con. Nic. 2. Damasc. li. 1. de Imag. Bed. in Luke 4.*

17 *Do penance.*] That penance is necessary also before Baptism, for such as be of age; as John's, so our Saviour's preaching declareth, both beginning with penance.

23 *Healing every malady.*] Christ (saith St. Augustin) by miracles got authority, by authority found credit, by credit drew together a multitude, by a multitude obtained antiquity, by antiquity fortified a Religion; which not only the most fond new rising of Heretics using deceitful wiles, but neither the drowsy old errors of the very Heathens with violence setting against it, might in any part shake and cast down. *Aug. de util. cred. c. 14.*

CHAP. V.

First, 3. he promiseth rewards, 13. and he layeth before the Apostles their office. 17. Secondly, he protesteth unto us that we must keep the commandments, and that more exactly than the Scribes and Pharisees, whose justice was counted most perfect; but yet that it was insufficient, he sheweth in the precepts of 21. Murder, 27. Adultery, 31. Divorce, 33. Swearing, 38. Revenge, 42. Usury, 43. Enemies.

AND seeing the multitudes, he went up into a mountain, and when he was set, his Disciples came unto him,

2 And opening his mouth he taught them, saying:

3 Blessed are the poor in Spirit: for theirs is the Kingdom of Heaven.

4 Blessed are the meek: for they shall possess the land.

5 Blessed are they that mourn: for they shall be comforted.

6 Blessed are they that hunger and thirst after justice: for they shall have their fill.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the clean of heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 Blessed are they that suffer persecution for justice: for theirs is the Kingdom of Heaven.

11 Blessed are ye when they shall revile you, and persecute you, and speak all that is naught against you, untruly, for my sake:

12 Be glad and rejoice, for your reward is very great in Heaven. For so they persecuted the prophets, that were before you.

13 You are the salt of the earth.

14 But if the salt lose its vertue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be troden of men.

15 You are the light of the world. A city cannot be hid, situated on a mountain.

16 Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

17 So let your light shine before men, that they

may see your good works, and glorify your Father which is in Heaven.

18 Do not think that I am come to break the Law, or the Prophets. I am not come to break but to fulfil.

19 For assuredly I say unto you, till Heaven and Earth pass, one jot, or one tittle shall not pass of the Law, till all be fulfilled.

20 He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the Kingdom of Heaven. But he that shall do and teach, he shall be called great in the Kingdom of Heaven.

21 For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the Kingdom of Heaven.

22 You have heard that it was said to them of old: Thou shalt not kill. And whoso killeth, shall be in danger of judgment.

23 But I say to you, that whosoever is angry with his brother, shall be in danger of judgment. And whosoever shall say to his brother, Raca, shall be in danger of a council. And whosoever shall say, Thou fool, shall be guilty of the Hell of fire.

24 If therefore thou offer thy gift at the Altar, and there thou remember that thy brother hath ought against thee;

25 Leave there thy offering before the Altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.

26 Be at agreement with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

27 And

ANNOTATIONS ON CHAP. V.

10 *For justice.*] Heretics and other malefactors sometimes suffer willingly and stoutly: but they are not blessed, because they suffer not for justice. (For saith St. Aug.) they cannot suffer for justice, that have divided the Church, and, where sound faith or charity is not, there cannot be justice. *Cont. ep. Parm. li. 1. c. 9. Ep. 50. Psal. 4. Conc. 2.* And so by this scripture are excluded all false Martyrs, as St. Augustin often declareth, and St. Cypr. *de unit. Eccl. nu. 8.*

12 *Reward.*] In Latin and Greek the word signifieth very wages, and hire, due for works, and so presupposeth a meritorious deed.

15 *The light.*] This light of the world, and city on a mountain, and candle upon a candlestick, signifieth the Clergy, and the whole Church, so built upon Christ the mountain, that it must needs be visible, and cannot be hid nor unknown. *Aug. cont. Fulg. Dona. c. 18. lib. 16. cont. Faust. c. 17.* And therefore the Church being a candle not under a bushel, but shining to all in the house (that is) in the world, what shall I say more (saith St. Augustin) than that they are blind which shut their eyes against the candle that is set on the candlestick? *Tract. 2. in ep. Io.*

17 *Your light.*] The good life of the Clergy edifieth much, and is God's great honor: whereas the contrary dishonoreth him.

20 *One of these.*] Behold how necessary it is, not only to believe, but to keep all the commandments, even the very least.

21 *Your justice.*] It is our justice, when it is given us of God. *Aug. in Ps. 30. Conc. l. de Sp. & lit. C. 9.* So that Christians are truly just, and have in themselves inherent justice, by doing God's Commandments, without which justice of works no man of age can be saved. *Aug. de fid. & oper. C. 16.* Whereby we see salvation, justice, and justification, not to come of only faith, or imputation of Christ's justice.

23 *Hell of Fire.*] Here is a plain difference of sins, some mortal, that bring to Hell, some less, and less punished, called venial.

24 *Gift at the Altar.*] Beware of coming to the holy Altar or any Sacrament out of charity. But be first reconciled to thy brother, and much more to the Catholic Church, which is the whole brotherhood of Christian men, *Heb. xiii. 1.*

33 *Excepting*

27 Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

28 You have heard that it was said to them of old: Thou shalt not commit advoutry.

29 But I say to you, that whosoever shall see a woman to lust after her, hath already committed advoutry with her in his heart.

30 And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy limbs perish, rather than thy whole body be cast into Hell.

31 And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy limbs perish rather than that thy whole body go into Hell.

32 It was said also, whosoever shall dismiss his wife, let him give her a bill of divorcement.

33 But I say to you, whosoever shall dismiss his wife excepting the cause of fornication, maketh her to commit advoutry: And he that shall marry her that is dismissed, committeth advoutry.

34 Again you have heard that it was said to them of old, Thou shalt not commit perjury: but thou shalt perform thy oaths to our Lord.

35 But I say to you not to swear at all: neither by heaven, because it is the throne of God: neither by the earth, because it is the foot-stool of his feet: neither by Jerusalem, because it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 Let your talk be yea, yea: no, no: and that which is over and above these, is of evil.

38 You have heard that it was said, An eye for an eye, and a tooth for a tooth.

39 But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other:

40 And to him that will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.

41 And whosoever will force thee one mile, go with him other two.

42 He that asketh of thee, give to him: and to him that would borrow of thee, turn not away.

43 You have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and abuse you:

45 That you may be the children of your Father which is in heaven, who maketh his sun to rise upon good and bad, and raineth upon Just and Unjust.

46 For if you love them that love you, what reward shall you have, do not also the Publicans this?

47 And if you salute your brethren only, what do you more, do not also the Heathens this?

48 Be you perfect therefore, as also your heavenly Father is perfect.

CHAP. VI.

In this second chapter of his Sermon, he controletb the Pharisees justice (that is, their alms, prayer, and fasting) for the scope and intention thereof, which was vain-glory. 19. Their end also was to be rich, but ours must not be so much as in necessities.

TAKE good heed that you do not your justice before men, to be seen of them: otherwise reward you shall not have with your Father which is in heaven.

2 Therefore when thou doest an alms-deed,

found not a trumpet before thee, as the hypocrites do in the Synagogues and in the streets, that they may be honoured of men: Amen I say to you, they have received their reward.

3 But

33 *Excepting the cause of fornication.*] This exception is only to shew, that for this one cause a man may put away his wife for ever; but not that he may marry another as it is most plain in St. Mark and St. Luke, who leave out this exception, saying: *Whosoever dismisseth his wife and marrieth another, committeth advoutry.* See the Annot. Luke xix. 9. But if both parties be in one and the same fault, then can neither of them not so much as divorce or put away the other.

33 *Committeth advoutry.*] The knot of marriage is a thing of so great a Sacrament, that not by separation itself of the parties it can be loosed, being not lawful neither for the one part nor the other, to marry again upon divorce. *Aug. de bo. Conjug. c. 7.*

35 *Not to swear.*] The Anabaptists here not following the Church's judgment, but the bare letter [as other Heretics in other cases] hold that there is no oath lawful, no not before a judge, whereas Christ speaketh against rash and usual swearing in common talk, when there is no cause.

39 *Not to resist evil.*] Here also the Anabaptists gather of the letter, that it is not lawful to go to law for our right; as Luther also upon this place held, that Christians might not resist the Turk. Whereas by this, as by that which followeth, patience only is signified, and a will to suffer more, rather than to revenge. For neither did Christ nor St. Paul follow the letter, by turning the other cheek. *Jo. xviii. Act. xxiii.*

ANNOTATIONS ON CHAP. VI.

1 *Justice.*] Hereby it is plain that good works be justice, and that man doing them doth justice, and is thereby just and justified, and not by faith only. All which justice of a Christian man, our Saviour here compriseth in these three works, in alms, fasting, and prayers. *Aug. li. perf. just. c. 8.* So that to give alms is to do justice, and the works of mercy are justice. *Aug. in Psal. xlix. v. 5.*

4 *Repay.*

3 But when thou doest an alms-deed, let not thy left hand know what thy right hand doeth :

4 That thy alms-deed may be in secret, and thy Father which seeth in secret, will repay thee.

5 And when ye pray, you shall not be as the Hypocrites, that love to stand and pray in the Synagogues and corners of the streets, that they may be seen of men : Amen I say to you, they have received their reward.

6 But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret : and thy Father which seeth in secret will repay thee.

7 And when you are praying, speak not much, as the Heathens. For they think that in their much-speaking they may be heard.

8 Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him.

9 Thus therefore shall you pray : OUR FATHER which art in heaven, sanctified be thy name.

10 Let thy Kingdom come. Thy will be done, as in heaven, in earth also.

11 Give us to day our supersubstantial bread.

12 And forgive us our debts, as we also forgive our debtors.

13 And lead us not into temptation, but deliver us from evil. Amen.

14 For if you will forgive men their offences, your heavenly Father will forgive you also your offences.

15 But if you will not forgive men, neither will your Father forgive you your offences.

16 And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, that they have received their reward.

17 But thou, when thou doest fast, anoint thy head, and wash thy face :

18 That thou appear not to men to fast, but to thy Father which is in secret : and thy Father which seeth in secret, will repay thee.

19 Heap not up to yourselves treasures on the earth : where the rust and moth do corrupt, and where thieves dig through and steal.

20 But heap up to yourselves treasures in heaven : where neither the rust nor moth doth corrupt, and where thieves do not dig through nor steal.

21 For where thy treasure is, there is thy heart also.

22 The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome.

23 But if thine eye be naught : thy whole body shall be darksome. If then the light that is in thee, be darkness : the darkness itself how great shall it be ?

24 No man can serve two masters. For either he will hate the one, and love the other : or he will sustain the one, and contemn the other. You cannot serve God and Mammon.

25 Therefore

4 *Repay.*] This repaying and rewarding of good works in heaven, often mentioned here by our Saviour, declareth that the said works are meritorious, and that we may do them in respect of that reward.

5 *Hypocrites.*] Hypocrisy is forbidden in all these three works of justice, and not the doing of them openly to the glory of God, and the profit of our neighbour, and our own salvation : for Christ before (c. 5.) biddeth, saying, *Let your light so shine before men, &c.* And in all such works St. Gregory's rule is to be followed. *The works so to be in public, that the intention remain in secret. Ho. 11. in Evang. c. 10.*

7 *Much speaking.*] Long prayer is not forbid, for Christ himself spent whole nights in prayer ; and he saith, we must pray always ; and the Apostles exhorteth to pray without intermission ; and the holy Church from the beginning hath had her Canonical hours of prayer : but idle and voluntary babbling, either of the Heathens to their gods, or of Heretics, that by long rhetorical prayers think to persuade God : whereas the Collects of the Church are most brief and most effectual. *See St. Augustin ep. 121. c. 8, 9, 10.*

11 *Supersubstantial bread.*] By this bread so called here according to the Latin word, and the Greek, we ask not only all necessary sustenance for the body, but much more all spiritual food, namely the blessed Sacrament itself, which is Christ the true Bread that came from heaven, and the Bread of life to us that eat his Body. *Cypr. de. Orat. Do. Aug. ep. 121. c. 11.* And therefore it is called here Supersubstantial, that is, the bread that passeth and excelleth all creatures. *Hiero. in 2. Tit. In 6. Mat. Amb. li. 5. de. Sac. c. 4. Aug. ser. 16. de Verb. Do. sec. Mat. St. Germanus in Theoria.*

12 *Debts.*] These debts do signify not only mortal sins, but also venial, as St. Augustin often teacheth : and therefore every man be he never so just, yet because he cannot live without venial sins, may very truly and ought to say

this prayer. *Aug. cont. duas. ep. Pelag. li. 1. c. 14. li. 21. de Civit. c. 27.*

13 *Lead us not.*] St. Cypr. readeth, *Ne patiaris nos induci*, suffer us not to be led, as St. Augustin noteth, *li. de do. persev. c. 6.* And so the holy Church understandeth it, because God (as St. James saith) tempteth no man : though for our sins, or for our probation and crown, he permit us to be tempted. Beware then of Beza's exposition upon this place, who (according to the Calvinists opinion) saith, that God leadeth them into temptation, into whom himself bringeth in Satan for to fill their hearts : so making God the Author of sin.

14 *If you will forgive.*] This point, of forgiving our Brother, when we ask forgiveness of God, our Saviour repeateth again, as a thing much to be considered : and therefore commended in the parable also of the servant that would not forgive his fellow servant. *Mat. xviii.*

16 *Fast.*] He forbiddeth not open and public fasts, which in the Scriptures were commanded and proclaimed to the people of God ; and the Ninivites by such fasting appeased God's wrath : but to fast for vain glory and praise of men, and to be desirous by the very face and look to be taken for a faster, that is forbidden, and that is hypocrisy.

20 *Treasures in heaven.*] Treasures laid up in heaven, must needs signify, not faith only, but plentiful alms, and deeds of mercy, and other good works, which God keeping, as in a book, will reward them accordingly : as of the contrary the Apostle saith : *He that soweth sparingly, shall reap sparingly. 2. Cor. ix.*

24 *Two masters.*] Two religions, God and Baal, Christ and Calvin, Mass and Communion, the Catholic Church and Heretical Conventicles. Let them mark this lesson of our Saviour, that think they may serve all masters, all times, all religions. Again, these two masters do signify, God and the world, the flesh and the spirit, justice and sin.

25 *Careful.*

25 Therefore I say to you, be not careful for yourself, what you shall eat, neither for your body what rayment you shall put on. Is not the life more than the meat: and the body more than the rayment.

26 Behold the fowls of the air, that they sow not, neither reap, nor gather into barns: and your heavenly Father feedeth them. Are not you much more of price than they?

27 And which of you by caring, can add to his stature one cubit?

28 And for rayment why are you careful? Consider the lillies of the field how they grow: they labour not, neither do they spin.

29 But I say to you, that neither Solomon in all his glory was arrayed as one of these.

30 And if the grafs of the field, which to-day is, and to-morrow is cast into the oven, God doth so clothe: how much more you, Oh ye of very small faith?

31 Be not careful therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be covered?

32 For all these things the Heathens do seek after. For your Father knoweth that you need all these things.

33 Seek therefore first the kingdom of God, and the justice of him, and all these things shall be given you besides.

34 Be not careful therefore for the morrow; for the morrow day will be careful for itself. Sufficient for the day is the evil thereof.

C H A P. VII.

In his third and last Chapter of his Sermon, because we know not men's ends, he biddeth us beware of judging: 6. and nevertheless to take open dogs and swine (so he calleth them) as they be. 7. If these works of justice seem too hard, we must pray instantly to him that giveth them. 12. In the conclusion, he giveth one short rule of all justice, 13. and then he exhorteth with all vehemence to the straight way, both of the Catholic Faith, 21. and also of good life; because only faith will not suffice.

JUDGE not, that you be not judged.

2 For in what judgment you judge, you shall be judged: and in what measure you mete, it shall be measured to you again.

3 And why seeest thou the mote that is in thy brother's eye: and the beam that is in thine own eye thou seeest not?

4 Or how sayest thou to thy brother: Let me cast out the moat of thine eye; and behold a beam is in thine own eye?

5 Hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to cast out the moat out of thy brother's eye.

6 Give not that which is holy to dogs: neither cast ye your pearls before swine, lest perhaps they tread them with their feet, and turning, also tear you.

7 Ask, and it shall be given you: seek, and you shall find; knock, and it shall be opened to you.

8 For every one that asketh, receiveth: and that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his child shall ask bread, will he reach him a stone?

10 Or if he shall ask him fish, will he reach him a serpent?

11 If you then being naught, know how to give good gifts to your children: how much more will your Father which is in heaven, give good things to them that ask him?

12 All things therefore whatsoever you will that men do to you, do you also to them. For this is the Law and the Prophets.

13 Enter ye by the narrow gate: because broad is the gate, and large is the way that leadeth to perdition, and many there be that enter by it.

14 How narrow is the gate, and strait is the way, that leadeth to life: and few there are that find it!

15 Take ye great heed of false Prophets, which come to you in the cloathing of sheep, but inwardly are ravening wolves.

25 *Careful.*] Prudent provision is not prohibited, but too much doubtfulness and fear of God's provision for us: to whom we ought with patience to commit the rest, when we have done sufficiently for our part.

ANNOTATIONS ON CHAP. VII.

1 *Judge not.*] It is no Christian part to judge ill of men's acts, which be in themselves good, and may proceed of good meaning, or of man's inward meanings, and intentions, which we cannot see; of which fault they must beware, that are too suspicious, and given to deem always the worst of other men. But to say, that Judas, or an Heretick evidently known to die obstinately in heresy, is damn'd, and in all other plain and manifest cases, to judge, is not forbidden.

6 *Holy to dogs.*] No holy Sacrament, and especially that of our Saviour's Blessed Body must be given wittingly to

[No. II.]

the unworthy, that is, to them that have not by confession of all mortal sins, examined and proved themselves. See the Annot. 1 Cor. xi. 27, 28, 29.

8 *Every one that asketh.*] All things that we ask necessary to salvation, with humility, attention, continuance, and other due circumstances, God will undoubtedly grant when it is best for us.

15 *Cloathing of sheep.*] Extraordinary appearance of zeal, and holiness, is the sheep's coat, in some Heretics: but these of this time wear not that garment much, being men of unsatiable sin. This is rather their garment, common to them with all other Heretics, to boast much of the word of the Lord, and by pretended allegations, and sweet words of benediction, and especially by promise of knowledge, light, and liberty of the Gospel, to seduce the simple and the sinful.

16 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree yieldeth good fruits, and the evil tree yieldeth evil fruits.

18 A good tree cannot yield evil fruits, neither an evil tree yield good fruits.

19 Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into fire.

20 Therefore by their fruits you shall know them.

21 Not every one that saith to me, *Lord, Lord*, shall enter into the Kingdom of Heaven: but he that doeth the will of my Father which is in Heaven, he shall enter into the Kingdom of Heaven.

22 Many shall say to me in that day: *Lord, Lord*, have not we prophesied in thy name, and in thy name cast out Devils, and in thy name wrought many miracles?

23 And then I will confess unto them, that I

never knew you: depart from me you that work iniquity.

24 Every one therefore that heareth these my words, and doeth them, shall be likened to a wise man that built his house upon a rock,

25 And the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell not, for it was founded upon a rock.

26 And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand,

27 And the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell, and the fall thereof was great.

28 And it came to pass, when JESUS had fully ended these words, the multitude were in admiration upon his doctrine.

29 For he was teaching them as having power, and not as their Scribes and Pharisees.

CHAP. VIII.

Immediately after his Sermon (to confirm his doctrine with a miracle) he cureth a Leper. 5. But above him and all other Jews, he commendeth the faith of the Centurion, who was a Gentile, and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Jews. 14. In Peter's house he sheweth great grace. 18. In the way to the sea he speaketh with two, of following him: 23. and upon the sea commandeth the tempest: 28. and beyond the sea he manifesteth the Devil's malice against men, in an herd of swine.

AND when he was come down from the mountain, great multitudes followed him:

2 And behold a Leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean.

3 And JESUS stretched forth his hand, touched him, saying: I will. Be thou made clean. And forthwith his leprosy was made clean.

4 And JESUS saith to him: See thou tell nobody: but go, shew thyself to the Priest, and offer the gift which Moses commanded for a testimony to them.

5 And when he was entered into Capharnaum, there came to him a Centurion, beseeching him,

6 And saying: Lord, my boy lieth at home sick of the palsy, and is sore tormented.

7 And JESUS saith to him: I will come and cure him.

8 And the Centurion making answer, said: Lord, I am not worthy that thou shouldest enter under my roof: but only say the word, and my boy shall be healed.

9 For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doth it.

10 And

16 *Fruits.*] These are the fruits which Heretics are known by, division from the whole Church, division among themselves, taking to themselves new names and new masters, inconstancy in doctrine, disobedience both to others, and namely to spiritual Officers, love and liking of themselves, pride and intolerable vaunting of their own knowledge above all the holy Doctors, corruption, falsification and quite denying of the parts of the Scriptures that especially make against them, and these be common to all Heretics lightly. Other some are more peculiar to these of our time as incestuous marriages of vow'd persons, spoil of churches, sacrilege and prophanation of all holy things, and many other special points of doctrine, directly tending to the corruption of good life in all states.

21 *Lord, Lord.*] These men have faith, otherwise they could not invoke, *Lord, Lord*, Rom. x. But here we see that to believe is not enough, and that not only infidelity is sin, as Luther teacheth. Yea Catholics also, that work true miracles in the name of our Lord, and by never so great faith, yet without the works of justice shall not be saved, 1 Cor. xiii. Again consider here who they are that have so often in their mouth, *The Lord, the Lord*, and how little it shall avail them, that set so little by good works, and contemn Christian justice.

ANNOTATIONS ON CHAP. VIII.

4 *Priest.*] The Priests of the old law [saith St. Chrysostom] had authority and privilege only to discern who were healed of leprosy, and to denounce the same to the people: but the Priests of the new law, have power to purge in very deed, the filth of the soul. Therefore whosoever despiseth them, is more worthy to be punished, than the rebel Dathan, and his accomplices. *S. Chryso. li. 3. de Sacred.*

4 *Gift.*] Our Saviour willeth him to go, and offer his gift or sacrifice, according as Moses prescribed in that case, because the other sacrifice, being the holiest of all holies, which is his body, was not yet begun. So saith St. Aug. li. 2. q. *Evang. q. 3. & Cont. Adver. leg. & Proph. li. 1. c. 19. 20.*

8 *Not worthy.*] *Orig. ho. 5. in divers.* When thou catest (saith he) and drinkest the Body and Blood of our Lord, he entereth under thy roof. Thou also therefore humbling thyself, say: Lord, I am not worthy, &c. So said St. Chrysostom in his Mass, and so doth the Cath. Church use at this day in every Mass. See St. Augustin. *Ep. 118. ad Ianu.*

10 And Jesus hearing this, marveled: and said to them that followed him: Amen I say to you, I have not found so great faith in Israel.

11 And I say to you that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven:

12 But the children of the Kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said to the Centurion: Go, and as thou hast believed, be it done to thee. And the boy was healed in the same hour.

14 And when Jesus was come into Peter's house he saw his wife's mother laid, and in a fit of a fever:

15 And he touched her hand, and the fever left her, and she arose, and ministered to him.

16 And when evening was come, they brought to him many that had Devils: and he cast out the spirits with a word: and all that were ill at ease he cured.

17 That it might be fulfilled, which was spoken by Esay the Prophet, saying: *He took our infirmities, and bore our diseases.*

18 And Jesus seeing great multitudes about him, commanded to go beyond the water.

19 And a certain Scribe came, and said to him: Master, I will follow thee whithersoever thou shalt go.

20 And Jesus saith to him: The foxes have holes, and the fowls of the air nests: but the Son of man hath not where to lay his head.

21 And another of his Disciples said to him: Lord permit me first to go and bury my father.

22 But Jesus said to him: Follow me, and let the dead bury their dead.

23 And when he entered into the boat, his Disciples followed him.

24 And lo a great tempest arose in the sea, so that the boat was covered with waves, but he slept.

25 And they came to him, and raised him, saying: Lord save us, we perish.

26 And he saith to them: Why are you fearful, Oh ye of little faith? Then rising up he commanded the winds, and the sea, and there ensued a great calm.

27 Moreover the men marveled, saying: What an one is this, for the winds and the sea obey him.

28 And when he was come beyond the water, into the country of the Gerasens, there met him two that had Devils, coming forth out of the sepulchres, exceeding fierce, so that none could pass by that way.

29 And behold they cried, saying: What is between us and thee Jesus the Son of God? art thou come hither to torment us before the time?

30 And there was, not far from them, an herd of many swine feeding.

31 And the Devils besought him saying: If thou cast us out, send us into the herd of swine.

32 And he said to them: Go. But they going forth went into the swine, and behold the whole herd went with a violence, headlong into the sea: and they died in the waters.

33 And the swine-herds fled: and coming into the city, told all, and of them that had been possessed of Devils.

34 And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would pass from their quarters.

C H A P. IX.

The Masters of the Jews he confuteth both with reasons and miracles: defending his remitting of sins. 9. His eating with sinners, and his condescending to his weak Disciples, until he have made them stronger. 18. Shewing also in two miracles, the order of his providence, about the Jews and Gentiles, leaving the one, when he called the other. 27. He cureth two blind men, and one possessed. 35. And having with so many miracles together confuted his enemies, and yet they worse and worse, upon pity towards the people, he thinketh of sending true Pastors unto them.

AND entering into a boat, he passed over the water, and came into his own city.

2 And behold they brought to him one sick of the palsy lying in bed. And Jesus seeing their

faith, said to the sick of the palsy: Have a good heart, Son, thy sins are forgiven thee.

3 And behold certain of the Scribes said within themselves: He blasphemeth.

14 *His wife's mother.*] Of Peter especially among the rest, it is evident, that he had a wife, but (as St. Jerom saith) after they were called to be Apostles, they had no more carnal company with their wives, as he proveth there by the very words of our Saviour: *He that hath left wife, &c.* And so in the Latin Church hath been always used, that married men may be, and are daily made Priests, either after the death of the wife, or with her consent, to live in perpetual continence. And if the Greeks have Priests that do otherwise, St. Epiphanius, a Greek Doctor, telleth them, that they do it against the ancient Canons; and Paphnutius plainly signifieth the same in the first Council of Nice. But this is most plain, that there was never either in the Greek Church or the Latin, an authentical example of any that married after holy Orders.

22 *Let the dead.*] By this we see that not only no worldly

or carnal respect, but no other laudable duty towards our parents ought to stay us from following Christ, and choosing a life of greater perfection.

26 *He commanded.*] The Church (here signified by the boat or ship) and Catholics, are often tossed with storms of persecution, but Christ who seemed to sleep in the mean time, by the Church's prayer awaketh, and maketh a calm.

ANNO TATION ON CHAP. IX.

3 *He blasphemeth.*] When the Jews heard Christ remit sins, they charged him with blasphemy, as Heretics now charge his Priests of the New Testament, for that they remit sins; to whom he said: *Whose sins you shall forgive, they are forgiven, &c.* Jo. xx.

4 And Jesus seeing their thoughts, said: Wherefore think you evil in your hearts.

5 Whether is easier, to say, thy sins are forgiven thee: or to say, arise and walk.

6 But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the sick of the palsy) Arise, take up thy bed, and go into thy house.

7 And he arose, and went into his house.

8 And the multitudes seeing it, were afraid, and glorified God that gave such power to men.

9 And when Jesus passed forth from thence, he saw a man sitting in the custom-house, named Matthew; and he saith to him: Follow me. And he arose up, and followed him.

10 And it came to pass as he was sitting at meat in the house, behold many Publicans and sinners came, and sat down with Jesus and his Disciples.

11 And the Pharisees seeing it, said to his Disciples: Why doth your Master eat with Publicans and sinners?

12 But Jesus hearing it, said: They that are in health, need not a Physician, but they that are ill at ease.

13 But go your ways and learn what it is, *I will mercy, and not sacrifice*. For I am not come to call the just, but sinners.

14 Then came to him the Disciples of John, saying: Why do we and the Pharisees fast often, but thy Disciples do not fast?

15 And Jesus said to them: Can the children of the Bridegroom mourn, as long as the Bridegroom is with them? But the days will come when the Bridegroom shall be taken away from them, and then they shall fast.

16 And no body putteth a piece of raw cloth to

an old garment. For he taketh away the piecing thereof from the garment, and there is made a greater rent.

17 Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved together.

18 As he was speaking this unto them, behold a certain Governor approached, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live.

19 And Jesus rising up followed him, and his Disciples.

20 And behold a woman which was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself: If I shall touch only his garment I shall be safe.

22 But Jesus turning and seeing her, said: Have a good heart, daughter, thy faith hath made thee safe. And the woman became whole from that hour.

23 And when Jesus was come into the house of the Governor, and saw minstrels, and the multitude keeping a stir,

24 He said: Depart, for the wench is not dead, but sleepeth. And they laughed him to scorn.

25 And when the multitude was put forth, he entered in, and held her hand. And the maid arose.

26 And this fame went forth into all that country.

27 And as Jesus passed forth from thence, there followed him two blind men crying and saying, Have mercy on us, O Son of David.

5 *Whether is easier.*] The faithless Jews thought (as Heretics now a days) that to forgive sins was so proper to God, that it could not be communicated unto man: but Christ sheweth, that as to work miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sins.

6 *The Son of man on earth.*] Christ had power to remit sins, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Church, and our chief Bishop and Priest according to his manhood, in respect whereof all power was given him in Heaven and Earth. *Mat. xxviii. v. 18.*

8 *Glorified*] The faithful people did glorify God, that gave such power to men, for to remit sins, and to do miracles, knowing that, that which God committeth to men, is not to his derogation, but to his glory, himself only being still the principal worker of that effect, men being only his ministers, and substitutes, and working under him and by his commission and authority.

8 *To men.*] Not only Christ as he was man, had this power to forgive sins; but by him and from him the Apostles, and consequently Priests. *Mat. xxviii. All power is given me. Mat. xviii. Whatsoever you shall loose on Earth, shall be loosed in Heaven. John xx. Whose sins you shall forgive, they are forgiven.*

13 *Not sacrifice.*] These are the words of the Prophet, who spake them even then when sacrifices were offered by God's commandment; so that it maketh not against sacrifice: but he saith that sacrifice only without mercy, and charity, and generally with mortal sin, is not acceptable. The Jews offered their sacrifices duly, but in the mean

time they had no pity nor mercy on their brethren; and this it is, which God misliketh.

14 *Fast often.*] By the often fasting of St. John's Disciples, we may gather that he appointed them a prescript manner of fasting: as it is certain he taught them a form of prayer. *Lu. v. & xi.*

17 *New wine.*] By this new wine, he doth plainly here signify fasting, and the strait kind of life: by the old bottles, them that can not away therewith.

20 *Twelve years.*] This woman a Gentile, had her disease twelve years, and the Governor's daughter a Jew (which is here raised to life) was twelve years old, *Luc. viii.* Mark then the Allegory hereof in the Jews and Gentiles. As that woman fell sick when the wench was born, so the Gentiles went their own ways into Idolatry, when the Jews in Abraham believed. Again, as Christ here went to raise the wench, and by the way the woman was first healed, and then the wench revived; so Christ came to the Jews, but the Gentiles believed first, and were saved; and in the end the Jews shall believe also. *Hiero. in Mat.*

21 *Touch only.*] Not only Christ's words, but his garment and touch thereof, or any thing to him belonging, might do, and did miracles, virtue proceeding from his holy person to them. This woman returning home set up an Image of Christ, for memory of this benefit, and the hem of the same Image did also miracles. This Image Julian the Apostate threw down, and set up his own instead thereof, which was immediately destroyed by fire from Heaven. But the Image of Christ broken in pieces by the Heathens, the Christians afterwards gathering the pieces together placed it in the Church: where it was, as Sozomenus writeth, unto his time.

28 And

28 And when he was come to the house, the blind came to him. And Jesus saith to them, Do you believe, that I can do this unto you? They say to him, Yea Lord.

29 Then he touched their eyes, saying, According to your faith, be it done to you.

30 And their eyes were opened; and Jesus threatened them, saying, See that no man know it.

31 But they went forth, and spread his fame abroad in all that country.

32 And when they were gone forth, behold they brought him a dumb man, possessed with a Devil.

33 And after the Devil was cast out, the dumb

man spake, and the multitudes marveled, saying: Never was the like seen in Israel.

34 But the Pharisees said, In the Prince of Devils he casteth out Devils.

35 And Jesus went about all the cities, and towns, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and curing every disease, and every infirmity.

36 And seeing the multitudes, he pitied them: because they were vexed, and lay like sheep that have not a shepherd.

37 Then he saith to his Disciples, The harvest surely is great, but the workmen are few.

38 Pray therefore the Lord of the harvest, that he send forth workmen into his harvest.

C H A P. X.

He giveth to the Twelve the power of Miracles, and so sendeth them to the lost sheep of the Jews, 5. with instructions accordingly: 10 and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and all others against the same, 40. and also exhorting the people to harbour his servants in such times of persecution.

AND having called his twelve Disciples together, he gave them power over unclean spirits, that they should cast them out, and should cure all manner of diseases, and all manner of infirmities.

2 And the name of the twelve Apostles be these: the first, Simon who is called Peter, and Andrew his brother,

3 James of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James of Alphæus, and Thadæus.

4 Simon Cananæus, and Judas Mcariot, who also betrayed him.

5 These twelve did Jesus send: commanding them, saying, Into the way of the Gentiles go ye not, and into the cities of the Samaritans enter ye not:

6 But go rather to the sheep that are perished of the house of Israel.

7 And going preach, saying, That the Kingdom of Heaven is at hand.

8 Cure the sick, raise the dead, cleanse the lepers, cast out Devils: gratis you have received, gratis give ye.

9 Do not possess gold, nor silver, nor money in your purses:

10 Not a skrip for the way, neither two coats, neither shoes, neither rod; for the workman is worthy of his meat.

11 And into whatsoever city or town you shall enter, enquire who in it is worthy: and there tarry till you go forth.

12 And when you enter into the house, salute it, saying: Peace be to this house.

13 And if so be that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

14 And whosoever shall not receive you, nor hear your words, going forth out of the house or the city, shake off the dust from your feet.

28 *Do you believe that I can.]* We see here that to the corporal healing of these men he requireth only this faith, that he is able, which faith is not sufficient to justify them. How then do the Heretics by this and the like places plead for their only justifying faith? *See the Annot. Mar. v. 36.*

38 *Pray therefore.]* Therefore doth the Church pray and fast in the Ember days, when holy orders are given, that is, when workmen are prepared to be sent into the harvest. *See Act. xiii. 3.*

ANNOTATIONS ON CHAP. X.

1 *Power.]* Miracles were so necessary to the confirmation of their doctrine beginning then to be preached, that not only Christ himself did miracles, but also he gave to his Apostles power to do them.

2 *First, Simon.]* Peter the first, not in calling, but in pre-eminence. For (as St. Ambrose saith, in 2 Cor. xii.) *Andrew first followed our Saviour before Peter, and yet the Primacy Andrew received not, but Peter.* Which pre-eminence of St. Peter above the other Apostles is so plainly signified in this word, *first*, by the judgment even of Heretics, that Beza, notwithstanding he confesseth the consent of all

copies both Latin and Greek, yet is not ashamed to say, that he suspecteth that this word was thrust into the text by some favourer of Peter's Primacy. Whereby we have also, that they care no more for the Greek than for the Latin, when it maketh against them, but at their pleasure say that all is corrupted.

9 *Do not possess.]* Preachers may not carefully seek after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessities, they deserve their temporal living at their hands for whom they labour spiritually.

12 *Peace be to this house.]* As Christ himself used these words, or this blessing often, *Peace be to you*, so here he biddeth his Apostles say the like to the house where they come. And so hath it been always a most godly use of Bishops to give their blessing where they come, which blessing must needs be of great grace and profit, when none but worthy persons [as here we read] might take good thereof; and when it is never lost, but returneth to the giver, when the other party is not worthy of it. Among other spiritual benefits it taketh away venial sins. *Amb. in ix. Lu.*

14 *Shake off the dust.]* To condemn the true Preachers, or not to receive the truth preached, is a very damnable sin.

15 Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorrhians in the day of judgment, than for that city.

16 Behold I send you as sheep in the midst of wolves. Be ye therefore wise as Serpents, and simple as Doves.

17 And take heed of men. For they will deliver you up in Councils, and in their Synagogues they will scourge you.

18 And to Presidents and to Kings shall you be led for my sake, in testimony to them and the Gentiles.

19 But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak.

20 For it is not you that speak, but the Spirit of your Father that speaketh in you.

21 The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against the parents, and shall work their death,

22 And you shall be odious to all men for my name: but he that shall persevere unto the end, he shall be saved.

23 And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

24 The Disciple is not above the Master, nor the Servant above his Lord.

25 It sufficeth the Disciple that he be as his Master, and the Servant as his Lord. If they have called the Goodman of the house Belzebub, how much more them of his household?

26 Therefore fear ye not them. For nothing is hid, that shall not be revealed: and secret, that shall not be known.

27 That which I speak to you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house tops.

28 And fear ye not them that kill the body, and are not able to kill the soul: but rather fear

him that can destroy both soul and body into Hell.

29 Are not two sparrows sold for a farthing: and not one of them shall fall upon the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear not therefore: better are you than many sparrows.

32 Every one therefore that shall confess me before men, I also will confess him before my Father which is in heaven.

33 But he that shall deny me before men, I will also deny him before my Father which is in heaven.

34 Do not ye think that I came to send peace into the earth: I came not to send peace, but the sword.

35 For I came to separate man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's enemies, they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter above me, is not worthy of me.

38 And he that taketh not his cross, and followeth me, is not worthy of me.

39 He that hath found his life, shall lose it: and he that hath lost his life for me, shall find it.

40 He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41 He that receiveth a Prophet in the name of a Prophet, shall receive the reward of a Prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man.

42 And whosoever shall drink to one of these little ones a cup of cold water, only in the name of a disciple, Amen I say to you, he shall not lose his reward.

15 *More tolerable.*] Hereby it is evident, that there be degrees and differences of damnation in Hell fire, according to men's deserts. *Aug. lib. 4. de Bapt. c. 19.*

18 *Kings.*] In the beginning Kings and Emperors persecuted the Church, that by the very death and blood of Martyrs it should grow more miraculously. Afterwards when the Emperors and Kings were themselves become Christians, they used their power for the Church, against Infidels and Heretics. *Aug. ep. 48.*

19 *It shall be given.*] This is verified even at this present also, when many good Catholics, that have no great learning, by their answers confound their Adversaries.

25 *How much more.*] No marvel therefore if Heretics call Christ's Vicar Antichrist, when their forefathers, the faithless Jews, called Christ himself Belzebub.

32 *Confess me.*] See how Christ esteemed the open confessing of him, that is of his truth in the Catholic Church. For as when Saul persecuted the Church, he said himself was persecuted; so to confess him, and his Church, is all one. Contrary-wise see how he abhorreth them that deny him before men, which is not only to deny any one little article of the Catholic faith, commended to us by the Church; but also to allow or consent to heresy by any means, as by sub-

scribing, coming to their service and sermons, furthering them any way against Catholics, and such like.

34 *Not to send peace, but the sword.*] Christ came to break the peace of wordlings and sinners; as when the son believeth in him, and the father do not; the wife is a Catholic, and the husband is not. For to agree together in infidelity, heresy, or any other sin, is a naughty peace. This being the true meaning of Christ's words, mark that the Heretics interpret this to maintain their rebellions and troubles, which their new Gospel breedeth. *Beza in no. Test. an. 1565.*

37 *More than me.*] No earthly thing, nor duty to parents, wife, children, country, or to a man's own body and life, can be any just excuse why a man should do, or feign himself to do or believe any thing, against Christ, or the unity and faith of his Church.

41 *In the name.*] Reward for hospitality, and especially for receiving an holy Person, as Prophet, Apostle, Bishop, or Priest, persecuted for Christ's sake. For by receiving of him in that respect, as he is such an one, he shall be partaker of his merits, and be rewarded as for such an one. Whereas on the contrary side, he that receiveth an Heretic into his house and a false Preacher, doth communicate with his wicked works. *Ep. ii. Jo.*

CHAP. XI.

John the Baptist in prison also doing his diligence, sendeth some of his disciples to Christ: that as they heard, so they might also see his miracles with their eyes. 7. Afterwards Christ declareth how worthy of credit John's testimony was: 16. and inveigheth against the Jews, who with neither of their manners of life could be won: 20. no nor with Christ's infinite miracles: 25. praising God's wisdom in this behalf. 27. and calling to himself all such as feel their own burdens.

AN D it came to pass: when Jesus had done commanding his twelve Disciples, he passed from thence, to teach and preach in their cities.

2 And when John had heard in prison the works of Christ; sending two of his disciples, he said to him:

3 Art thou he that art to come, or look we for another?

4 And Jesus making answer said to them: Go and report to John what you have heard and seen.

5 The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached:

6 And blessed is he that shall not be scandalized in me.

7 And when they went their way, Jesus began to say to the multitudes of John: What went you out into the desert to see? a reed shaken with the wind?

8 But what went you out to see? a man cloathed in soft garments? Behold they that are cloathed in soft garments, are in Kings houses.

9 But what went you out to see? a Prophet? yea I tell you and more than a Prophet.

10 For this is he of whom it is written: *Behold I send my Angel before thy face, which shall prepare thy way before thee.*

11 Amen I say to you, there hath not risen among the born of women a greater than John the Baptist: yet he that is the lesser in the Kingdom of Heaven, is greater than he.

12 And from the days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent bear it away.

13 For all the Prophets and the law prophesied unto John:

14 And if you will receive it, he is Elias that is to come.

15 He that hath ears to hear let him hear.

16 And whereunto shall I esteem this Generation to be like? It is like to Children sitting in the market place.

17 Which crying to their companions, say: We have piped to you, and you have not danced: we have lamented, and you have not mourned.

18 For John came neither eating nor drinking; and they say: He hath a Devil.

19 The Son of man came eating and drinking; and they say: Behold a man that is a glutton and a wine-drinker, a friend to Publicans and sinners. And wisdom is justified of her children.

20 Then began he to upbraid the cities, wherein were done the most of his miracles, for that they had not done penance.

21 Wo be to thee Corozain, wo be to thee Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance in hair-cloth and ashes long ago.

22 But nevertheless, I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23 And thou Capharnaüm, shalt thou be exalted up to Heaven? thou shalt come down even unto Hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day.

24 But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

ANNOTATION ON CHAP. XI.

3 *Art thou he.*] John himself doubted not, for he baptized him and gave great Testimony of him before. Jo. i. But because his Disciples knew him not, nor esteemed of him so much as of John their own Master, therefore did he send them unto Christ, that by occasion of Christ's answer he might the better instruct them what he was, and so make them Christ's Disciples, preferring them to a better master.

7 *What went you out.*] High commendation of John's holiness, as well for his fasting, rough attire, solitary life, and constancy, as for the dignity of his function.

7 *Into the desert.*] The faithful people in all ages resorted of devotion into wildernesses, to see men of special and rare holiness, Prophets, Hermits, Anchorites, &c. to have their prayers or ghostly counsel. See St. Hierom. de vita Hilarionis.

14 *Elias.*] As Elias shall be the messenger of Christ's latter coming, so was John his messenger and precursor at his former coming: and therefore he is called Elias; because of his like office and like spirit. Luc. i. Grego. ho. 7. in Evang.

18 *Eating nor drinking.*] The wicked quarrelers of the world misconstrue easily all the acts and life of good men. If they be great fasters and austere livers, they are blasphemed and counted hypocrites: if they converse with other men in ordinary manner, then they be counted dissolute.

21 *Penance in sackcloth.*] By this sackcloth and ashes added here, and in other places, we see evidently that Penance is not only leaving off former sins, and change or amendment of life past, no nor bare sorrowfulness or recounting of our offences already committed, but requireth punishment and chastisement of our Persons by these and such other means, as the Scriptures do elsewhere set forth. And therefore concerning the word also, it is rather to be called Penance, as in our translation; than (as the Adversaries, of purpose avoiding the word) Repentance or Amendment of life: and that according to the very usual signification of the Greek word in the most ancient Ecclesiastical Greek writers: who for *Penitents* (which in the primitive Church did public Penance) say, *Men that are doing Penance*. And concerning that part of Penance which is confession, the Ecclesiastical History calleth it by the same Greek word. Sozom. li. 7. 16. Sozom. li. 5. c. 19.

25 At that time Jesus answered and said: I confess to thee; O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.

26 Yea Father; for so hath it well pleased thee.

27 All things are delivered me of my Father. And no man knoweth the Son, but the Father:

neither do any know the Father, but the Son, and to whom it shall please the Son to reveal.

28 Come ye to me all that labour, and are burdened, and I will refresh you.

29 Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls.

30 For my yoke is sweet and my burden light.

CHAP. XII.

The blindness of the Pharisees about the Sabbath he reproveth by Scriptures, by reason, and by a miracle. 14. And his death being therefore sought by them, he meekly goeth out of the way, according as Esay had prophesied of him. 22. His casting out of Devils also he defendeth against them. 31. And setteth forth the danger they stand in for their horrible blasphemy. 38. And because they ask yet for a sign, he sheweth how worthily they shall be damned: 43. Foretelling how the Devil shall possess their Nation. 66. And testifying that although he be of their blood, yet not they for this, but such as keep his commandments, are dear unto him.

AT that time Jesus went through the corn on the Sabbath: and his Disciples being hungry, began to pluck the ears, and to eat.

2 And the Pharisees seeing them, said to him: Lo, thy Disciples do that which is not lawful for them to do on the Sabbath-days.

3 But he said to them: Have you not read what David did when he was hungry, and they that were with him?

4 How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for Priests only?

5 Or have ye not read in the Law, that on Sabbath-days the Priests in the temple do break the Sabbath, and are without blame?

6 But I tell you that there is here a greater than the temple.

7 And if you did not know what it is, I will mercy, and not sacrifice: you would never have condemned the innocents.

8 For the Son of man is Lord of the Sabbath also.

9 And when he had passed from thence, he came into their Synagogue.

10 And behold there was a man which had a withered hand, and they asked him, saying: Whether is it lawful to cure on the Sabbaths? that they might accuse him.

11 But he said to them: What man shall there be of you, that shall have one sheep: and if the

same fall into a ditch on the Sabbaths, will he not take hold and lift it up?

12 How much better is a man than a sheep? Therefore it is lawful on the Sabbaths to do a good deed.

13 Then he saith to the man: Stretch forth thy hand; and he stretched it forth, and it was restored to health even as the other.

14 And the Pharisees going forth made a consultation against him, how they might destroy him.

15 But Jesus knowing it, retired from thence: and many followed him, and he cured them all.

16 And he charged them that they should not disclose him.

17 That it might be fulfilled which was spoken by Esay the Prophet, saying:

18 Behold my servant whom I have chosen, my beloved in whom my soul hath well liked. I will put my Spirit upon him, and judgment to the Gentiles shall he shew.

19 He shall not contend, nor cry out, neither shall any man hear in the streets his voice.

20 The reed bruised he shall not break, and smacking flax he shall not extinguish: till he cast forth judgment unto victory.

21 And in his name the Gentiles shall hope.

22 Then was offered to him one possessed with a Devil, blind and dumb: and he cured him, so that he spoke and saw.

23 And all the multitudes were amazed, and said: Whether this be the Son of David?

25 *Little ones.*] These little ones do not signify here only the unlearned, as though cobblers, and weavers, and women, and girls, had this revelation, and therefore do understand all Scriptures and are able to expound them: but here are signified the humble, whether they be learned or unlearned: as when he saith, *Unless you become as little ones, you shall not enter into the Kingdom of Heaven.* And so also the greatest Doctors (who as they were most learned, so most humbled themselves to the Judgment of the Catholic

Church) are these little ones: and Heretics, who although unlearned, yet vaunt their knowledge and their spirit of understanding above all ancient Fathers, and the whole Church, cannot be of these little and humble ones.

30 *Yoke is sweet.*] What is this light burden and sweet Yoke, but his commandments, of which St. John saith. 1 Ep. v. *His commandments are not heavy.* Clean contrary to the Adversaries that say, they are impossible to be kept.

24 But the Pharisees hearing it, said: This man casteth not out Devils but in Belzebul the Prince of the Devils.

25 And Jesus knowing their cogitations, said to them: every Kingdom divided against itself, shall be made desolate: and every city or house divided against itself, shall not stand.

26 And if Satan cast out Satan, he is divided against himself: how then shall his Kingdom stand?

27 And if I in Belzebul cast out Devils, your children in whom do they cast out? Therefore they shall be your judges.

28 But if I in the Spirit of God do cast out Devils, then is the Kingdom of God come upon you;

29 Or how can a man enter into the house of the strong, and rattle his vessel, unless he first bind the strong? and then he will rattle his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and its fruit good; or make the tree evil, and its fruit evil: For of the fruit the tree is known.

34 You vipers broods, how can you speak good things, whereas you are evil? for of the abundance of the heart the mouth speaketh.

35 A good man out of a good treasure bringeth forth good things; and an evil man out of an evil treasure bringeth forth evil things.

36 But I say unto you, that every idle word

that men shall speak, they shall render an account for it in the day of judgment.

37 For of thy words thou shalt be justified, and of thy words thou shalt be condemned.

38 Then answered him certain of the Scribes and Pharisees, saying: Master, we would see a sign from thee?

Who answered, and said to them: The wicked and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the Prophet.

40 For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.

41 The men of Niniveh shall rise in the judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold more than Jonas here.

42 The Queen of the South shall rise in the judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here.

43 And when an unclean spirit shall go out of a man, he walketh through dry places, seeking rest, and findeth not.

44 Then he saith, I will return into my house whence I came out. And coming he findeth it vacant, swept with besoms, and trim'd.

45 Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last of that man be made worse than the first. So it shall be also to this wicked Generation.

46 As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.

ANNOTATIONS ON CHAP. XII.

24 *In Belzebul.*] The like Blasphemy against the Holy Ghost is, to attribute the miracles done by Saints either dead or alive, to the Devil.

30 *Not with me.*] They that are indifferent to all religions, commonly and fitly called Neuters, joining themselves to neither part, let them mark these words well, and they shall see that Christ accounted all them to be against him and his Church, that are not plainly and flatly with him and it.

30 *Gathereth not with me.*] He speaketh not only of his own Person, but of all to whom he hath committed the government of his Church, and especially of the chief Pastors succeeding Peter in the government of the whole, as St. Hierom, writing to Damasus Pope of Rome, applieth these words unto him, saying of all Heretics: *He that gathereth not with thee, scattereth: that is to say, He that is not with Christ, is with Antichrist.*

31 *The Blasphemy of the Spirit.*] He meaneth not that there is any sin so great, which God will not forgive, or whereof a man may not repent in this life, as some Heretics at this day affirm: but that some heinous sins (as namely this Blasphemy of the Jews against the evident works of the Holy Ghost; and likewise Arch-Heretics, who wilfully resist the known truth and works of the Holy Ghost in God's Church) are hardly forgiven, and seldom have such men grace to repent. Otherwise among all the sins against the Holy Ghost (which are commonly reckoned six) one only shall never be forgiven, that is, dying without repentance wilfully, called final impenitence; which sin he committeth

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that dieth with contempt of the Sacrament of Penance, obstinately refusing absolution, by the Church's ministry: as St. Augustin plainly declareth in these words. *Whosoever be he that believeth not man's sins to be remitted in God's Church, and therefore despiseth the bountifulness of God in so mighty a work, if he in that obstinate mind continue till his life's end, he is guilty of sin against the Holy Ghost, in which Holy Ghost Christ remitteth sins.* *Enchir.* 83. *Ep.* 50. *in fine.*

32 *Son of man.*] The Jews in their words sinned against the Son of man, when they reprehended those things which he did as man, to wit, calling him a glutton, a great drinker of wine, a friend of the Publicans, a Samaritan, and taking offence because he kept company with sinners, break the Sabbath, and such like: and this sin might more easily be forgiven them, because they judged of him, as they would have done of any other man: but they sinned and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the evident works of God in casting out Devils, to the Devil himself: and this sin shall not be remitted, because it shall hardly be remitted, as we see by the plague of their posterity until this day.

32 *Nor in the world to come.*] St. Augustin and other Holy Doctors gather hereupon, that some sins may be remitted in the next life, and consequently prove Purgatory thereby. *De Civit. Dei.* li. 21. c. 13. *D. Gregor. Dial.* li. 4. c. 39.

36 *Idle word.*] If of every idle word we must make account before God in judgment, and yet shall not for every such word be damned everlastingly: then there must needs be some temporal punishment in the next life.

47 And

47 And one said unto him, Behold thy mother and thy brethren stand without, seeking thee.

48 But he answering him that told him, said: Who is my mother, and who are my brethren?

49 And stretching forth his hand upon his Dis-

ciples, he said: Behold my mother and my brethren.

50 For whosoever shall do the will of my Father, that is in Heaven: he is my brother, and sister, and mother.

CHAP. XIII.

Speaking in parables (as the Scripture foretold of him, and as meet as was for the reprobate Jews:) he sheweth by the parable of the Sower, that in the labours of his Church, three parts of four do perish through the fault of the bearers. 24. And yet, by the parable of good Seed and Cockle (as also of the Net) that his servants must not for all that, never while the world lasteth, make any Schism or Separation. 31 And by parables of the little Mustard-seed and Leaven, that notwithstanding the three parts perishing, and oversowing of Cockle, yet that fourth part of the good Seed shall spread over all the world. 44. And withal, what a treasure, and pearl it is. 53. After all which, yet his own country will not honour him.

THE same day Jesus going out of the house, sat by the sea side.

2 And great multitudes were gathered together unto him, insomuch that he went up into a boat and sat: and all the multitude stood in the shore;

3 And he spake to them many things in parables, saying: Behold the Sower went forth to sow:

4 And whilst he soweth, some fell by the way side, and the fowls of the air did come and eat it.

5 Other some also fell upon rocky places, where they had not much earth: and they shot up incontinent, because they had not deepness of earth.

6 And after the Sun was up, they parch'd: and because they had not root, they withered.

7 And other fell among thorns: and the thorns grew and chok'd them.

8 And other some fell upon good ground: and they yielded fruit, the one an hundred-fold, the other threescore, and another thirty.

9 He that hath ears to hear, let him hear.

10 And his Disciples came and said to him: Why speakest thou to them in parables?

11 Who answered and said unto them: Because to you it is given to know the mysteries of the Kingdom of Heaven: but to them it is not given.

12 For he that hath, to him shall be given, and

he shall abound: but he that hath not, from him shall be taken away that also which he hath.

13 Therefore in parables I speak to them: because seeing they see not, and hearing they hear not, neither do they understand:

14 And the prophecy of Esay is fulfilled in them, which saith: *With hearing shall you hear, and you shall not understand: and seeing shall you see, and you shall not see.*

15 *For the heart of this people is waxed gross, and with their ears they have heavily heard, and their eyes they have shut: lest any time they may see with their eyes, and hear with their ears, and understand with their heart and be converted, and I may heal them.*

16 But blessed are your eyes, because they do see, and your ears, because they do hear.

17 For Amen I say to you, that many Prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them.

18 Hear therefore the parable of the Sower.

19 Every one that heareth the word of the Kingdom and understandeth not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that was sown by the way side.

20 And he that was sown upon rocky places: this is he that heareth the Word, and incontinent receiveth it with joy.

48 *Who is my mother.*] The dutiful affection toward our parents and kinsfolk is not blamed, but the inordinate love of them, to the hindrance of our service and duty towards God. Upon this place some old Heretics denied Christ to have any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither ever was there any Heresy so absurd, but it would seem to have Scripture for it.

ANNOTATIONS ON CHAP. XIII.

8 *One an hundred.*] This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diversity of states, or other differences. Of states as that the hundred-fold agreeth to virgins professed, threescore-fold to religious widows, thirty-fold to the married. *Aug. li. de Virginit. c. 44. & seq.* Which truth the old Heretic Jovinian denied (as ours do at this day) affirming that there is no difference of merits or

rewards. *Hier. li. 2. adv. Jovin. Ambros. ep. 82. Aug. bar. 82.*

11 *To you it is given.*] To the Apostles and such as have the guiding and teaching of others, deeper knowledge of God's word and mysteries is given, than to the common People. As also to Christians generally, that which was not given to the obstinate Jews.

15 *They have shut.*] In saying that they shut their own Eyes, which St. Paul also repeateth. *Act. xxviii.* He teacheth us the true understanding of all other places, where it might seem by the bare words, that God is the very Author and Worker of this Induration, and blindness, and of other sins: which was an old condemned Blasphemy, and is now the heresy of Calvin: whereas our Saviour here teacheth us, that they shut their own Eyes, and are the cause of their own sin and damnation; God not doing, but permitting it, and suffering them to fall farther because of their former sins, as St. Paul declareth of the reprobate Gentiles. *Ro. i.*

21 Yet hath he not root in himself, but is for a time: and when there falleth tribulation and persecution for the Word, he is by and by scandalized.

22 And he that was sown among thorns: this is he that heareth the Word, and the carefulness of this world and the deceitfulness of riches choketh up the Word, and he becometh fruitless.

23 But he that was sown upon good ground: this is he that heareth the Word, and understandeth, and bringeth fruit, and yieldeth some an hundred-fold, and another threescore, and another thirty.

24 Another parable he proposed to them, saying: The Kingdom of Heaven is resembled to a man that sowed good seed in his field.

25 But when men were asleep, his enemy came and sowed cockle among the wheat, and went his way.

26 And when the blade was shot up, and brought forth fruit, then appeared also the cockle.

27 And the servants of the Master of the house coming, said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle?

28 And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up?

29 And he said: No, lest perhaps gathering up the cockle, you may root up the wheat also together with it.

30 Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn; but the wheat gather ye into my barn.

31 Another parable he proposed unto them, saying: The Kingdom of Heaven is like to a Mustard-seed, which a man took and sowed in his field.

32 Which is the least surely of all seeds; but when it is grown, it is greater than all herbs, and is made a tree, so that the fowls of the air come and dwell in the branches thereof.

33 Another parable he spake to them: The Kingdom of Heaven is like to Leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

34 All these things Jesus spake in parables to the multitudes, and without parables he did not speak to them:

35 That it might be fulfilled which was spoken by the Prophet, saying: *I will open my mouth in parables; I will utter things hidden from the foundation of the world.*

36 Then having dismissed the multitudes, he came into the house, and his Disciples came unto him, saying: Expound to us the parable of the cockle of the field.

37 Who made answer and said to them: He that soweth the good seed, is the Son of man;

38 And the field is the world. And the good seed are the children of the kingdom. And the cockle, are the children of the wicked one.

39 And the enemy that soweth them, is the Devil; but the harvest, is the end of the world; and the reapers, are the Angels.

40 Even as cockle therefore is gathered up, and burned with fire: so shall it be in the end of the world.

41 The Son of man shall send his Angels, and they shall gather out of his Kingdom all scandals, and them that work iniquity:

42 And shall cast them into the furnace of fire: There shall be weeping and gnashing of teeth.

43 Then shall the just shine as the Sun, in the Kingdom of their Father. He that hath ears to hear, let him hear.

44 The Kingdom of Heaven is like a treasure hidden in a field: Which a man having found did hide it, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the Kingdom of Heaven is like to a merchant seeking good pearls.

46 And having found one precious pearl, he went his way, and sold all that he had, and bought it.

47 Again, the Kingdom of Heaven is like to a net cast into the sea, and gathering together of all kind of fishes.

48 Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out.

49 So shall it be in the consummation of the world: The Angels shall go forth, and shall separate the evil from among the just.

50 And shall cast them into the furnace of fire: There shall be weeping and gnashing of teeth.

51 Have ye understood all these things? They say to him, Yea.

52 He said unto them: Therefore every Scribe instructed in the Kingdom of Heaven, is like to a man that is an householder, which bringeth forth out of his treasure new things and old.

53 And it came to pass: When Jesus had ended these parables, he passed from thence.

54 And coming into his own country, he taught them in their Synagogues, so that they marvelled, and said: How came this man by this wisdom and virtues?

25 *Overfowed.*] First by Christ and his Apostles was planted the truth, and falsehood came afterwards, and was overfowed by the enemy the Devil, and not by Christ, who is not the Author of evil. *Tertul. de præscript.*

29 *Lest perhaps.*] The good must tolerate the evil, when it is so strong that it cannot be redress'd without danger and disturbance of the whole Church; and commit the matter to God's Judgment in the latter day. Otherwise where ill men [be they Heretics or other malefactors] may be punished or suppressed without disturbance and hazard of the good, they may and ought by public Authority either spiritual or temporal to be chastised or executed.

30 *Suffer both to grow.*] The good and bad (we see here)

are mingled together in the Church. Which maketh against certain Heretics and Schismatics, who severed themselves of old from the rest of the whole world, under pretence that themselves only were pure, and all others, both Priests and People, sinners: and against some Heretics of this time also, who say, that evil men are not of, or in the Church.

32 *The least of all seeds.*] The Church of Christ had a small beginning, but afterwards became the most glorious and known commonwealth on earth: the greatest Powers and the most wise of the world putting themselves into the same.

55 Is not this the Carpenter's son? Is not his mother called MARY, and his brethren James, and Joseph, and Simon, and Jude?

56 And his sisters, are they not all with us? Whence therefore hath he all these things?

57 And they were scandalized in him. But

JESUS said to them: There is not a Prophet without honour, but in his own country, and in his own house.

58 And he wrought not many miracles there, because of their incredulity.

CHAP. XIV.

Hearing the unworthy Decollation of John Baptist by Herod, 13. he betaketh him to his usual solitariness in the desert, and there feedeth 5000 with five loaves. 23. And then after the night spent in the mountain in prayer, he walketh upon the sea (signifying the wide world), 28. yea and Peter also: whereupon they adore him as the Son of God. 35. And with the very touch of his garment's hem he healeth innumerable.

AT that time Herod the Tetrarch heard the fame of JESUS:

2 And said to his servants: This is John the Baptist: he is risen from the dead, and therefore virtues work in him.

3 For Herod apprehended John and bound him, and put him into prison because of Herodias, his brother's wife.

4 For John said unto him: It is not lawful for thee to have her.

5 And willing to put him to death, he feared the people: because they esteemed him as a Prophet.

6 But on Herod's birth-day, the daughter of Herodias danced before them: and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask of him.

8 But she being instructed before of her mother, saith: Give me here in a dish the head of John the Baptist.

9 And the King was stricken sad; yet because

of his oath, and for them that sat with him at table, he commanded it to be given.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a dish; and it was given to the damsel, and she brought it to her mother.

12 And his Disciples came and took the body, and buried it, and came and told JESUS.

13 Which when JESUS had heard, he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

14 And he coming forth saw a great multitude, and pitied them, and cured their diseased.

15 And when it was evening, his Disciples came unto him, saying: It is a desert place, and the hour is now past: dismiss the multitudes, that going into the towns, they may buy themselves victuals.

55 *Carpenter's son.*] Hereupon Julian the Apostate and his flatterer Libanius took their scoff against our Saviour, saying (at his going against the Persians) to the Christians, What doth the Carpenter's Son now? and threatening that after his return, the Carpenter's Son should not be able to save them from his fury. Whereunto a godly man answered, by the Spirit of Prophecy, *He whom Julian calleth the Carpenter's Son, is making a wooden coffin for him against his death.* And indeed not long after, there came news, that in that battle he died miserably. *Sozo. lib. 6. c. 2. Theodo. lib. 3. c. 18.* The very like scoff use Heretics that call the body of Christ in the B. Sacrament, baker's bread. It seemeth indeed to the senses to be so, as Christ seemed to be Joseph's natural Son; but faith telleth us the contrary, as well in the one, as in the other.

ANNOTATIONS ON CHAP. XIV.

3 *Because of Herodias.*] It is too ordinary in Princes to put them to death that freely tell them such faults: women, whom they fancy, especially inciting them to such mischief.

12 *Buried it.*] An example of duty towards the dead bodies of the faithful: wherein see the difference of Catholic Christian men, and of all Infidels, be they Pagans, Apostates, or Heretics. For whereas the Christians had laid the body of this Blessed Prophet and Martyr in Samaria with the Relics of Elias and Abdias, by virtue whereof wonderful miracles were wrought in that place, in Julian the Apostate's time, when men might do all mischief

freely against the Christian religion, the Pagans opened the tomb of St. John Baptist, burnt his bones, and scattered the ashes about the fields: but certain religious Monks coming thither on a pilgrimage at the same time, adventured their life, and saved as much of the holy Relics as they could, and brought them to their Abbot Philip, a man of God: who esteeming them too great a treasure for him and his to keep for their private devotion, sent them to Athanasius the Bishop of Alexandria; and he with all reverence laid them in such a place (as it were by the spirit of Prophecy) where afterwards by occasion of them was built a goodly chapel. *Theod. li. 5. c. 6. Ruff. li. 2. c. 27, 28.* Mark here that the Heretics of our time do, as those Pagans, to the bodies and Relics of all Blessed Saints that they can destroy; and Catholics contrariwise have the religious devotion of those old Christians, as appeareth by the honour done now to his head at Amiens in France.

13 *Retired.*] Christ much esteemed John, and withdrew himself aside, to give example of moderate mourning for the departed, and to shew the horror of that execrable murder: as in the Primitive Church many good men seeing the miserable state of the world in time of persecution, and the sins that abounded withal, took an occasion to forsake those tumults, and to give themselves to contemplation; and for that purpose retired into the deserts of Egypt and elsewhere, to do penance for their own sins, and the sins of the world. Whereupon partly rose that infinite number of Monks and Hermits, of whom the Fathers and Ecclesiastical Histories make mention. *Hiero. 2. to. in vit. Pauli Eremitæ. Sozo. li. 1. c. 12, 13.*

16 But Jesus said to them: They have no need to go; give ye them to eat.

17 They answered him: We have not here, but five loaves, and two fishes.

18 Who said to them: Bring them hither to me.

19 And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up unto heaven he blessed, and brake, and gave the loaves to his Disciples, and the Disciples to the multitudes.

20 And they did all eat and had their fill; and they took the leavings, twelve full baskets of the fragments.

21 And the number of them that did eat was five thousand men, besides women and children.

22 And forthwith Jesus commanded his Disciples to go up into the boat, and to go before him over the water, till he dismissed the multitudes.

23 And having dismissed the multitudes, he ascended into a mountain alone to pray; and when it was evening, he was there alone.

24 But the boat in the midst of the sea was tossed with waves; for the wind was contrary.

25 And in the fourth watch of the night, he came unto them walking upon the sea.

26 And seeing him upon the sea walking, they

were troubled, saying: That it is a ghost; and for fear they cried out.

27 And immediately Jesus spake unto them, saying: Have confidence; it is I, fear ye not.

28 And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.

29 And he said, Come. And Peter descending out of the boat, walked upon the water to come to Jesus;

30 But seeing the wind rough, he was afraid; and when he began to be drowning, he cried out, saying: Lord, save me.

31 And immediately Jesus stretching forth his hand took hold of him, and said unto him: O thou of little faith, why didst thou doubt?

32 And when they were gone up into the boat, the wind ceased.

33 And they that were in the boat came, and adored him, saying: Indeed thou art the Son of God.

34 And having passed the water, they came into the country of Geneser.

35 And when the men of that place understood of him, they sent into all that country, and brought unto him all that were ill at ease:

36 And they besought him that they might touch but the hem of his garment; and whosoever did touch, where made whole.

CHAP. XV.

The Pharisees of Jerusalem coming so far to carp him, he chargeth with a tradition contrary to God's commandments. 10. And to the people he yieldeth the reason of that which they reprov'd: 15. and again to his Disciples, shewing the ground of the Pharisaical washing (to wit, that meats otherwise defile the soul) to be false. 21. Then he goeth aside to hide himself among the Gentiles; where, in a woman, he findeth such faith, that he is fain, lest the Gentiles should before the time extort the whole bread, as she had a crumb, to return to the Jews. 34. Where (all contrary to those Pharisees) the common people seek wonderfully unto him: and he after he hath cured their diseased, feeds 4000 of them with seven loaves.

THEN came to him from Jerusalem Scribes and Pharisees, saying:

2 Why do thy Disciples transgress the tradition of the Ancients? For they wash not their hands when they eat bread.

3 But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said:

4 Honour father and mother. And: He that shall curse father or mother, dying let him die.

5 But you say: Whosoever shall say to father or mother, the gift whatsoever proceedeth from me, shall profit thee:

6 And shall not honour his father or his mother: and you have made frustrate the commandment of God for your own tradition.

7 Hypocrites, well hath Esay prophesied of you, saying:

19 *The Disciples to the multitudes.] A figure of the ministry of the Apostles; who as they here had the distribution and ordering of these miraculous loaves, so had they also to bestow and dispense all the food of our souls, in ministering of the word and Sacraments; neither may lay-men challenge the same.*

26 *Sea walking.] When not only Christ, but by his power Peter also walketh upon the waters, it is evident that he can dispose of his own body above nature, and contrary to the natural condition thereof, as to go through a door.*

Joh. xx. to be in the compass of a little bread. Epiphan. in Anchorato.

29 *Walked.] Peter (saith St. Bernard) walking upon the waters, as Christ did, declared himself the only Vicar of Christ, which should be Ruler not over one people, but over all. For many waters are many Peoples. Bernard. li. 2. de Confid. c. 8. See the place, how he deduceth from Peter the like authority and jurisdiction to his Successor the Bishop of Rome.*

8 *This people honoureth me with their lips : but their heart is far from me.*

9 *And in vain do they worship me, teaching doctrines and commandments of men.*

10 And having called together the multitudes unto him, he said to them : Hear ye, and understand.

11 Not that which entereth into the mouth, defileth a man ; but that which proceedeth out of the mouth, that defileth a man.

12 Then came his Disciples, and said to him : Dost thou know that the Pharisees, when they heard this word, were scandalized ?

13 But he answering said : All planting which my Heavenly Father hath not planted, shall be rooted up.

14 Let them alone : blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch.

15 And Peter answering, said to him : Expound us this parable.

16 But he said : Are you also as yet without understanding ?

17 Do you not understand, that all that entereth into the mouth, goeth into the belly, and is cast forth into the privy ?

18 But the things that proceed out of the

mouth, come forth from the heart, and those things defile a man.

19 For from the heart come forth evil cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20 These are the things that defile a man ; but to eat with unwashed hands, doth not defile a man.

21 And Jesus went forth from thence, and retired into the quarters of Tyre and Sidon.

22 And behold a woman of Canaan came forth out of those coasts, and crying out, said to him : Have mercy upon me, O Lord, the Son of David : my daughter is sore vexed of a Devil.

23 Who answered her not a word. And his Disciples came and besought him, saying : Dismiss her, because she crieth out after us :

24 And he answering, said : I was not sent but to the sheep that are lost of the house of Israel.

25 But she came and adored him, saying : Lord help me.

26 Who answering, said : It is not good to take the bread of the Children, and to cast it to the dogs.

27 But she said, Yea Lord ; for the whelps also eat of the crumbs that fall from the table of their masters.

ANNOTATIONS ON CHAP. XV.

8 *With their lips.*] This is to be understood properly of such as have ever God in their mouth, the Word of our Lord, the Scriptures, the Gospel, but in their heart and all their life be indeed ungodly. It may be applied also to such as say their prayers without attention or elevation of mind to God, whether he understand the prayers or not, that faith them. For many a poor Christian man, that understandeth not the words he speaketh, hath his heart nearer Heaven, more fervor and devotion, more edification to himself, more profit in spirit (as the Apostle speaketh) and less distractions, than not only all Heretics, which have no true feeling of such things, but than many learned Catholics. And therefore it is not to be understood of praying in unknown tongues, as Heretics sometimes expound it, far wide from the circumstance of the place and Christ's intention, speaking of the hypocritical Jews.

9 *Commandments of men.*] Such only are here called traditions, doctrines, or commandments of men, which be either repugnant to God's laws, as this of defrauding their parents under pretence of religion : or which at the least be frivolous, unprofitable, and impertinent to piety or true worship, as that other sort of so often washing hands, and vessels, without regard of inward purity of heart and mind. Let no man therefore be abused with the Protestant's perverse application of this place against the holy laws, canons, and precepts of the Church, and our spiritual Governors, concerning fasts, festivities, and other rules of discipline, and due order in life, and in the service of God. For such are not repugnant but consonant to God's Word and all piety, and our Lord is truly honoured, worshipped, and served both by the making and also by the observing of them. St. Paul gave commandment both by his epistles, and by word of mouth, even in such matters wherein Christ had prescribed nothing at all, and he chargeth the Faithful to observe the same. The Apostles and Priests at Jerusalem made laws, and the Christians were bound to obey them. The keeping of Sunday instead of the Sabbath is the tradition of the Apostles : And dare the Heretics deny the due

observation thereof to be an acceptable worship of God ? They prescribed the Feasts of Easter, and Whitsuntide, and other Solemnities of Christ, and his Saints, which the Protestants themselves observe. They appointed the Lent and Ember-fasts and other, as well to chastise the concupiscence of man, as to serve and please God thereby, as is plain in the fasting of Anna, Toby, Judith. Esther ; who served and pleased God thereby. Therefore neither these, nor other such Apostolic Ordinances, nor any precepts of the holy Church, or of our lawful Pastors, are implied in these Pharisaical traditions here reprehended ; nor to be counted or called the doctrines and commandments of men ; because they are not made by mere human power, but by Christ's warrant and authority, and by such as he hath placed to rule his Church, of whom he saith : *He that heareth you, heareth me : he that despiseth you, despiseth me.* They are made by the Holy Ghost, joining with our Pastors in the government of the Faithful. They are made by our Mother the Church, which whosoever obeyeth not, we are warned to take him as an Heathen. But on the other side, all laws, doctrines, services, and injunctions of Heretics, howsoever pretended to be consonant to the Scriptures, be commandments of men : because both the things by them prescribed are impious, and the Authors have neither sending nor commission from God.

11 *Not that which entereth.*] The Catholics do not abstain from certain meats, for that they esteem any meat unclean, either by creation, or by Judaical observation : but they abstain, for chastisement of their concupiscences. *Aug. li. de mor. Ec. Cath. c. 33.*

18 *Defile a man.*] It is sin only, which properly defileth man, and meats of themselves or of their own nature do not defile, but so far as by accident they make a man to sin, as the disobedience of God's commandment, or of our Superiors, who forbid some meats for certain times, and causes, is a sin. As the apple which our first parents did eat of, though of itself it did not defile them ; yet being eaten against the precept, it did defile. So neither flesh nor fish of itself doth defile, but the breach of the Church's precept defileth.

28 Then JESUS answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was made whole from that hour.

29 And when JESUS was passed from thence, he came beside the sea of Galilee: and ascending into the mountain, sat there.

30 And there came to him great multitudes, having with them dumb persons, blind, lame, feeble, and many others: and they cast them down at his feet, and he cured them:

31 So that the multitudes marvelled seeing the dumb speak the lame walk, the blind see: and they magnified the God of Israel:

32 And JESUS called together his Disciples, and said: I pity the multitude, because three days now they continue with me, and have not what to eat: and dismiss them fasting I will not, lest they faint in the way.

33 And the Disciples say unto him: Whence then may we get so many loaves in the desert as to fill so great a multitude?

34 And JESUS said to them: How many loaves have you? But they said: Seven, and a few little fishes.

35 And he commanded the multitude to sit down upon the ground.

36 And taking the Seven loaves and the fishes, and giving thanks, he brake, and gave to his Disciples, and the Disciples gave to the People.

37 And they did all eat, and had their fill. And that which was left of the fragments they took up, seven baskets full.

38 And there were that did eat, four thousand men, beside children and women.

39 And having dismissed the multitude, he went up into a boat, and came into the coasts of Magadan.

C H A P. XVI.

The obstinate Pharisees and Saducees, as though his aforesaid miracles were not sufficient to prove him to be Christ, require to see some one from Heaven. 5. Whereupon forsaking them, he warneth his Disciples to beware of the leaven of their doctrine: 13. And Peter (the time now approaching for him to go into lury to his Passion) for confessing him to be Christ, he maketh the Rock of his Church; giving fulness of Ecclesiastical Power accordingly. 21. And after he so rebuketh him for dissuading his Cross and Passion, that he also affirmeth the like suffering in every one, to be necessary to salvation.

AN D there came to him the Pharisees and Saducees tempting: and they demanded of him to shew them a sign from Heaven.

2 But he answered and said to them: When it is evening, you say: It will be fair weather, for the element is red.

3 And in the morning: This day there will be a tempest, for the element doth glow and lowr. The face therefore of the element you have skill to discern: and the signs of times can you not?

4 The naughty and adulterous Generations seeketh for a sign: and there shall not a sign be given it, but the sign of Jonas the Prophet. And he left them and went away.

5 And when his Disciples were come over the water, they forgot to take bread.

6 Who said to them Look well and beware of the leaven of the Pharisees and Saducees.

7 But they thought within themselves, saying: Because we took not bread.

8 And JESUS knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have not bread?

9 Do you not yet understand neither do you remember the five loaves among five thousand men, and how many baskets you took up?

10 Neither the seven loaves, among four thousand men, and how many baskets you took up?

11 Why do you not understand that I said not of bread to you: Beware of the leaven of the Pharisees and Saducees?

12 Then they understood that he said not they should beware of the leaven of bread, but of the doctrine of the Pharisees and Saducees.

13 And JESUS came into the quarters of Cæsarea Philippi: and he asked his disciples, saying: Whom say men that the Son of man is?

14 But they said: Some John the Baptist, and other some Elias, and others Jeremy, or one of the Prophets.

28 It were a strange case that Christ should commend in this woman a sole faith without good works, that is to say, a dead faith, such as could not work by love, and which St. James doubted not to call the faith not of Christians but of Devils. *Aug. de Fid. & Op. c. 16.*

36 Here we see again that the people must not be their own carvers, nor receive the Sacraments or other spiritual sustenance immediately of Christ, or at their own hand, but of their spiritual Governors.

ANNOTATIONS ON CHAP. XVI.

13 *Whom say men.*] Christ intending here to take order for the founding, government, and stability of his Church

after his decease, and to name the Person to whom he meant to give the general charge thereof, would before by interrogatories draw out (and namely out of that one whom he thought to make the chief) the profession of that high and principal Article: That he was the Son of the living God, which being the ground of the Church's faith, was a necessary quality and condition in him that was to be made Head of the same Church, and the perpetual keeper of the said faith, and all other points thereon depending.

14 *But they said.* When Christ asked the People's opinion of him, the Apostles all indifferently made answer: but when he demanded what themselves thought of him, then lo Peter the mouth and head of the whole Fellowship answered for all. *Chrysostom, homil. 55. in Mat.*

15 JESUS saith to them: But whom do you say I am?

16 Simon Peter answered and said: *Thou art Christ the Son of the living God.*

17 And JESUS answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood

hath not revealed it to thee, but my Father which is in Heaven.

18 And I say to thee: *That thou art Peter: and upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.*

19 And

17 *Blessed art thou.*] Though some other [as Nathanael *Jo. i. 49.*] seemed to have before believed and professed the same thing, for which Peter is here counted blessed, yet it may be plainly gathered by this place, and so St. Hilary and others think, that none before this did farther utter of him, than that he was the Son of God by adoption as other Saints be, though more excellent than others be. For it was of congruity and Christ's special appointment, that he upon whom he intended to found his new Church, and whose faith he would make infallible, should have the pre-eminence of this first profession of Christ's natural Divinity, or, that he was by nature the very Son of God; a thing so far above the capacity of nature, reason, flesh, and blood, and so repugnant to Peter's sense and sight of Christ's humanity, flesh and infirmities, that for the belief and public profession thereof he is counted blessed, as Abraham was for his faith; and hath great promises for himself and his posterity, as the said Patriarch had for him and his seed. According as St. Basil saith: *Because he excelleth in faith, he received the building of the Church committed to him.*

18 *And I say to thee.*] Our Lord recompenseth Peter for his confession, giving him a great reward, in that upon him he built his Church. *Theophilactus*, upon this place.

18 *Thou art Peter.*] Christ (in the first of *John*, vers. 42.) foretold and appointed that this man, then named Simon, should afterwards be called *Cephas*, or *Petrus*, that is to say, a *Rock*; not then uttering the cause, but now expressing the same, *videlicet* (as St. Cyril writeth) *For that upon him as upon a firm Rock his Church should be built.* Whereunto St. Hilary agreeing, saith: *Oh happy foundation of the Church in the imposing of thy new name, &c.* And yet Christ here doth not so much call him by the name Peter or Rock, as he doth affirm him to be a rock; signifieth by that Metaphor, both that he was designed for the foundation and ground work of his house, which is the Church: and also that he should be of invincible force, firmity, durableness, and stability, to sustain all the winds, waves, and storms that might fall or beat against the same. And the adversaries objecting against this, that Christ only is the Rock or Foundation, wrangle against the very express Scriptures, and Christ's own words, giving both the name and the thing to this Apostle. And the simple may learn by St. Basil's words, how the case standeth. *Though (saith he) Peter be a rock, yet he is not a rock as Christ is. For Christ is the true and unmoveable rock of himself. Peter is unmoveable by Christ the rock. For Jesus doth communicate and impart his dignities, not voiding himself of them, but holding them to himself, bestoweth them also upon many others. He is the light, and yet you are the light: he is the Priest, and yet he maketh Priests; he is the rock, and he made a rock.*

18 *And upon this rock.*] Upon that which he said Peter was, will he build his Church; and therefore by most evident sequel he foundeth his Church upon Peter. And the Adversaries wrangling against this, do against their own conscience and knowledge; especially seeing they know and confess that in Christ's words speaking in the Syriack tongue, there was no difference at all between *Petrus* and *Petra*; yea and that the Greek words also though differing in termination, yet signify one thing, to wit, a *Rock* or *Stone*, as themselves also translate it, *Jo. i. 42.* So that they which profess to follow the Hebrew, or Syriack, and the Greek, and to translate immediatly out of them into Latin or English, should, if they had dealt sincerely, have thus turned Christ's words: *Thou art a rock, and upon this rock: or, Thou art Peter, and upon this Peter will I build my Church.* For so Christ spake by their own confession without any difference. Which doth expressly stop them of all their vain evasions,

that *Petrus*, the former word, is referred to the Apostles, and *Petra*, the latter word, either to Christ only, or to Peter's faith only; neither the said original tongues bearing it, nor the sequel of the words, *upon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before; neither the words following which are directly addressed to Peter's Person, nor Christ's intention by any means admitting it, which was not to make himself or to promise himself to be the head or foundation of the Church. For his Father gave him that dignity, and he took not that honour to himself nor sent himself, nor took the keys of Heaven of himself, but all of his Father. He had his commission the very hour of his incarnation. And though St. Augustin sometimes refers the word [*Petra*] to Christ in this sentence (which no doubt he did because the terminations in Latin are diverse, and because he examined not the nature of the original words which Christ spake, nor of the Greek; and therefore the Adversaries, which otherwise flee to the tongues, should not in this case alledge him) yet he never denieth but Peter also is the Rock and head of the Church, saying that himself expounded it of Peter in many places, and alledgeth also St. Ambrose for the same in his Hymn which the Church singeth. And so do we alledge the holy Counsel of Chalcedon, *Añ. 3. pag. 118.* Tertul. *de Præscrip.* Origen, *Ho. 5. in Exo.* St. Cyprain, *de Unit. Ec.* St. Hilary, *Can. 16. in Mat.* St. Ambrose, *Ser. 47. 68. li. 6. in c. 9. Lucae.* St. Hierom, *Li. 1. in Jovin. & in c. 2. Esa. & in c. 16. Hier.* St. Epiphanius, *in Anchor.* St. Chrysostom, *Ho. 55. in Mat.* St. Cyril, *Li. 2. c. 12. com. in Jo.* St. Leo, *Ep. 89.* St. Gregory, *Li. 4. ep. 32. ind. 13.* and others; every one of them saying expressly, that the Church was founded and built upon Peter. For though sometimes they say the Church to be built on Peter's faith, yet they mean not (as our Adversaries do unlearnedly take them) that it should be built upon faith either separated from the man, or in any other man: but upon faith as in him who are here confessed that faith.

18 *This Rock.*] The Adversaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatives, as bearing the Person of all the Apostles or of the whole Church, deny absurdly that himself in Person had these prerogatives. As though Peter had been the Proctor only of the Church or of the Apostles confessing the faith and receiving these things in other mens names. Where the holy Doctors mean only, that these prerogatives were not given to him for his own use, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their callings: and that these great privileges given to Peter should not decay or die with his Person, but be perpetual in the Church in his successors. Therefore St. Hierom to Damasus taketh this Rock not to be Peter's Person only, but his Successors and his Chair. *I (saith he) following no chief or principal but Christ, join myself to the communion of Peter's Chair, upon that Rock I know the Church was built.* And of that same Apostolic Chair St. Augustin saith: *The same is the Rock which the proud gates of hell do not overcome.* And St. Leo, *Our Lord would the Sacrament or mystery of this gift so to pertain unto the office of all the Apostles, that he placed it principally in Blessed St. Peter the chief of all the Apostles, that from him as from a certain head he might pour out his gifts, as it were through the whole body; that he might understand himself to be an alien from the divine mystery that should presume to revolt from the solidity or steadfastness of Peter.*

18 *Build my Church.*] The Church or house of Christ was only promised here to be built upon him (which was fulfilled, *Jo. xxi. 15.*) the foundation-stone; and other pillars or

19 *And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in the heavens: and whatsoever thou shalt loose in earth, it shall be loosed in the heavens.*

20 Then he commanded his Disciples, that they should tell nobody that he was JESUS CHRIST.

21 From that time JESUS began to shew to his Disciples, that he must go to Jerusalem, and suffer many things of the Ancients and Scribes and chief Priests, and be killed, and the third day rise again.

22 And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee.

23 Who turning, said to Peter, Go after me, Satan, thou art a scandal unto me: because thou

favorest not the things that are of God, but the things that are of men.

24 Then Jesus said to his Disciples: If any man will come after me, let him deny himself, and take up his cross and follow me.

25 For he that will save his life, shall lose it; and he that shall lose his life for me, shall find it.

26 For what doth it profit a man, if he gain the whole world and sustain the damage of his soul? Or what exchange shall a man give for his soul?

27 For the Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works.

28 Amen I say to you, there be some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom.

or matter being yet in preparing; and Christ himself being not only the supereminent foundation, but also the founder of the same; which is another more excellent quality than was in Peter, for which he calleth it *my Church*: meaning especially the Church of the New Testament. Which was not perfectly formed and finished, and distinguished from the Synagogue till Whitsunday, though Christ gave Peter and the rest their commissions actually before his Ascension.

18 *Gates of Hell.*] Because the Church is resembled to a house or a city, so the adverse powers are likened to a contrary house or town; the gates whereof, that is to say, the fortitude, or impugnations, shall never prevail against the city of Christ. And so by this promise we are assured, that no heresies nor other wicked attempts can prevail against the Church built upon Peter, which the Fathers call Peter's See and the Roman Church. Count (saith St. Augustin) *the Priests from the very See of Peter, and in that order of Fathers consider who to whom hath succeeded: that same is the rock which the proud gates of Hell do not overcome.* And in another place, *that is it which hath obtained the top of authority, Heretics in vain barking round about it.*

19 *To thee.*] In saying, *to thee will I give*, it is plain that as he gave the keys to him, so he built the Church upon him. So saith St. Cyprian: *To Peter first of all, upon whom our Lord built the Church, and from whom he instituted and shew'd the beginning of unity, did he give this power, that that should be loosed in the Heavens, which he had loosed in earth.* Whereby appeareth the vain cavil of our Adversaries, which say the Church was built upon Peter's Confession only, common to him and the rest, and not upon his Person, more than upon the rest.

19 *The keys.*] That is, the Authority or Chair, of doctrine, knowledge, judgment and discretion, between true and false doctrine: the height of government, the power of making laws, of calling Councils, of the principal voice in them, of confirming them, of making Canons and wholesom decrees, of abrogating the contrary, of ordaining Bishops and Pastors, or disposing and suspending them, finally the power to dispence the goods of the Church both spiritual and temporal. Which signification of pre-eminent power and authority by the word, *Keys*, the Scripture expresseth in many places: namely, speaking of Christ, *I have the keys of Death and Hell, that is, the rule.* And again: *I will give the key of the house of David upon his shoulder.* Moreover it signifieth that men cannot come into heaven but by him, the keys signifying also authority to open and shut, as it is said *Apoc. iii.* of Christ: *Who hath the key of David, he shutteth and no man openeth.* By which words we gather that

Peter's authority is marvelous, to whom the keys, that is the power to open and shut heaven, is given. And therefore by the name of the keys is given that super-eminent power which is called, in comparison of the power granted to other Apostles, Bishops and Pastors, *plenitudo potestatis*, fulness of power. Bernard. lib. 2. *de considerat. c. 8.*

19. *Whatsoever thou shalt bind.*] All kind of Discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal, so far as it tendeth to the execution of the spiritual charge, is comprised under the word, *bind*. Of which sort be Excommunications, Anathematism, Suspensions, Degradations, and other censures and penalties or penances enjoined either in the Sacrament of Confession, or in the exterior Courts of the Church, for punishment both of other crimes, and especially of heresy and rebellion against the Church, and the chief Pastors thereof.

19 *Loose.*] To loose, is as the cause and the offender's case requireth; to loose them of any of the former bands, and to restore them to the Church's Sacraments, and Communion of the faithful, and execution of their function; to pardon also either all, or part of the penance enjoined, or what debts soever a man oweth to God, or the Church, for the satisfaction of his sins forgiven. Which kind of releasing or loosing is called *Indulgence*: finally this *whatsoever*, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validity of Peter's sentence in binding or loosing whatsoever shall by Christ's promise be ratified in heaven. Leo Ser. *de Transfig. & Ser. 2. in annivers. assumpt. ad Pontif. Hilar. can. 16. in Matth. Epiph. in Anchorato prope initium.* If now any temporal power can shew their warrant out of Scripture for such sovereign power as is here given to Peter, and consequently to his successors, by these words, *whatsoever thou shalt bind*, and by the very keys, whereby greatest sovereignty is signified in God's Church as in his family and household, and therefore principally attributed and given to Christ, who in the Scripture is said to have the key of David, but here communicated also unto Peter as the name of Rock: if I say any temporal power can shew authority for the like sovereignty, let them challenge hardly to be head, not only of one particular, but of the whole universal Church.

27 *Works.*] He saith not, to give every man according to his mercy (or their faith) but according to their works. Augustin *de verb. Apost. Ser. 35.* And again: How should our Saviour reward every one according to their works, if there were no free will? August. lib. 2. *cap. 4, 5, 8. de act. cum Felic. Manich.*

CHAP. XVII.

As he promised, he giveth them a sight of the Glory, unto which suffering doth bring; 9 and then again doth inculcate his passion. 14. A Devil also he casteth out, which his Disciples could not for their incredulity and lack of praying and fasting. 22. Being yet in Galilee, he revealeth more about his passion. 24. And the tribute that the Collectors exacted for all he payeth for himself and Peter; declaring yet withal his freedom both by word and miracle.

AND after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them into a high mountain apart.

2 And he was transfigured before them; and his face did shine as the sun; and his garments became white as snow.

3 And behold there appeared to them Moses and Elias talking with him.

4 And Peter answering, said to Jesus: Lord, it is good for us to be here: If thou wilt, let us make here three tabernacles—one for thee, one for Moses, and one for Elias.

5 And as he was yet speaking, behold a bright cloud overshadowed them; and lo a voice out of the cloud, saying, This is my well beloved Son, in whom I am well pleased: hear ye him.

6 And the Disciples hearing it, fell upon their face, and were sore afraid.

7 And Jesus came and touched them: and he said to them, Arise, and fear not.

8 And they lifting up their eyes, saw no body, but only Jesus.

9 And as they descended from the mount, Jesus commanded them, saying: Tell the vision to no body, till the Son of man be risen from the dead.

10 And his Disciples asked him, saying: What say the Scribes then, that Elias must come first?

11 But he answering, said to them: Elias indeed shall come, and restore all things.

12 And I say to you, that Elias is already come, and they did not know him, but wrought on him whatsoever they would. So also the Son of man shall suffer of them.

13 Then the Disciples understood, that of John the Baptist he had spoken to them.

14 And when he was come unto the multitude, there came to him a man, who fell down upon his knees before him,

15 Saying: Lord, have pity upon my son, for he is lunatic, and sore vexed; for he falleth often into the fire, and often into the water.

16 And I offered him to thy Disciples, and they could not cure him.

17 Jesus answered and said: O faithless and perverse Generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked him, and the Devil went out of him, and the child was cured from that hour.

19 Then came the Disciples to Jesus secretly, and said: Why could not we cast him out?

20 Jesus said to them, because of your incredulity: For, Amen I say to you, if you have faith as a mustard-seed, you shall say to this mountain, Remove from hence thither, and it shall remove; and nothing shall be impossible to you.

ANNOTATIONS ON CHAP. XVII.

2 *Transfigured.*] Mark in this Transfiguration many marvelous points; as, that he made not only his own Body, which then was mortal, but also the bodies of Moses and Elias, the one dead, the other to die, for the time as it were immortal; thereby to represent the state and glory of his Body, and his Saints in heaven. By which marvelous transfiguring of his body, you may the less marvel that he can exhibit his body under the form of bread and wine, or otherwise as he lists.

3 *Appeared Moses*] By this that Moses personally appeared and was present with Christ, it is plain that the Saints departed may in Person be present at the affairs of the living. *Augustin de cura pro mort. c. 15, 16.* For even as Angels elsewhere, so here the Saints also served our Saviour; and therefore as Angels, both in the Old Testament and the New, were present often at the affairs of men, so may Saints.

9 *Mount.*] This mount (commonly esteemed and named of the ancient Fathers, Thabor) St. Peter calleth *the Holy Mount*, because of this wonderful vision; like as in the Old Testament, where God appeared to Moses in the bush, and elsewhere to others, he calleth the place of such Apparitions, *Holy Ground*. Whereby it is evident that by such Apparitions places are sanctified; and thereupon groweth a religion and devotion in the Faithful towards such places; and namely, to this Mount Thabor (called in St. Jerom *Itabirium*, *Ep. 17.*) there was great Pilgrimage in the Primitive Church, as unto all those places

which our Saviour had sanctified with his presence and miracles; and therefore, the whole land of promise, for that cause, was called *The Holy Land*. See St. Hiero. in *Epitaph. Paulæ. & ep. 17 & 18. ad Marcellam.*

11 *Elias shall come.*] He distinguisheth here plainly between Elias in Person, who is yet to come before the judgment, and Elias in Name, to wit, John the Baptist, who is come already in the spirit and virtue of Elias: So that it is not John Baptist only, nor principally, of whom Malachy prophesieth (as our Adversaries say,) but Elias also himself in Person.

19 *Why could not we.*] No marvel if the Exorcists of the Catholic Church which have power to cast out Devils, yet do it not always when they will, and many times with much ado; whereas the Apostles having received this power before over unclean spirits, yet here cannot cast them out. But as for Heretics, they can never do it, nor any other true miracle, to confirm their false faith.

20 *Faith as a mustard-seed.*] This is Catholic faith, by which only all miracles are wrought; yet not of every one that hath the Catholic faith, but of such as have a great and forcible faith, and withal the gift of miracles. These are able, as here we see by Christ's warrant, not only to do other wonderful miracles here signified by this one, but also this very same, that is, to move mountains indeed, as St. Paul also presupposeth, and St. Jerom affirmeth, and Ecclesiastical Histories namely tell of Gregorius Neocæsariensis, that he moved a mountain to make room for the foundation of a Church; called therefore, and for other his wonderful miracles, *Thaumaturgus*. And yet faithless Heretics laugh at all such things and believe them not.

21 But this kind is not cast out but by prayer and fasting.

22 And when they abode in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men:

23 And they shall kill him; and the third day he shall rise again. And they were troubled exceedingly.

24 And when they were come to Capharnaum, there came they that received the didrachms unto Peter, and said to him: Your Master doth he not pay the didrachms?---(Tribute-money.)

25 He saith, Yes. And when he was entered

into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom receive they tribute or custom? of their children, or of strangers?

26 And he said: Of strangers. Jesus said to him: Then the children are free.

27 But that we may not scandalize them, go thy ways to the sea, and cast a hook; and that fish which shall first come up take; and when thou hast opened its mouth, thou shalt find a stater (a double didrachm;) take that and give it them for me and thee.

C H A P. XVIII.

To his Disciples he preacheth against ambition the mother of Schism: 7. Foretelling both the author whosoever he be, and also his followers, of their wo to come. 10. And shewing on the contrary side, how precious Christian souls are to their Angels, to the Son of man, and to his Father. 15. Charging us therefore to forgive our brethren, when also we have just cause against them, be it never so often, and to labour for their salvation by all means possible.

AT that hour the Disciples came to Jesus, saying: Who thinkest thou is the greater in the Kingdom of Heaven?

2 And Jesus calling unto him a little child, set him in the midst of them,

3 And said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven.

4 Whosoever therefore shall humble himself as this little child, he is the greater in the Kingdom of Heaven.

5 And he that shall receive one such little child in my name, receiveth me.

6 And he that shall scandalize one of these little ones that believe in me, it were better for him

that a mill-stone be hanged about his neck, and that he be drowned in the depth of the sea.

7 Wo to the world because of scandals; for it must needs be that scandals come; but nevertheless, wo to that man by whom the scandal cometh.

8 And if thy hand or thy foot scandalize thee, cut them off, and cast them from thee; It is good for thee to go into life maimed or lame, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye scandalize thee, pluck it out, and cast it from thee; It is good for thee having one eye to enter into life, rather than having two eyes to be cast into the Hell of fire.

26 *Prayer and fasting.*] The force of fasting and praying; whereby also we may see that the holy Church in Exorcisms doth according to the Scriptures, when she useth besides the name of JESUS, many prayers, and much fasting, to drive out Devils, because these also are here required besides faith.

26 *The children free.*] Though Christ, to avoid scandal, paid tribute, yet indeed he sheweth that both himself ought to be free from such payments (as being the King's Son, as well by his eternal birth of God the Father, as temporal of David,) and also his Apostles, as being of his family, and in them their successors the whole Clergy, who are called in Scripture the Lot and Portion of our Lord. Which exemption and privilege being grounded upon the very law of nature itself, and therefore practised even among the Heathens, (Gen. xlii. 27.) good Christian Princes have confirmed and ratified by their laws, in the honour of Christ, whose ministers they are, and as it were the King's sons, as St. Jerom declareth plainly in these words: *We for his honour pay not tributes, and as the King's sons, are free from such payments.* Hiero. upon this place.

27 *Me and thee.*] A great mystery, in that he paid not only for himself, but for Peter bearing the Person of the

Church, and in whom, as the chief, the rest were contained. Aug. q. ex no. Test. q. 75. to. 4.

ANNOTATIONS ON CHAP. XVIII.

1 *Who is the greater.*] The occasion of this question, and of their contention for Superiority, among the rest of their infirmities, which they had before the coming of the Holy Ghost, was (as certain holy Doctors write) upon emulation towards Peter, whom only they saw preferred before the rest, in the payment of the tribute, by these words of our Saviour: Give it them for me and thee. Chrysost. ho. 59. Hier. in Matth. upon this place.

7 *Scandals.*] The simple be most annoyed by taking scandal at their Preachers, Priests, and Elders ill life; and great damnation is to the guides of the people, whether they be temporal or spiritual, but especially to the spiritual, if by their ill example and scandalous life, the people be scandalized.

8 *Hand, foot, eye.*] By these parts of the body so necessary and profitable for a man, is signified, that whatsoever is nearest and dearest to us, wife, children, friends, riches, all are to be contemned and forsaken to save our soul.

10 See that you despise not one of these little ones; for I say to you, that their Angels in Heaven always do see the face of my Father which is in Heaven.

11 For the Son of man is come to save that which was perished.

12 How think you? If a man have an hundred sheep, and one of them shall go astray; doth he not leave ninety-nine in the mountains, and goeth to seek that which is strayed?

13 And if it chance that he find it: Amen I say to you, that he rejoiceth more for that, than for the ninety-nine that went not astray.

14 Even so it is not the will of your Father, which is in Heaven, that one perish of these little ones.

15 But if thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.

16 And if he will not hear thee, join with thee besides one or two: that in the mouth of two or three witnesses every word may stand.

17 And if he will not hear them, * tell the Church. *And if he will not hear the Church, let him be to thee as the Heathen and Publican.*

18 Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven; and whatsoever you shall loose upon earth, shall be loosed also in Heaven.

19 Again I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them of my Father which is in Heaven.

20 For where there be two or three gathered in my name, there am I in the midst of them.

21 Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? until seven times?

22 Jesus said to him: I say not to thee, until seven times, but until seventy times seven times.

23 Therefore is the Kingdom of Heaven likened to a man being a King, that would make an account with his servants.

24 And when he began to make the account, there was one presented unto him that owed him ten thousand talents.

25 And having not wherewith to repay it, his Lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repaid.

26 But that servant falling down, besought him, saying: Have patience towards me, and I will repay thee all.

27 And the Lord of that servant moved with pity, dismissed him, and the debt he forgave him.

28 And when that servant was gone forth, he found one of his fellow-servants that did owe him an hundred pence; and laying hands upon him throttled him, saying: Repay that thou owest.

29 And his fellow-servant falling down, besought him, saying: Have patience towards me, and I will repay thee all.

30 And he would not: but went his way, and cast him into prison till he repaid the debt.

31 And his fellow-servants seeing what was done, were very sorrowful, and they came, and told their Lord all that was done.

32 Then his Lord called him; and said unto him: Thou naughty servant, I forgave thee all the debt, because thou besoughtest me: oughtest not thou therefore also to have mercy upon thy fellow-servant, even as I had mercy upon thee?

33 And his Lord being angry delivered him to the tormentors, until he repaid all the debt.

34 So also shall my Heavenly Father do to you, if you forgive not every one his brother from your hearts.

10 *Their Angels.*] A great dignity and a marvelous benefit, that every one hath from his nativity an Angel for his custody and patronage, against the wicked; before the face of God. *Hier.* upon this place. And the thing is so plain, that Calvin dares not deny it, and yet he will needs doubt of it. *Li. 1. Inst. c. 14. sect. 7.*

* That is (as St. Chrysostom here expoundeth it) Tell the Prelates and chief Pastors of the Church; for they have jurisdiction to bind and loose such offenders by the words following v. 18.

17 *Not hear the Church.*] Not only Heretics, but any other obstinate offender that will not be judged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Publican was to the Jews, by the discipline of the same, casting him out of the fellowship of Catholics. Which excommunication is a greater punishment, than if he were executed by a sword, fire and wild beasts. *Aug. cont. Adu. leg. li. 1. c. 17.* And again he saith: Man is more sharply and pitifully bound by the Church's Keys, than with any iron or adamantine manacles or fetters, in the world. *Aug. ibidem.*

17 *The Heathen.*] Heretics therefore, because they will not hear the Church, be no better nor no otherwise to be esteemed of Catholics than Heathen men and Publicans were esteemed among the Jews.

18 *You shall bind.*] As before he gave this power of binding and loosing over the whole, first of all and principally to Peter, upon whom he built his Church; so here not only to Peter, and him to his successors, but also to the other Apostles, and in them to their successors, every one in their charge. *Hierom. lib. 1. c. 14. advers. Jovin. & Epist. ad Heliod. Cyprian. de unit. Eccl. nu. 3.*

18 *Shall loose.*] Our Lord giveth no less right and authority to the Church to loose, than to bind, as St. Ambrose writeth against the Novatians, who confessed that the Priests had power to bind, but not to loose.

§ All joining together in the unity of Christ's Church in Councils and Synods, or public prayers, is of more force than of any particular man.

20 *In the midst of them.*] Not all assemblies may challenge the presence of Christ, but only such as be gathered together in the unity of the Church, and therefore no conventicles of Heretics directly gathering against the Church, are warranted by this place. *Cyp. de unit. Eccl. nu. 7, 8.*

22 *Seventy times seven.*] There must be no end of forgiving them that be penitent, either in the Sacrament by absolution, or one man another their offences.

CHAP. XIX.

He answereth the tempting Pharisees, that the case of a man with his wife shall (as in the first institution it was) be utterly indissoluble, though for one cause he may be divorced. 10. And thereupon to his Disciples he highly commendeth single life for Heaven. 13. He will have children come unto him. 16. He sheweth what is to be done to enter into life everlasting; 20. What also, for a rich man to be perfect; 27. As also what passing reward they shall have which follow that his counsel of perfection: 29. Yea though it be but in some one part.

AND it came to pass, when JESUS had ended these words, he departed from Galilee, and came into the coasts of Iurie beyond Jordan.

2 And great multitudes followed him; and he cured them there.

3 And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to dismiss his wife for every cause?

4 Who answering, said to them: Have you not read, that he which did make man from the beginning, made them male and female? And he said:

5 *For this cause, man shall leave father and mother, and cleave to his wife, and they two shall be in one flesh.*

6 Therefore now they are not two, but one flesh. That therefore which God hath join'd together, let not man separate.

7 They say to him: Why then did Moses command to give a bill of divorce, and to dismiss her?

8 He saith to them: Because Moses for the hardness of your heart permitted you to dismiss your wives: but from the beginning it was not so.

9 And I say to you, that whosoever shall dismiss his wife, but for fornication, and shall marry another, doth commit adultery: and he that shall marry her that is dismissed, committeth adultery.

10 His Disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry.

11 Who said to them: Not all take this word, but they to whom it is given.

12 For there are Eunuchs, which were born so from their mothers womb: and there are Eunuchs, which were made by men: and there are Eunuchs, which have gelded themselves for the Kingdom of Heaven. He that can take, let him take it.

13 Then were little children presented to him, that he should impose hands upon them and pray. And the Disciples rebuked them.

14 But Jesus said to them: Suffer the little children, and stay them not from coming unto me: for the Kingdom of Heaven is for such.

15 And when he had imposed hands upon them, he departed from thence.

16 And behold one came and said to him: Good Master, what good shall I do that I may have life everlasting?

17 Who said to him: What askest thou me of good? One is good, God. But § if thou wilt enter into life keep the commandments.

18 He saith to him, which? And Jesus said: *Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.*

19 *Honor thy father and mother, Thou shalt love thy neighbour as thyself.*

20 The young man saith to him: All these have I kept from my youth, what is yet wanting to me?

21 Jesus said to him: If thou wilt be perfect, go, sell the things that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, follow me.

ANNOTATIONS ON CHAP. XIX.

6 *Not man separate.*] This inseparability betwixt man and wife riseth of that, that wedlock is a Sacrament. *Aug. li. 2. de pec. origine, c. 34 to 7. De nupt. & concupis. li. 1. c. 10.*

9 *But for fornication.*] For adultery one may dismiss another. *Mat. v.* But neither party can marry again for any cause during life. *Aug. l. 11. de adult. conjug. c. 21, 22, 24.* For the which unlawful act of marrying again, Fabiola, that noble matron of Rome, although she was the Innocent part, did public penance, as St. Jerom writeth in her high commendation thereof. And in St. Paul, *Ro. vii.* it is plain, that she which is with another man, her husband yet living, shall be called an adulteress; contrary to the doctrine of our Adversaries.

11 *Not all take.*] Whosoever has not this gift given them, it is either for that they will not have it, or for that they fulfil not that which they will; and they that have this gift, or attain to this word, have it of God and their own free will. *Aug. li. de grat. & li. arbit. c. 4.* So that it is evident no man is excluded from this gift, but (as Origen here saith) it is given to all that ask for it; contrary to our Adversaries, who say it is impossible, and that for excuse of breaking their vows, wickedly say, they have not the gift.

12 *Gelded themselves.*] They geld themselves for the Kingdom of Heaven, who vow chastity. *Augustin de virginitate, c. 24.* Which proveth those kind of vows to be both lawful, and also more meritorious, and more sure to obtain life everlasting, than the state of wedlock; contrary to our Adversaries in all respects.

12 *He that can.*] It is not said of the Precepts, keep them who can, for they be necessary under pain of damnation to be kept; but of Counsels only (as of virginity, abstaining from flesh and wine, and of giving all a man's goods away to the poor) it is said: He that can attain to it, let him do it; which is counsel only, not a commandment. Contrary to our Adversaries, who say, there are no counsels, but only precepts.

13 *Impose.*] They knew the value of Christ's blessing, and therefore brought their children to him: as good Christian people have at all times brought their children to Bishops to have their blessing. See Annotation before chap. x. 12. And of religious mens blessing. See Ruffin, *li. 2. c. 8. hist.* St. Jerom, in *Epitaph. Paulæ, c. 7. & in vit. Hilari-onis.* Theodoret. in *historia Sanctorum Patrum, num. 8.*

§ I see not (saith St. Augustin) why Christ should say, If thou wilt have life everlasting, keep the commandments, if without observing of them; by only faith one might be saved. *Aug. de Fid. & Op. c. 15.*

21 *If thou wilt be perfect.*] Lo, he maketh a plain difference between keeping the Commandments, which is necessary for every man: and being perfect, which he counselleth only to them that will. And this is the state of great perfection which religious men do profess, according to Christ's counsel here, leaving all things and following him.

21 *Follow me.*] Thus to follow Christ, is to be without wife and care of children, to have no property, and to live in common; and this hath great reward in Heaven above other states of life: which St. Augustin saith the Apostles followed, and himself; and that he exhorted others to it as much as lay in him. *Aug. ep. 89. in fine, & in ps. 103. Conc. 3. post. med.*

22 And when the young man had heard this word, he went away sad : for he had many possessions.

23 And Jesus said to his Disciples : Amen I say to you, that a rich man shall hardly enter into the Kingdom of Heaven.

24 And again I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven.

25 And when they had heard this, the Disciples marvelled very much, saying : Who then can be saved ?

26 And Jesus beholding, said to them : With men this is impossible ; but with God all things are possible.

27 Then Peter answering, said to him : Behold we have left all things, and have followed thee : what therefore shall we have ?

28 And Jesus said to them : Amen I say to you, that you which have followed me, in the regeneration, when the Son of man shall sit in the seat of his Majesty, you also shall sit upon twelve seats judging the twelve tribes of Israel.

29 And every one that hath left house, or brethren, or sisters, or father, or mother, or § wife, or children, or lands, for my name sake : shall receive and hundred-fold, and shall possess life everlasting.

30 And many shall be first, that are last ; and last, that are first.

12 Say-

CHAP. XX.

To shew how through God's grace the Gentiles shall go before the Jews, although they begin after them, he bringeth a parable of men working sooner and later in the vine-yard, but the latter rewarded in the end even as the first. 17. He revealeth more to his Disciples touching his Passion : 20. Bidding the ambitious two suitors to think rather of suffering with him : 24. And teaching us (in the rest of his Disciples) not to be grieved at our Ecclesiastical Superiors, considering they are (as he was himself) to toil for our salvation. 29. Then going out of Jericho, he giveth sight unto two blind men.

THE Kindom of Heaven is like to a man that is an Householder which went forth early in the morning to hire workmen into his vine-yard.

2 And having made covenant with the workmen for a penny a day, he sent them into his vine-yard.

3 And going forth about the third hour, he saw others standing in the market-place idle,

4 And he said to them : Go you also into my vine-yard, and that which shall be just I will give you.

5 And they went their way. And again he went forth about the sixth and the ninth hour : and did in like manner.

6 But about the eleventh hour he went forth and found others standing, and he saith to them : Why stand you here all the day idle ?

7 They say to him : Because no man hired us. He saith to them : Go ye also into my vine-yard.

8 And when evening was come, the Lord of the vine-yard saith to his Bailiff : Call the workmen, and pay them their hire, beginning from the last even to the first.

9 Therefore when they were come that came about the eleventh hour, they received every one a penny.

10 But when the first also came, they thought that they should receive more : and they also received every one a penny.

11 And receiving it they * murmured against the Goodman of the house.

24 *Eye of a needle.*] St. Mark expoundeth it thus--Rich men trusting in their riches. c. x. 24.

26 *All things are possible.*] This of the camel passing through a needle's eye, being possible to God, although he neither hath done it, nor by like will do it : maketh against the blasphemous infidelity of our Adversaries, who say, God can do more than he hath done, or will do. We see also that God can bring a camel through a needle's eye, and therefore his Body through a door, and out of the Sepulchre shut, and out of his Mother, a Virgin, and generally above nature can do with his Body as he lists.

27 *Left all.*] This perfection of leaving all things the Apostles vowed. Aug. li. 17. de Civit. Dei. c. 4.

27 *What shall we have.*] They leave all things in respect of reward, and Christ doth well allow it in them by his answer.

28 *You also shall sit.*] Note that not only Christ, who is the principal and proper Judge of the living and the dead, but with him the Apostles and all perfect Saints shall judge : and yet that doth nothing derogate from his prerogative, by whom and under whom they hold this and all other dignities in this life and the next.

§ Hereof is gathered that the Apostles, among other things,

left their wives also to follow Christ. Hier. li. 1. adv. Jovin.

ANNOTATIONS ON CHAP. XX.

1 *In the morning.*] God calleth some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noah, and others, the just and faithful of the first Age ; at the third hour, Abraham, Isaac, and Jacob, and the rest of their Age ; at the sixth hour of the day, Moses, Aaron, and the rest ; at the ninth hour, the Prophets ; at the eleventh, that is, at the latter end of the world, the Christian Nations. Aug. de Verb. Domini, ser. 59. Briefly, this calling at divers hours signifieth the calling of the Jews from time to time in the first Ages of the world, and of the Gentiles in the latter Age thereof. It signifieth also that God calleth countries to the faith, some sooner, some later ; and particular men to be his servants, some younger, some older, of divers ages.

* The Jews are noted for envying the vocation of the Gentiles, and their reward, equal with themselves.

9 *Penny.*] The penny promised to all was life everlasting, which is common to all that shall be saved. But in the same life

12 Saying: These last have worked *but* one hour, and thou hast made them equal to us that have born the burden of the day and the heats.

13 But he answering, said to one of them, Friend, I do thee no wrong: didst thou not covenant with me for a penny?

14 Take what is thine, and go: I will also give to this last even as to thee also.

15 Or, is it not lawful for me to do what I will? is thine eye naught, Because I am good?

16 So shall the last be first, and the first last. For many be called, but few chosen.

17 And Jesus going up to Jerusalem, took the twelve Disciples secretly, and said to them:

18 Behold we go up to Jerusalem, and the Son of man shall be delivered to the chief Priests and to the Scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles, to be mocked, and scourged, and crucified; and the third day he shall rise again.

20 Then came to him the mother of the Sons of Zebedee with her sons, adoring and desiring something of him.

21 Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, one at thy right, and one at thy left hand, in thy Kingdom.

22 And Jesus answering, said: You know not what you desire. Can you drink of the cup that I shall drink of? They say to him: We can.

23 He saith to them: My cup indeed you shall drink of; but to sit at my right hand and left, is

not mine to give to you, but to whom it is prepared of my Father.

24 And the ten hearing it, were displeased at the two brethren.

25 And Jesus calleth them unto him, and said: You know that the Princes of the Gentiles * over-rule them: and they that are the greater, exercise power against them.

26 It shall not be so among you, but whosoever will be the greater among you, let him be your minister:

27 And he that will be first among you, shall be your servant.

28 Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

29 And when they went out from Jericho, a great multitude followed him.

30 And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: Lord, have mercy upon us, Son of David.

31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: Lord, have mercy upon us, Son of David!

32 And Jesus stood, and called them, and said: What will ye that I do to you?

33 They say to him: Lord, that our eyes may be opened.

34 And Jesus having compassion on them, § touched their eyes. And immediately they saw and followed him.

C H A P. XXI.

Being now come to the place of his Passion, he entereth with humility and triumph together: 12 Sheweth his zeal for the House of God joined with miracles. 15. And to the Rulers he boldly defendeth the acclamations of the children. 18. He curseth also that fruitless leafy tree: 23. Avoucheth his power by the witness of John: 28. And foretelleth, in two parables, their reprobation (with the Gentiles vocation) for their wicked deserts; 42. And consequently their irreparable damnation that shall ensue.

AND when they drew nigh to Jerusalem, and were come to Bethpage unto Mount Olivet, then Jesus sent two Disciples,

2 Saying to them: Go ye into the town that

is over against you, and immediately you shall find an ass tied, and a colt with her: loose them, and bring them to me.

life there be degrees of glory, as betwixt star and star in the firmament. *Aug. li. de virginit. c. 26.*

16 *Few elect.*] Those are elect which despised not their caller, but followed and believed him; for men believe not but of their own free will. *Aug. li. 1. ad Simplic. q. 2.*

23. *To whom it is prepared.*] The Kingdom of Heaven is prepared for them that are worthy of it and deserve it by their well doing; as in holy Scriptures it is very often inculcated: That God will repay every man according to his works. And, Come ye blessed, possess the Kingdom prepared for you. Why? Because I was hungry and you gave me meat; thirsty and you gave me drink, &c. Therefore doth Christ say here: It is not mine to give to you. Because he is just and will not give it to every man without respect of their deserts; yea nor alike to every one, but diversly according to greater or lesser merits; as here St. Chrysostom maketh it plain, when our Saviour telleth them, that although they suffer martyrdom for his sake, yet he hath not to give them the two chief places. See S. Hierom upon this place, and li. 2. *adv. Jovin. c. 15.* This also is a lesson for them that have to bestow Ecclesiasti-

cal benefices, that they have no carnal respect to kindred, &c. but to the worthiness of the persons.

* Superiority is not here forbidden among Christians, neither Ecclesiastical nor temporal; but Heathenish tyranny is forbidden, and humility commended.

28 *As the Son of man.*] Christ himself as he was the Son of man, was their and our Superior, and Lord and Master, notwithstanding his humility; and therefore it is pride and haughtiness which is forbidden, and not superiority or Lordship, as some Heretics would have it.

§ Our Saviour who always could and often did cure the diseased by his only will, or word, here gave sight to these blind men, by touching their eyes with his holy hand.

ANNOTATIONS ON CHAP. XXI.

2 *You shall find.*] Christ by Divine Power knew where these beasts were, though absent, and commanded them for his use, being another man's, and suddenly made the colts fit to be ridden on, never broken before.

3 And if any man shall say ought unto you, say ye, that our Lord hath need of them; and forthwith he will let them go.

4 And this was done, that it might be fulfilled which was spoken by the Prophet, saying:

5 *Say ye to the daughter of Sion: Behold thy King cometh to thee,—meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.*

6 And the Disciples going, did as Jesus commanded them.

7 And they brought the ass and the colt: and laid their garments upon them, and made him to sit thereon.

8 And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strew'd them in the way:

9 And the multitudes that went before and that followed, cried, saying: *Hosanna to the Son of David: Blessed is he that cometh in the name of our Lord. Hosanna in the highest.*

10 And when he was entered Jerufalem, the whole city was moved, saying: Who is this?

11 And the people said: This is Jesus the Prophet, of Nazareth, in Galilee.

12 And Jesus entered into the Temple of God, and cast out all them that * sold and bought in the Temple, and the tables of the bankers, and the the chairs of them that sold pigeons, he over threw.

13 And he saith to them: It is written, *My House shall be called the house of prayer; but you have made it a den of thieves.*

14 And there came to him the blind and the lame in the Temple; and he healed them.

15 And the chief Priests and Scribes, seeing the marvelous things that he did, and the children

crying in the Temple, and saying, *Hosanna to the Son of David*; were moved with indignation,

16 And said to him: Hearest thou what these say? And Jesus said to them: Very well, have you never read; *That out of the mouth of infants and sucklings thou hast perfected praise?*

17 And leaving them, he went forth out of the city into Bethania, and remained there.

18 And in the morning, returning into the city, he was hungry;

19 And seeing a certain § fig-tree by the way side, he went to it, and found nothing thereon but leaves; and he saith, May no fruit grow on thee hence forward: And immediately the fig-tree was withered.

20 And the Disciples seeing it wondered, saying: How is it instantly withered?

21 And Jesus answering, said to them: Amen I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also, if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.

22 And all things whatsoever you shall ask in prayer, believing, you shall receive.

23 And when he was come into the Temple, there came to him, as he was teaching, the chief Priests and Ancients of the people, saying: By what authority doest thou these things? and who hath given thee this power?

24 Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I also will tell you by what authority I do these things.

25 The Baptism of John, whence was it? from Heaven, or from men? But they thought within themselves, saying:

7 *The ass and the colt.*] This ass under yoke signifieth the Jews under the Law and under God their Lord, as it were his old and ancient people: the young colt now first ridden on by Christ, signifieth the Gentiles, wild hitherto and not broken, now to be called to the faith and to receive our Saviour's yoke. And therefore the three last Evangelists writing especially to the Gentiles, make mention of the colt only.

8 *Garments in the way.*] These offices of honour done to our Saviour extraordinarily, were very acceptable: and for a memory hereof the holy Church maketh a solemn Procession every year upon this day, especially in our Country when it was Catholic, with the Blessed Sacrament reverently carried, as it were Christ upon the ass, and strewing of rushes and flowers, bearing of Palms, setting up boughs, spreading and hanging up the richest cloths, the quire and quiersters singing, as here the children and the people; all done in a very goodly ceremony to the honour of Christ, and the memory of his triumph upon that day. The like service and the like duties done to him in all other solemn Processions of the Blessed Sacrament and otherwise, are undoubtedly no less grateful.

9 *Hosanna.*] These very words of joyful cry and triumphant voice and gratulation to our Saviour, the holy Church useth always in the Preface of the Mass, as it were the voice of the Priest and all the people (who then especially are attent and devout) immediately before the Consecration and Elevation, as it were expecting, and rejoicing at his coming.

* How much the abuse of Churches by merchandizing,

walking, or other prophane occupying of them, displeaseth God, here we may see.

13 *House of prayer.*] Note here, that he calleth external Sacrifice (out of the Prophet Esay) prayer; for he speaketh of the Temple, which was built properly and principally for Sacrifice.

16 *Mouth of infants.*] Young childrens prayers proceeding from the instinct of God's Spirit, be acceptable; and so the voices of the like, or of other simple folks now in the Church, though themselves understand not particularly what they say, be extremely grateful to Christ.

§ The Jews having the words of the law, and not the deeds, were the fig-tree full of leaves, and void of fruit. *Aug de verb. Do. Ser. 44.*

22 *Believing.*] In respect to our own unworthiness, and of the thing not always expedient for us, we may well doubt, when we pray, whether we shall obtain or not; but on God's part we must believe, that is, we must have no diffidence or mistrust either of his power or of his will, if we be worthy, and the thing expedient. And therefore St. Mark hath itt hus: *Have ye faith of God.*

23 *In what power.*] The Heretics presumptuously think themselves in this point like to Christ, because they are asked, in what power they come, and who sent them? But when they have answered this question as fully as Christ did here, by that which he insinuateth of John's testimony for his authority, they shall be heard; and till then, they shall be still taken for those of whom God speaketh by the Prophet Jeremiah: *They ran, and I sent them not.*

26 If we shall say from Heaven, he will say to us; Why then did you not believe him? But if we shall say from men, We fear the multitude, for all hold John as a Prophet.

27 And answering to Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.

28 But what is your opinion? A certain man had two sons, and coming to the first, he said: Son, go work to-day in my vineyard.

29 And he answering, said: I will not. But afterwards, being moved with repentance, he went.

30 And coming to the other, he said in like manner. And he answering, said: I go, Sir; and he went not.

31 Which of the two did the father's will? They say to him: The first. Jesus saith to them: Amen I say to you, that the Publicans and whores shall go before you into the Kingdom of God.

32 For John came to you in the way of justice, and you did not believe him. But the Publicans and whores did believe him; but you seeing it, neither have ye had repentance afterwards, to believe him.

33 And another parable hear ye: A man there was, an householder, who planted a vine-yard, and made a hedge about it, and dug in it a press, and built a tower, and let it out to husbandmen; and went into a strange country.

34 And when the time of fruits drew nigh, he sent his servants to the husbandmen, to receive the fruits thereof.

35 And the husbandmen apprehending his ser-

vants, one they beat, another they killed, and another they stoned.

36 Again he sent other servants more than the former: and they did to them in like manner.

37 And last of all he sent to them his son, saying: They will reverence my son.

38 But the husbandmen seeing the son, said within themselves: This is the heir, come, let us kill him, and we shall have his inheritance.

39 And apprehending him, they cast him forth out of the vineyard, and killed him.

40 When therefore the lord of the vineyard shall come, what will he do to those husbandmen?

41 They say to him: The naughty men he will bring to naught; and his vineyard he will let out to other husbandmen, who shall render him the fruit in their seasons.

42 Jesus saith to them: Have you never read in the Scriptures, *The stone which the builders rejected, the same is made into the head of the corner? By our Lord was this done, and it is marvelous in our eyes.*

43 Therefore I say unto you, that the Kingdom of God shall be taken away from you, and shall be given to a nation yielding the fruits thereof.

44 And he that falleth upon this stone, shall be broken; and on whom it falleth, it shall also bruise him.

45 And when the chief Priests and Pharisees had heard his parable, they knew that he spake of them.

46 And seeking to lay hands upon him, they feared the multitudes; because they held him as a Prophet.

C H A P. XXII.

Yet by one other parable he foresheweth the most deserved reprobation of the earthly and persecuting Jews, and the gracious vocation of the Gentiles in their place, 15. Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Cæsar. 23. He answereth also the invention of the Saducees against the Resurrection: 34. And a question that the Pharisees ask to puzzle him: turning and posing them again, because they imagined that Christ should be no more than a man: 46. And so he putteth all the busy feels to silence.

AN D JESUS answering, spake again in parables to them, saying:

2 The Kingdom of Heaven is likened to a man, being a King, who made a marriage to his son.

3 And he sent his servants to call them that were invited to the marriage; and they would not come.

4 Again he sent other servants, saying: Tell

them who were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage.

5 But they neglected, and went their ways—one to his farm, and another to his merchandize;

6 And the rest laid hands upon his servants, and spitefully treating them, murdered them.

28 *The first.*] The first son here, is the people of the Gentiles; because, Gentility was before there was a peculiar and chosen People of the Jews; and therefore, the Jews here, as the latter, are signified by the other son.

ANNOTATIONS ON CHAP. XXII.

2 *Marriage.*] Then did God the Father make this marriage, when by the mystery of the Incarnation he joined to

his Son our Lord, the holy Church for his Spouse. *Greg. hom. 38.*

3 *Servants.*] The first servants here sent to invite were the Prophets, the second were the Apostles, and all that afterwards converted countries, or that have and do reconcile men to the Church.

5 *One to his farm.*] Such as refuse to be reconciled to Christ's Church, alledge often vain impediments, and worldly excuses, which at the day of judgment will not serve them.

7 But when the King had heard of it, he was wroth; and sending his armies, destroyed those murderers, and burned their city.

8 Then he saith to his servants: The marriage indeed is ready; but they that were invited, were not worthy.

9 Go ye therefore into the highways; and whosoever you shall find, call to the marriage.

10 And his servants going forth into the ways, gathered together all whom they found, * bad and good: and the marriage was filled with guests.

11 And the King went in to see the guests; and he saw there a man not attired in a wedding garment.

12 And he saith to him: Friend, how camest thou in hither, not having a wedding garment? But he was dumb.

13 Then the King said to the waiters: Bind his hands and feet, and cast him into the utter darkness; there shall be weeping and gnashing of teeth.

14 For many be called, but few elect.

15 Then the Pharisees departing, consulted among themselves for to entrap him in his Speech.

16 And they send to him their Disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth; neither carest thou for any man; for thou dost not respect the person of men:

17 Tell us therefore what is thy opinion; is it lawful to give tribute to Cæsar, or not?

18 But Jesus knowing their naughtiness, said: What, do you tempt me, Hypocrites?

19 Shew me the tribute coin; and they offered him a penny.

20 And Jesus saith to them: Whose are this image and superscription?

21 They say to him Cæsar's. Then he saith to

them: Render therefore the things that are Cæsar's, to Cæsar; and the things that are God's, to God.

22 And hearing it they marveled, and leaving him went their ways.

23 Same day there came to him the Saducees, who say there is no resurrection, and asked him,

24 Saying: Master, Moses said, *If a man die not having a child, that his brother marry his wife, and raise up seed to his brother.*

25 And there were with us seven brethren: and the first, having married a wife, died; and not having issue, left his wife to his brother.

26 In like manner the second and the third even to the seventh.

27 And last of all the woman died also.

28 In the Resurrection, therefore, whose wife of the seven shall she be, for they all had her?

29 And Jesus answering, said to them: You do err, not knowing the Scriptures, nor the power of God.

30 For in the Resurrection neither shall they marry, nor be married; but are as the Angels of God in Heaven.

31 And concerning the Resurrection of the dead, have you not read that which was spoken of God, saying to you:

I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not God of the dead, but of the living,

32 And the multitudes hearing it, marveled at his doctrine.

33 But the Pharisees hearing that he had put the Saducees to silence came together.

34 And one of them, a Doctor of law, asked of him, tempting him:

35 Master, which is the great commandment in the law?

* Not only good men be within the Church, but also evil men; against the Heretics of these days.

11 *A man not attired.*] It profiteth not much to be within the Church and to be a Catholic, except a man be of good life, for otherwise such an one shall be damned, because with faith he hath not good works, as is evident by the example of this man, who was within, and at the feast as the rest, but had not the garment of charity and good works. And by this man are represented all the bad that are called. And therefore they also are in the Church as this man was at the feast; but because he was called, and yet none of the elect, it is evident that the Church doth not consist of the elect only; contrary to our Adversaries.

21 *To Cæsar.*] Temporal duties and payments exacted by worldly Princes must be paid, so that God be not defrauded of his more sovereign duty. And therefore Princes have to take heed how they exact; and others, how they give to Cæsar, that is, to their Prince, the things which are due to God, that is, to his Ecclesiastical Ministers. Whereupon St. Athanasius reciteth these goodly words out of an epistle of the ancient and famous Confessor, Hosius Cordubensis, to Constantius, the Arian Emperor: Cease, I beseech thee, and remember that thou art mortal; fear the day of judgment, intermeddle not with Ecclesiastical matters, neither do thou command us in this kind; but rather learn them of us. To thee God hath committed the Empire; to us he hath committed the things that belong to the Church. And as he that with malicious eyes carpeth thine Empire, gainsayeth the ordinance of God; so do thou also beware, lest in drawing unto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written: Give ye the things that are Cæsar's, to Cæsar; and the things that are God's,

to God. Therefore, neither is it lawful for us in earth to hold the Empire; neither hast thou, O! Emperor, power over incense and sacred things. *Athan. ep. ad Solit. vitam agentes.* And St. Ambrose to Valentinian the Emperor (who by the ill counsel of his mother Justina, an Arian, required of St. Ambrose to have one Church in Milan deputed to the Arian Heretics) saith: 'We pay that which is Cæsar's, to Cæsar; and that which is God's, to God. 'Tribute is Cæsar's, it is not denied; the Church is God's, it may not verily be yielded to Cæsar; because the Temple of God cannot be Cæsar's right. Which no man can deny but it is spoken with the honor of the Emperor; for what is more honourable than that the Emperor be said to be the Son of the Church? For a good Emperor is within the Church, not above the Church.' *Ambros. l. 5. Ep. Orat. de Basil. trad.*

30 *As the Angels.*] As Christ proveth here, that in Heaven they neither marry nor are married, because there they shall be as Angels: By the very same reason it is proved, that Saints may hear our prayers and help us, be they near or far off; because the Angels do so, and in every moment are present where they list, and need not to be near us, when they hear or help us.

30 *As the Angels.*] Not to marry, nor be married, is to be like unto Angels: Therefore is the state of religious men, and women, and Priests, for not marrying, worthily called of the Fathers, an Angelical life. *Cypr. li. 2. de discipl. & hab. Virg. sub finem.*

32 *Of the dead.*] St. Hierom by this place disproveth the Heretic Vigilantius, and in him these of our time, which, to diminish the honor of Saints, call them of purpose, dead men.

37 JESUS said to him: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.*

38 This is the greatest and the first commandment.

39 And the second is like to this: *Thou shalt love thy neighbour as thyself.*

40 On these two commandments dependeth the whole Law and the Prophets.

41 And the Pharisees being assembled, Jesus asked them,

42 Saying: What is your opinion of Christ?

whose Son is he? They say to him, David's.

43 He saith to them: How then doth David, in spirit, call him Lord, saying:

44 *The Lord said unto my Lord, sit on my right hand, until I put thine enemies the foot-stool of thy feet?*

45 If David therefore call him Lord, how is he his Son?

46 And no man could answer him a word: neither durst any man from that day ask him any more.

CHAP. XXIII.

The Scribes and Pharisees after all this, continuing still incorrigible, although he will have the doctrine of their Chair obeyed, yet against their works (and namely their ambition) he openly inveigheth, denouncing to them eight woes, for their eight-fold hypocrisy and blindness: 34. And so concluding with the most worthy reprobation of that persecuting Generation, and their mother city Jerusalem, with her Temple.

THEN JESUS spake to the multitudes and to his Disciples,

2 Saying: Upon the chair of Moses have sitten the Scribes and the Pharisees.

3 All things therefore whatsoever they shall say to you, observe ye and do ye: but according to their works do ye not, for they say and do not.

4 For they bind heavy and insupportable burdens: and put them upon mens shoulders: but with a finger of their own they will not move them.

5 But they do all their works for to be seen of men; for they make broad their * phylacteries, and enlarge their fringes.

6 And they love the first places at suppers, and the first chairs in the Synagogues,

7 And salutations in the market-place, and to be called of men, Rabbi.

8 But be not you called Rabbi; for one is your Master, and all you are brethren.

9 And call none Father to yourself upon earth; for one is your Father, he that is in Heaven.

10 Neither be ye called Masters; for one is your Master, Christ.

11 He that is the greater of you, shall be your servitor.

12 And he that exalteth himself, shall be humbled; and he that humbleth himself shall be exalted.

40 *On these two.]* Hereby it is evident that all dependeth not upon faith only, but much more upon charity (though faith be first) which is the love of God, and of our neighbour, which is the sum of all the Law and the Prophets: because, he that hath this double charity, exprest here by these two principal commandments, fulfilleth and accomplisheth all that is commanded in the Law and the Prophets.

ANNOTATIONS ON CHAP. XXIII.

2 *Chair of Moses.]* God preserveth the truth of the Christian Religion in the Apostolic See of Rome, which is in the New Law answerable to the Chair of Moses; notwithstanding the Bishops of the same were never so wicked of life: yea, tho' some traitor, as vile as Judas, were Bishop thereof, it would not be prejudicial to the Church and innocent Christians, for whom our Lord providing said: Do that which they say; but do not as they do, *Aug. Ep. 165.*

3 *Whatsoever they shall say.]* Why (saith St. Augustine) dost thou call the Apostolic Chair the Chair of pestilence? If for the men, Why? Did our Lord Jesus Christ, for the Pharisees, find any wrong to the Chair wherein they sat? Did he not commend that Chair of Moses, and preserving the honour of the Chair, reprove them? For he saith: They sit upon the Chair of Moses, that which they say, do ye. These things if ye did well consider, you would not for the men whom you defame, blaspheme the See Apostolic wherewith you do not communicate. And again he saith: Neither for the Pharisees (to whom you compare us, not of wisdom but of malice) did our Lord command the Chair of Moses to be forsaken; in which Chair verily he figured his own, for he warned the people to do that which they say, and not to do that which they do, and that the holiness of the Chair be in no case forsaken, nor the unity of the flock divided, on account of the naughty Pastors.

* These phylacteries were pieces of parchment, wherein they wrote the ten Commandments, and folded it, and carried it on their forehead before their eyes; imagining, grossly and superstitiously, that by doing so they fulfilled that which is said, *Deut. vi. They shall be immovable before thine eyes.* Hiero. in xxiii. Matt.

6 *Love the first places.]* He condemneth not due places of Superiority given or taken of men according to their degrees, but ambitious seeking for the same, and their proud heart and wicked intention, which he saw within them, and therefore might boldly reprehend them.

8 *One is your Master.]* In the Catholic Church there is one Master, Christ our Lord, and under him one Vicar, with whom all Catholic Doctors and Teachers are one, because they teach all one thing. But in Arch-Heretics it is not so; where every one of them is a divers Master, and teacheth contrary to the other, and will be called Rabbi and Master, every one of their own Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Calvinists Calvin.

10 *Masters.]* Wickliffe, and the like Heretics of this time, do hereupon condemn degrees of School and titles of Doctors and Masters; where they might as well reprove St. Paul for calling himself *Doctor and Master of the Gentiles*; and for saying that there should be always *Doctors* in the Church. And whereas they bring the other words following against religious men, called Fathers; as well might they by this place take away the name of carnal Fathers, and blame St. Paul for calling himself the only spiritual Father of the Corinthians. But indeed nothing is here forbidden but the contentious division and partiality of such as make themselves Ringleaders of Schism and Sects, as Donatus, Arius, Luther, Calvin.

13 But wo to you Scribes and Pharisees, Hypocrites; because you shut the Kingdom of Heaven against men. For yourselves do not enter in; and those that are going in, you suffer not to enter.

14 Wo to you Scribes and Pharisees, Hypocrites; because you devour widows houses, saying long prayers: for this you shall receive the greater judgment.

15 Wo to you Scribes and Pharisees, Hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of Hell doubly more than yourselves.

16 Wo to you blind guides, which say, whosoever shall swear by the Temple, it is nothing; but he that shall swear by the gold of the Temple, is bound.

17 Ye foolish and blind; for whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever shall swear by the Altar, it is nothing; but whosoever shall swear by the gift that is upon it is bound.

19 Ye blind; for whether is greater, the gift, or the Altar that sanctifieth the gift?

20 He therefore that sweareth by the Altar, sweareth by it, and by all things that are upon it.

21 And whosoever shall swear by the Temple, sweareth by it, and by him that dwelleth in it.

22 And he that sweareth by Heaven, sweareth by the Throne of God, and by him that sitteth thereon.

23 Wo to you Scribes and Pharisees, Hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith: These things ye ought to have done, and not to have omitted those others.

24 Blind guides, who strain at a gnat, and swallow a camel.

25 Wo to you Scribes and Pharisees, Hypocrites; because you make clean that on the outside of the cup and dish, but within, you are full of rapine and uncleanness.

26 Thou blind Pharisee, first make clean the inside of the cup and the dish, that the outside may become clean.

27 Wo to you Scribes and Pharisees, Hypocrites; because you are like to whited sepulchres, which outwardly appear unto men beautiful, but within, are full of dead mens bones, and all filthiness.

28 So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

29 Wo to you Scribes and Pharisees, Hypocrites; because you build the Prophets sepulchres, and adorn the monuments of just men.

30 And say: If we had been in our fathers days, we had not been their fellows in the blood of the Prophets.

31 Therefore you are a testimony to your own selves, that you are the sons of them who killed the Prophets.

32 And fill you up the measure of your fathers.

33 You serpents, vipers brood, how will you flee from the judgment of Hell?

34 Therefore, behold I send unto you Prophets, and wise men, and Scribes, and of them you shall kill and crucify, and of them you shall scourge in your Synagogues, and persecute from city into city:

35 That upon you may come all the just blood that was shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you murdered between the Temple and the Altar.

36 Amen I say to you, All these things shall come upon this Generation.

37 Jerusalem, Jerusalem, which killest the Prophets, and stonest them that were sent to thee, how often would I gather together thy children as the hen doth gather together her chickens under her wings, and thou * wouldst not?

38 Behold, your house shall be left desart to you.

39 For I say to you, you shall not see me from henceforth till you say: Blessed is he that cometh in the name of our Lord.

13 *Scribes and Pharisees.*] In all these reprehensions it is much to be noted, that our Saviour for the honour of Priesthood never reprehended Priests by that name, *Cypr. ep. 65.* whereas our Heretics use this name of purpose in reproach and spite.

14 *Saying long Prayers.*] They are not reprehended here for the things themselves, which for the most part are good, as, long prayer, making Proselytes, adorning the Prophets sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, alms. *Mat. vi.*

15 *Doubly more.*] They who teach that it is enough to have only faith, do make such Christians, as the Jews did Proselytes, children of Hell far more than before. *Aug. lib. de fide, & oper. cap. 26.*

19 *Sanctifieth.*] Note that donaries and gifts bestowed upon Churches and Altars, be sanctified by dedication to God, and by touching the Altar and other holy things: as now especially the vessels of the Sacrifice and Sacrament of Christ's Body and Blood, by touching the same, and the Altar itself whereupon it is consecrated. Whereof Theophylact writeth

thus upon this place: *In the old law Christ permitted not the gift to be greater than the Altar; but with us, the Altar is sanctified by the gift: for the hosts by the divine grace are turned into our Lord's Body, and therefore is the Altar also sanctified by them.*

21 *By him that dwelleth in it.*] By this we see that swearing by creatures, as by the Gospel, by Saints, is all referred to the honour of God, whose Gospel it is, whose Saints they are.

28 *Appear to men.*] Christ might boldly reprehend them so often and so vehemently for hypocrisy, because he knew their hearts and intentions: but we that cannot see within men, may not presume to call mens external good doings, hypocrisy: but judge of men as we see, and know.

29 *Adorn.*] Christ blameth not the Jews for adorning the sepulchres of the Prophets, but rebuketh them of their malice towards him, and of that which by his divine knowledge he foresaw, that they would accomplish the wickedness of their fathers in shedding his Blood, as their fathers did the blood of the Prophets. *Hilar.*

* Free Will.

CHAP. XXIV.

To his Disciples (by occasion of Jerusalem and the Temple's destruction) he foretelleth, 4. What things shall be before the consummation of the world, as especially 14. The Church's full preaching unto all Nations: 15. Then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29. Then immediately, the Day of judgment, to our great comfort in those miseries under Antichrist. 35. As for the moment, to us it pertaineth not to know it; 37. But rather every man to watch that we be not unprovided when he cometh to each one particularly by death.

AND JESUS being gone out of the Temple, went; and his Disciples came to shew him the buildings of the Temple.

2 And he answering, said to them: Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

3 And when he was sitting upon Mount Olivet, the Disciples came to him secretly, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?

4 And JESUS answering, said to them: Beware that no man seduce you:

5 For many shall come in my name, saying, I am Christ; and they shall seduce many.

6 For you shall hear of wars, and rumours of wars. See that ye be not troubled; for these things must be done, but the end is not yet:

7 For Nation shall rise against Nation, and Kingdom against Kingdom; and there shall be pestilences, and famines, and earthquakes in places;

8 And all these things are the beginnings of sorrows.

9 Then shall they deliver you into tribulation, and shall kill you; and you shall be odious to all Nations, for my name's sake.

10 And then many shall be scandalized; and

they shall deliver up one another; and they shall hate one another.

11 And many false Prophets shall rise, and shall seduce many.

12 And because iniquity shall abound, the charity of many shall wax cold.

13 But he that shall persevere to the end, he shall be saved.

14 And this Gospel of the Kingdom shall be preached in the whole world, for a testimony to all Nations, and then shall come the consummation.

15 Therefore, when you shall see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand.)

16 Then they that are in Iurie, let them flee to the mountains:

17 And he that is on the house-top let him not come down to take any thing out of his house:

18 And he that is in the field, let him not go back to take his coat.

19 And wo to them that are with child, and that give suck in those days.

20 But pray that your flight be not in the winter, or on the Sabbath.

21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

ANNOTATIONS ON CHAP. XXIV.

2 *Not be left.*] This was fulfilled forty years after Christ's Ascension by Vespasian the Emperor and his son Titus. *Euf. li. 3. c. 6. & seq. ex Josepho.* Upon which words, *There shall not be left, &c.* which threaten the destruction of the Jews Temple; and those words, *Upon this Rock I will build my Church*, which promise the building of the Catholic Church of all Nations; St. Chrysostom, making a long comparison of these two prophecies of Christ, saith thus: 'Thou seest in both, his great and unspeakable power, in that, that he increased and built up them that worshipped him, and those that stumbled at him, he abased, destroyed, and plucked them up by the root. Dost thou see how whatsoever he hath built, no man shall destroy: and whatsoever he hath destroyed, no man shall build? He built the Church, and no man shall be able to destroy it; he destroyed the Temple and no man is able to build it, and that in so long time: For they have endeavoured both to destroy that, and could not: and they have attempted to build up this, and they could not do that neither, &c.'

3 *The sign.*] Our Master knowing that it was not profitable nor seemly for them to know these secrets, gave them by way of Prophecy warning of divers miseries, signs and tokens, that should happen, some farther off, and some nearer the latter day: by which the Faithful might always prepare themselves, but never be certain of the hour, day, month, or year when it should fall. *Aug. ep. 80.*

4 *Seduce.*] The first and principal warning, needful for the Faithful, from Christ's Ascension to the very end of the world, is, that they be not deceived by Heretics, who under

the titles of true Teachers, and the name of Christ and his Gospel, will seduce many.

5 *I am Christ.*] Not only such as have named themselves Christ, as Simon, Menander, and such like; but all Arch-Heretics are Christs to their followers---Luther to the Lutherans, Calvin to the Calvinists, because they believe them, rather than Christ speaking in his Church.

12 *Iniquity shall abound.*] When Heresy and false Teachers reign in the world, namely, towards the latter day, wicked life aboundeth, and charity decayeth.

14 *Shall be preached.*] The Gospel hath been preached of late years, and now is, by holy religious men, of divers Orders, in sundry great countries which never heard the Gospel before, as it is supposed.

15 *The abomination of desolation.*] This abomination of desolation foretold, was first partly fulfilled in divers profanations of the Temple of Jerusalem, when the Sacrifice and service of God was taken away, but especially it shall be fulfilled by Antichrist and his Precursors, when they shall abolish the holy Mass, which is the Sacrifice of Christ's Body and Blood, and the only sovereign worship due to God in his Church; as St. Hypolitus writeth, in these words: 'The Churches shall lament with great lamentations, because there shall neither Oblation be made, nor incense, nor worship grateful to God. But the sacred Houses of Churches shall be like to cottages, and the precious Body and Blood of Christ shall not be extant (openly in Churches) in those days, the Liturgy (or Mass) shall be extinguished, the Psalmody shall cease, the reciting of the Scriptures shall not be heard.' *Hypol. de Antichristo.* By which it is plain, that the Heretics of these days be the special fore-runners of Antichrist.

22 And unless those days had been shortened, no flesh should be saved: but for the Elect the days shall be shortened.

23 Then if any man shall say unto you: Lo here is Christ, or there; do not believe him.

24 For there shall rise false Christs and false Prophets, and shall shew great signs and wonders, so that the Elect also, (if it be possible) may be induced into error.

25 Lo I have foretold you.

26 If therefore they shall say unto you: Behold he is in the desert; go ye not out: Behold in the closets, believe it not.

27 For as lighting cometh out of the East, and appeareth even into the West, so shall also the coming of the Son of man be.

28 Wheresoever the body is, thither shall the Eagles also be gathered together.

29 And immediately after the tribulation of those days the Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall from Heaven, and the powers of Heaven shall be moved:

30 And then shall appear † the sign of the Son of man in Heaven: and then shall all Tribes of the earth bewail: and they shall see the Son of man coming in the clouds of Heaven with much power and majesty.

31 And he shall send his Angels with a trumpet, and a great voice: and they shall gather together his Elect from the four winds, from the farthest parts of Heaven even to the ends thereof.

32 And of the fig-tree learn a parable: When now the bough thereof is tender, and the leaves come forth, you know that summer is nigh.

33 So you also, when you shall see these things know ye that it is nigh even at the doors.

34 Amen I say to you, that this Generation shall not pass, till all these things be done.

35 Heaven and earth shall pass, but my words shall not pass.

36 But of that day and hour no body knoweth, neither the Angels of Heaven, but the Father alone.

37 And as in the Days of Noe, so shall also the coming of the Son of man be.

38 For as they were in the days before the flood, eating and drinking, marrying and giving to marriage, even unto that day in which Noe entered the ark,

39 And knew not till the flood came, and took them all: so also shall the coming of the Son of man be.

40 Then two shall be in the field: one shall be taken, and one shall be left.

41 Two women grinding in the mill: one shall be taken, and one shall be left.

42 Watch therefore, because you know not what hour your Lord will come.

43 But this know ye, that if the Goodman of the house did know what hour the thief would come, he would surely watch, and would not suffer his house to be broken up.

44 Therefore be you also ready, because at what hour you know not, the Son of man will come.

45 Who thinkest thou, is a faithful and wise servant whom his Lord hath appointed over his family, to give them meat in season?

46 Blessed is that servant, whom when his Lord cometh, he shall find so doing.

47 Amen I say to you, that over all his goods shall he appoint him.

48 But if that naughty servant shall say in his heart: My Lord is long a coming:

49 And shall begin to strike his fellow-servants, and eateth, and drinketh with drunkards,

50 The Lord of that servant shall come in a day that he hopeth not, and an hour that he knoweth not,

51 And shall divide him, and appoint his portion with the Hypocrites: there shall be weeping and gnashing of teeth.

22 *Shall be shortened.*] The reign of Antichrist shall be short, that is, three years and a half. *Dan. vii. Apoc. xi.* Therefore the Heretics are blasphemous and ridiculous, who say, Christ's Vicar is Antichrist, who hath sitten these fifteen hundred years.

* Whosoever draweth Christ or his Church from the Communion and fellowship of all Nations christened, to one corner, town, or country, believe him not. *Aug. de unit. Ec. c. 3.*

24 *Great signs.*] The signs and miracles shall be to the outward appearance only; for St. Paul calleth them lying signs, to seduce them only that shall perish. Whereby we see that if Heretics could work feigned and forged miracles, yet we ought not to believe them, much less when they cannot so much as seem to do any.

26 *In the closets.*] Christ having made the Church's authority bright and clear to the whole world, warneth the Faithful to take heed of Heretics and Schismatics, who have their conventicles aside in certain odd places and obscure

corners, alluring curious Persons unto them. *Aug. li. i. q. Evang. q. 38.* For as for the coming together of Catholics to serve God in secret places, that is a necessary thing in time of persecution, and was used of Christians for three hundred years together after Christ; and the Apostles also and Disciples came so together in Jerusalem for fear of the Jews. And Catholics have done the same in our country, not drawing Religion into corners from the society of the Catholic Church, but practising secretly the same faith, that in all Christendom shineth and appeareth most gloriously.

29 *Immediately.*] If the latter day shall immediately follow the persecution of Antichrist, which is to endure but three years and a half, as has been before said, then it is mere blasphemy to say, God's Vicar is Antichrist, and that (by their own limitation) these thousand years almost.

† This sign of the Son of man, is the holy Cross, which shall then appear to the Jews to their confusion. *Chrys. in Mat. hom. 77.* It shall be no less confusion to Heretics who cannot abide the sign thereof.

C H A P. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shall be in Doomesday with the Faithful that prepare and that prepare not themselves. 31. Then also, without parables, he sheweth that such Faithful as do works of mercy, shall have for themselves life everlasting; and such as do not, everlasting damnation.

THEN shall the Kingdom of Heaven be like to ten Virgins, which taking their lamps went forth to meet the Bridegroom and the Bride.

2 And five of them were foolish, and five wise.

3 But the five foolish, having taken their lamps, did not take oil with them:

4 But the wise did take oil in their vessels with the lamps.

5 And the Bridegroom tarrying long they slumbered all and slept.

6 And at midnight there was a cry made: Behold the Bridegroom cometh, go ye forth to meet him.

7 Then arose all those Virgins, and they trimmed their lamps.

8 And the foolish said to the wise: Give us of * your oil, because our lamps are going out.

9 The wise answered, saying: Lest peradventure there suffice not for us and you, go rather to them who sell, and buy for yourselves.

10 And whilst they went to buy, the Bridegroom came; and they who were ready, entered with him to the marriage, and the gate was shut.

11 But last of all came also the other Virgins, saying: Lord, Lord, open to us?

12 But he answering, said: Amen I say to you, I know you not.

13 Watch ye therefore, because you know not the day nor the hour.

14 For even as a man going into a strange country, called his servants, and delivered them his goods.

15 And to one he gave five talents, to another two, and to another one; to every one according to his proper faculty; and immediately he took his journey.

16 And he that had received the five talents went his way and traded with the same, and gained other five.

17 And in like manner he that had received the two, gained other two.

18 But he that had received the one, going his way, digged into the earth, and hid his Lord's money.

19 But after much time, the Lord of those servants cometh, and made account with them.

20 And there came he that had received the five talents, and offered other five talents, saying: Lord, five talents thou didst deliver me, behold § I have gained other five besides.

21 His Lord said unto him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy Lord.

22 And there came also he that had received the two talents, and said: Lord, two talents thou didst deliver me; behold I have gained other two.

23 His Lord said to him: Well done good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy Lord.

24 And he also that had received the one talent, came forth, and said: Lord, I know that thou art a hard man; thou reapest where thou didst not sow, and gatherest where thou strewedst not:

25 And being afraid, I went and hid thy talent in the earth; behold, here thou hast that which is thine.

26 And his Lord answering, said to him: † Naughty and slothful servant, thou didst know that I reap where I sow not, and gather where I strewed not:

27 Thou oughtest therefore to have committed my money to the bankers, and coming, I might have received my own with usury.

28 Take ye away therefore the talent from him, and give it to him that hath ten talents.

29 For to every one that hath shall be given, and he shall abound; but from him that hath not, that also which he seemeth to have, shall be taken away from him.

A N N O T A T I O N S O N C H A P. XXV.

1 *Virgins.*] These Virgins, five wise and five foolish, signifying that in the Church militant there be good and bad; which bad shall be shut out at the latter day, although they have lamps (that is faith) as well as the other, because their lamps are out; that is, their faith is dead without charity and good works to lighten them. *Grego. ho. 12.*

1 *Lamps.*] These lamps lighted, are good works; namely, works of mercy, and the laudable conversation which shineth before men. *Aug. ep. 120. c. 33.*

3 *Oil.*] This oil is the right inward intention directing our works to God's glory, and not to the praise of ourselves in the sight of men. *Aug. ep. 120. c. 33.*

* If we be not in the favour of God, and have not our own merits, we shall not be helped by other mens deserts at the day of judgment.

§ Free will with God's grace doth merit.

† A terrible example for all such as do not employ the very least gift of God, to his glory.

27 *With usury.*] Usury is here taken for the lawful gain that a man getteth by well employing his goods. When God giveth us any talent or talents, he looketh for usury, that is, for spiritual increase of the same by our diligence and industry.

29 *That also which he seemeth to have.*] He is said to have God's gifts, that useth them, and to such an one God will increase his gifts. He that useth them not, seemeth to have, rather than hath them, and from him God will withdraw that which before he gave.

30 And the unprofitable servant cast ye out into the utter darkness. There shall be weeping and gnashing of teeth.

31 And when the Son of man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty.

32 And all Nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats.

33 And shall set the sheep at his right hand, but the goats at his left.

34 Then shall the King say to them that shall be at his right hand: Come ye blessed of my Father, possess you the Kingdom * prepared for you from the foundation of the world.

35 For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink.

36 I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me. I was in prison, and you came to me.

37 Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee, thirsty, and gave thee drink?

38 And when did we see thee a stranger, and took thee in? or naked, and covered thee?

39 Or when did we see thee sick or in prison, and came to thee?

40 And the King answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.

41 Then he shall say to them also that shall be at his left hand: Get ye away from me you cursed into fire everlasting, which was prepared for the Devil and his Angels.

42 For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink.

43 I was a stranger, and you took me not in: naked, and you covered me not: sick, and in prison, and you did not visit me.

44 Then they also shall answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

45 Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me.

46 And these shall go into punishment everlasting; but the just into life everlasting.

CHAP. XXVI.

To the Council of the Jews, Judas, by occasion of Mary Magdalen's ointment, doth sell him for little. 17. After the Paschal Lamb, 26. he giveth them that Bread of life (promised, Jo. vi.) in a mystical Sacrifice, or Separation of his Body and Blood. 31. And that night he is, after his prayer, 47. taken of the Jews, Judas being their Captain; and forsaken of the other eleven for fear: 57. Is falsely accused, and impiously condemned of the Jews Council, 67. And shamefully abused by them; 69. And thrice denied by Peter: All, even as the Scriptures and himself had often foretold.

AND it came to pass, when JESUS had ended all these words, he said to his Disciples:

2 You know that after two days shall be the Pasche, and the Son of man shall be delivered to be crucified.

3 Then were gathered together the chief Priests and Ancients of the the People into the court of the High-Priest, who was called Caiphas:

4 And they consulted how they might by some wile apprehend JESUS, and kill him.

5 But they said: Not on the festival day, lest perhaps there might be a tumult among the people.

6 And when JESUS was in Bethania, in the house of Simon the Leper,

7 There came to him a woman having an alabaster-box of precious ointment, and poured it out upon his head as he sat at the table.

32 *Separate.*] Lo here is the separation, for in the Church militant they lived both together. As for Heretics, they went out of the Church before, and separated themselves, and therefore are not to be separated here, as being judged already.

34 *Come ye.* 41 *Get ye away.*] It is no incongruity that God should say, Go into everlasting fire, to them that by their free will have repelled his mercy: and to the other, Come ye blessed of my Father, take the Kingdom prepared for you, that by their free will have received faith, and confessed their sins, and done penance. St. Augustin, *li. 2. ad. cum Fel. Manich. c. 8.*

* This Kingdom then is prepared for those only that do good works: as Christ also signifieth elsewhere, saying, that it is not in his power to give it otherwise. See the annot. c. xx. 23.

35 *You gave me.*] Hereby we see how much alms-deeds and all works of mercy prevail towards life everlasting, and to blot out former sins. St. Augustin, *in Ps. xlix.*

42 *Gave me not.*] He chargeth them not here that they believed not, but that they did not good works. For such did believe, but they cared not for good works, as though by dead faith they might have come to heaven. St. Augustin, *de fid. & op. c. 15. & ad Dulcit. q. 2. to. 4.*

8 And the Disciples seeing it, had indignation, saying: Whereto is this waste?

9 For this might have been sold for much, and given to the poor.

10 And JESUS knowing it, said to them: Why do you molest this woman? for she hath wrought a good work upon me?

11 For the poor you have always with you: but me you have not always.

12 For she in pouring this ointment upon my Body hath done it to bury me.

13 Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done,* shall be reported for a memory of her.

14 Then went one of the Twelve, who was called Judas Iscariot, to the chief Priests,

15 And said to them: What will you give me, and I will deliver him unto you? But they appointed unto him thirty pieces of silver.

16 And from thenceforth he sought opportunity to betray him.

17 And the first day of the Azymes the Disciples came to JESUS, saying: Where wilt thou that we prepare for thee to eat the Pasche?

18 But JESUS said: Go ye into the city to a certain

man, and say to him: The Master saith, my time is at hand, with thee do I make the Pasche with my Disciples.

19 And the Disciples did as JESUS appointed them, and they prepared the Pasche.

20 But when it was evening, he sat down with his twelve Disciples.

21 And whilst they were eating, he said: Amen I say to you, that one of you shall betray me.

22 And they being very sad, began every one to say: Is it I, Lord?

23 But he answering said: He that dippeth his hand with me in the dish, he shall betray me.

24 The Son of man indeed goeth, as it is written of him: but wo be to that man, by whom the Son of man shall be betrayed. It were good for him, if that man had not been born.

25 And Judas, that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.

26 And whilst they were at supper, JESUS took bread, and blessed, and brake: and he gave to his Disciples, and said: Take ye and eat: THIS IS MY BODY.

27 And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this.

28 FOR

ANNOTATIONS ON CHAP. XXVI.

8 *This waste.*] Cost bestowed on Christ's Body, then alive, being to the same not necessary, seemed to the Disciples lost and fruitless: so the like bestowed on the same Body in the Sacrament, upon Altars or Churches, seemeth to the simple lost, or less meritorious, than if the same were bestowed upon the poor.

10 *Good work.*] Cost bestowed for religion, devotion, and signification, is a meritorious work, and often more meritorious than to give to the poor; though both be very good, and in some case the poor are to be preferred: yea in certain cases of necessity, the Church will break the very consecrated vessels and jewels of silver and gold, and bestow them in works of mercy. But we may remember very well, and our fathers knew it much better, that the poor were then best relieved, when most was bestowed upon the Church.

11 *You have not.*] We have him not in a visible manner as he conversed on earth with his Disciples, needing relief like other poor men; but we have him after another sort in the Blessed Sacrament, and yet have him truly and really the self-same Body. Therefore he saith, they should not have him, because they should not so have him, but after another manner. As when he said, *Luk. xxiv. When I was with you*; as though he were not then with them.

* Hereby we learn that the good works of Saints are to be recorded and set forth to their honour in the Church after their death; and therefore we keep their holidays and Commemorations.

20 *Twelve.*] It must needs be a great mystery that he was to work in the institution of the new Sacrifice by the marvelous transmutation of bread and wine into his Body and Blood: whereas he admitted none (although many present in the city) but the twelve Apostles, which were to have the administration and consecration thereof by the Order of Priesthood, which also was there given them to that purpose: Whereas, at the eating of the Paschal Lamb, all the family was wont to be present.

26 *Took bread.*] Here at once is instituted, for the continuance of the external office of Christ's eternal Priesthood, according to the order of Melchisedech, both a Sacrifice, and a Sacrament, though the Scriptures give neither of these names to this action; and our Adversaries, without all reason or religion, accept in some manner the one, and utterly

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deny the other. A Sacrifice, in that it is ordained to continue the memory of Christ's death and oblation upon the Cross, and the application of the general virtue thereof to our particular necessities, by consecrating the several elements, not into Christ's whole person as it was born of the Virgin, or now is in Heaven, but the bread into his Body apart, as betrayed, broken, and given for us, the wine into his Blood apart, as shed out of his Body, for remission of sins, and dedication of the New Testament; which are conditions of his person as he was in Sacrifice and Oblation. In which mystical and unspeakable manner, he would have the Church to offer and sacrifice him daily, and he in mystery and Sacrament dieth, though now not only in Heaven, but also in the Sacrament, he be indeed *per Concomitantiam* (as the Church calleth it; that is, by the connexion of all his parts to each other) whole, alive, and immortal. Which point, because our Adversaries understand not, *not knowing the Scriptures nor the power of God*, they blaspheme, and abuse the people, to their damnation. It is also a Sacrament, in that it is ordained to be received into our bodies, and to feed the same to resurrection and immortality, and to give grace and salvation to our souls, if we worthily receive it.

26 *And blessed.*] Our Adversaries for the two words that are in Greek and Latin, *benedixit*, and, *gratias egit*, *he blessed*, *he gave thanks*, use only the latter, of purpose, to signify that Christ blessed not nor consecrated the bread and the wine, and so by that blessing wrought any effect upon them, but gave thanks only to his Father, as we do, in saying grace. But the truth is that the word, in Greek, signifieth properly, to bless, and is referred to the thing that is blessed, as *Luk. ix. of the fishes, benedixit eis, he blessed them*; and thereby wrought in them that wonderful multiplication. So the blessing of God is always effectual; and therefore here also he blessed the bread, and by that blessing with the words following, made it his Body. St. Ambrose, *li. de his qui initi. myst. c. 9.* St. Aug. *ep. 59. ad Paulinum.* Now whereas taking the cup it is said: *he gave thanks.* We say that it is all one with blessing, and that he blessed the cup, as he had before the bread; as is evident by these words of St. Paul, *Calix cui benedicimus*, the cup which we bless: and therefore he calleth it, *Calicem benedictionis*, the cup of blessing, using the same Greek word that is spoken of the bread. But why is it then said here, *he gave thanks*? because we translate the words faithfully as in the Greek and the Latin, and because the sense is all one, as we are taught by St. Paul, before

28 FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH SHALL BE SHED FOR MANY UNTO REMISSION OF SINS.

29 And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the Kingdom of my Father.

30 And an hymn being said, they went forth unto Mount Olivet.

31 Then Jesus saith to them: All you shall be scandalized in me in this night. For it is written: *I will strike the Pastor, and the sheep of the flock shall be dispersed.*

32 But after I shall be risen again, I will go before you into Galilee.

33 And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized.

34 Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou shalt deny me thrice.

35 Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the Disciples.

36 Then Jesus cometh with them into a village, called Gethsemani: and he said to his Disciples: Sit you here till I go yonder and pray.

37 And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad.

38 Then he saith to them: My soul is sorrowful even unto death: stay here, and watch with me.

39 And being gone forward a little, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt.

40 And he cometh to his Disciples, and findeth them sleeping, and he saith to Peter: Even so? Could you not watch one hour with me?

41 Watch ye, and pray that ye enter not into

temptation. The spirit indeed is prompt, but the flesh weak.

42 Again the second time he went, and prayed, saying: My Father, if this chalice may not pass, but I must drink it, thy will be done.

43 And he cometh again, and findeth them sleeping: for their eyes were become heavy.

44 And leaving them, he went again: and he prayed the third time, saying the self same words.

45 Then he cometh to his Disciples, and saith to them: Sleep ye now and take rest: behold the hour approacheth, and the Son of man shall be betrayed into the hands of sinners.

46 Rise, let us go: behold he approacheth that shall betray me.

47 As he yet spake, behold Judas, one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chief Priests and the Ancients of the people.

48 And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him.

49 And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him.

50 And Jesus said to him: Friend, whereto art thou come? Then they drew near, and laid hands on Jesus, and held him.

51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the High-Priest, cut off his ear.

52 Then Jesus saith to him: Return thy sword into its place: for all that take the sword shall perish with the sword.

53 Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels.

54 How then shall the Scriptures be fulfilled, that so it must be done?

before alledged, and by the Fathers, who call this giving of thanks over the cup or over the bread, the blessing thereof. St. Justin. in fin. 2. Apol. *Panem Eucharistisatum*. St. Irenaeus li. 4. c. 34. *Panem in quo gratiae acta sunt*. St. Cyprian, de Caen. Dom. *Calix solemniter benedictione sacrat*: that is, *The bread blessed by giving thanks upon it, The cup consecrated by solemn blessing.*

26 This is.] *The bread and the wine are turned into the Body and Blood of Christ by the same omnipotent power by which the world was made, and the Word was incarnate in the womb of the Virgin.* St. Damascen, li. 4. c. 14. St. Cyprian de Caen. Domini. St. Ambrose, li. de myst. init. c. 9.

26 My Body.] *He said not: This bread is a figure of my Body; or, This wine is a figure of my Blood, but, This is my Body, and, This is my Blood.* St. Damascen, li. 4. c. 14. Theophylact in hunc locum. Conc. 2. Nic. act. 6. to 4. *eiusdem actionis in fine*. When some Fathers call it a figure or sign, they mean that the outward forms of bread and wine are a figure or sign.

28 Blood of the New Testament.] As the Old Testament was dedicated with Blood, in these words: *This is the blood of the Testament, &c.* Heb. ix. so here is the institution of the New Testament in Christ's Blood, by these words: *This is the Blood of the New Testament, &c.* Which is here mystically shed, and not only afterwards upon the Cross: for the Greek is the present tense in all the Evangelists, and St. Paul: and likewise speaking of the Body, 1 Cor. xi. it is in the Greek the present tense, and Luk. xxii. and there also in the Latin. And the Heretics themselves so put it in their translations.

29 Fruit of the vine.] St. Luke putteth these words before he cometh to the consecration, whereby it seemeth that he speaketh of the wine of the Paschal Lamb; and therefore nameth it, the fruit of the vine. But if he speak of the wine which was now his blood, he nameth it notwithstanding wine, as St. Paul nameth the other bread, for three causes. First, because it was so before: as Eve is called Adam's bone, and as it is said that *Aaron's rod devoured their rods*. Whereas they were not now rods, but serpents. And that *He tasted the water turned into wine*. Whereas it was now wine and not water; and such like. Secondly, because it keepeth the forms of bread and wine, and things are called as they appear, as when Raphael is called a young man, Tob. v. and, *Three men appeared to Abraham*, Gen. xviii. Whereas they were three Angels. Thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding and refreshing us in body and soul to everlasting life.

39 Not as I will.] A perfect example of obedience and of submitting ourselves and our wills to God's will and ordinance in all adversity; and that we should desire nothing temporal, but under the condition of his holy pleasure and appointment.

41 Watch and pray.] Hereof came Vigils and Nocturns, that is, watching and praying in the night, commonly used in the Primitive Church by all Christians, as is plain from St. Cyprian and St. Hierom; but afterwards, and until this day, especially by Religious Persons.

55 In that hour Jesus said to the multitudes: You are come out as it were to a thief with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid no hands on me.

56 And all this was done, that the Scriptures of the Prophets might be fulfilled. Then the Disciples all leaving him, fled.

57 But they taking hold of Jesus, led him to Caiphas the High-Priest, where the Scribes and the Ancients were assembled.

58 And Peter followed him afar off, even to the court of the High-Priest. And going in he sat with the servants, that he might see the end.

59 And the chief Priests and the whole Council fought false witness against Jesus, that they might put him to death:

60 And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses;

61 And they said: This man said, I am able to destroy the temple of God, and after three days to re-build it.

62 And the High-Priest rising up, said to him: Answerest thou nothing to the things which these do testify against thee.

63 But Jesus held his peace. And the High-Priest said to him: I adjure thee by the living God that thou tell us if thou be the Christ the Son of God.

64 Jesus saith to him: Thou hast said. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of Heaven.

65 Then the High-Priest rent his garments, saying: He hath blasphemed, what need we witnesses any farther? Behold, now you have heard the blasphemy;

66 How think you? But they answering, said: He is guilty of death.

67 Then did they spit on his face, and buffeted him, and others smote his face with the palms of their hands,

68 Saying: Prophecy unto us, O Christ; who is he that struck thee?

69 But Peter sat without in the court; and there came to him a wench, saying: Thou also was with Jesus the Galilean.

70 But he denied before them all, saying: I know not what thou sayest.

71 And as he went out of the gate, another wench saw him, and the faith to them that were there: And this fellow also was with Jesus the Nazarene.

72 And again he denied with an oath: That I know not the man.

73 And after a little they came that stood by, and said to Peter: Surely thou art also one of them; for even thy speech doth discover thee.

74 Then he began to curse and to swear, that he knew not the man: And immediately the cock crew.

75 And Peter remembered the words of Jesus, which he had said: Before the cock crow, thou shalt deny me thrice. And going forth, he wept bitterly.

C H A P. XXVII.

The chief of the Jews accuse him to Pilate the Gentile (his Betrayer, and the Judge, and the Judge's wife, testifying in the mean time manifoldly his innocence:) 20. And persuade the common People also, not only to prefer the murderer Barabbas, but also to cry, Crucifige: (all, to the reprobation of their whole Nation, and nothing but fulfilling the Scriptures.) 27. After many mockeries, 31. he is crucified by the Gentiles. 38. Which the Jews seeing, do triumph as if they had now the victory. 45. But even then by many wonderful works, he declareth his might, to their confusion. 57. Finally, being buried, they to make all sure, set soldiers to keep his sepulchre.

AN D when morning was come, all the chief Priests and Ancients of the People consulted together against Jesus, that they might put him to death.

2 And they brought him bound, and delivered him to Pontius Pilate the President.

3 Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirty silver pieces to the chief Priests and Ancients,

4 Saying: I have sinned, betraying just blood. But they said: What is that to us? look thou to it.

69 *Wench.]* St. Gregory, declaring the difference of the Apostles before the receiving of the Holy Ghost and after, saith thus: *Even this very Pastor of the Church himself, at whose most sacred Body we sit, how weak he was, the wench can tell you, but how strong he was after, his answer to the High-Priest declareth, Act. v. 29. We must obey God rather than men.* St. Gregory, homil. 20. Jo. Evang.

74 *To curse.]* A goodly example and warning to man's infirmity, to take heed of presumption, and to depend only upon God in temptations.

75 *Wept bitterly.]* St. Ambrose in his Hymn that the Church useth at Lauds, speaking of this, saith: *Hoc, ipsa.*

Petra, ecclesiae canente, culpam diluit. When the cock crew, the Rock of the Church himself washed away his fault. St. Augustin, 1 *Retract. c. 21.*

AN NOTATIONS ON CHAP. XXVII.

3 *Repenting him.]* Note how speedily the judgment of God falleth after sin, and especially men must note what torment of conscience, and desperation, often followeth the shedding of innocent blood.

5 And casting down the silver pieces in the temple, he departed: and went and hanged himself with an halter.

6 And the chief Priests having taken the silver pieces, said: It is not lawful to cast them into the Corbona, because it is the price of blood.

7 And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers,

8 For this cause that field was called *Haceldama*, that is, *the field of blood*, even to this present day.

9 Then was fulfilled that which was spoken by Jeremy the Prophet, saying: *And they took the thirty pieces of silver, the price of him that was prized, whom they did prize of the children of Israel.*

10 *And they gave them into the potter's field, as our Lord did appoint to me.*

11 And Jesus stood before the President, and the President asked him, saying: Art thou the King of the Jews? Jesus saith to him: Thou sayest.

12 And when he was accused of the chief Priests and Ancients, he answered nothing.

13 Then Pilate saith to him: Dost thou not hear how great testimonies they alledge against thee?

14 And he answered him not to any word: so that the President did marvel exceedingly.

15 And upon the solemn day the President was accustomed to release unto the People one Prisoner, whom they would.

16 And he had then a notorious prisoner, that was called Barabbas.

17 They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ?

18 For he knew that for envy they had delivered him.

19 And as he was sitting in the place of judgment, his wife sent unto him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in my sleep for him.

20 But the chief Priests and Ancients perswaded the People, that they should ask Barabbas, and make Jesus away.

21 And the President answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas.

22 Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified.

23 The President said to them: Why what evil hath he done? But they cried the more, saying: Let him be crucified.

24 And Pilate seeing that he nothing prevailed, but rather a tumult was made; taking water he

washed his hands before the People, saying: I am innocent of the blood of this just man: look you to it.

25 And the whole People answering, said: His blood be upon us and upon our children.

26 Then he released to them Barabbas, and having scourged Jesus, delivered him unto them for to be crucified.

27 Then the President's foilders taking Jesus into the Palace, gathered together unto him the whole band.

28 And stripping him, put a scarlet cloak about him,

29 And plating a crown of thorns, put it upon his head, and a reed in his right hand; and bowing the knee before him, they mocked him, saying: Hail! King of the Jews.

30 And spitting upon him, they took the reed, and smote his head.

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

32 And in going they found a man of Cyrene, named Simon: him they forced to take up his Cross.

33 And they came into the place that is called Golgotha, which is the place of Calvary.

34 And they gave him wine to drink, mingled with gall; and when he had tasted, he would not drink.

35 And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, saying: *They divided my garments amongst them, and upon my vesture they did cast lots.*

36 And they sat and watched him.

37 And they put over his head his cause, written: THIS IS JESUS THE KING OF THE JEWS.

38 Then were crucified with him two Thieves; one on the right hand, and one on the left.

39 And they that passed by, blasphemed him, wagging their heads,

40 And saying: Vah, thou that destroyest the Temple of God, and in three days dost rebuild it; save thy own self: if thou be the Son of God, come down from the Cross.

41 In like manner also the chief Priests with the Scribes and Ancients mocking, said:

42 He saved others; himself he cannot save: if he be the King of Israel, let him now come down from the Cross, and we will believe him.

43 He trusted in God; let him now deliver him if he will: for he said that, I am the Son of God.

5 *Hanged himself.*] If he had rightly repented, notwithstanding his horrible treason, he might have obtained mercy: but by hanging himself he took away all means of Mercy and salvation, because he died finally impenitent.

24 *Innocent of his blood.*] Though Pilate was much more innocent than the Jews, and would have been free from the murder of our Saviour, seeking all the means that he could (without offending the People and the Emperor's laws) to dismiss him: Yet he is damned for being the minister of the People's wicked will against his own conscience. Even as all Officers are, and especially the Judges and Juries which execute laws of temporal Princes against Catholic men:

for all such are guilty of innocent blood, and are nothing excused by that they execute other mens will according to the laws, which are unjust. For they should rather suffer death themselves, than put an innocent man to death.

40 *If thou be the Son.*] Marvel not, when thou hearest our Saviour in the Blessed Sacrament mocked at, or seest him abused by wicked men, that he strait revengeth not such blasphemies; or he sheweth not himself there visible and to the senses, when faithful Heretics will say: Let me see him, taste him, &c. for he suffered here the like on the Cross, when he might at his will have come down with as much ease as he rose when he was dead.

44 And the self-same thing the thieves also, that were crucified with him, reproached him withal.

45 And from the sixth hour there was darkness upon the whole earth, until the ninth hour.

46 And about the ninth hour JESUS cried with a loud voice, saying: *Eli, Eli, lamma-sabañbani?* that is, *My God, my God, why hast thou forsaken me?*

47 And some that stood there and heard, said: He calleth Elias.

48 And immediately one of them running, took a sponge and filled it with vinegar; and put it on a reed, and gave him to drink.

49 And others said: Stay, let us see whether Elias come to deliver him.

50 And JESUS again crying with a loud voice, yielded up the ghost.

51 And behold the veil of the Temple was rent in two, from the top even to the bottom; and the earth did quake, and the rocks were rent,

52 And the graves were opened: and many bodies of the Saints, that had slept, rose.

53 And they going forth out of the graves, after his Resurrection, came into the holy city, and appeared to many.

54 And the Centurion and they who were with him watching JESUS, having seen the earthquake, and the things which were done, were sore afraid, saying: Indeed this was the Son of God.

55 And there were there many women afar off, which had followed JESUS from Galilee, ministering unto him;

56 Among whom were Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a Disciple to JESUS.

58 He went to Pilate and asked the Body of JESUS. Then Pilate commanded that the body should be delivered.

59 And Joseph taking the body, wrapt it in a clean linen cloth.

60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way.

61 And there were there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

62 And the next day, which followed the day of Preparation, the chief Priests and the Pharisees came together to Pilate,

63 Saying: Sir, we have remembered, that that seducer said, while he was yet alive, After three days I will rise again.

64 Command therefore the sepulchre to be guarded until the third day; lest perhaps his Disciples come, and steal him away, and say to the People, he is risen from the dead: and the last error shall be worse than the first.

65 Pilate said to them: You have a guard: go, guard it as you know.

66 And they departing, made the sepulchre sure, sealing the stone, and setting guards.

46 *Why hast thou forsaken me?*] Beware here of the detestable blasphemy of Calvin and the Calvinists, who thinking not the bodily death of Christ sufficient, say, that he was also here so forsaken and abandoned of his Father, that he sustained in soul and conscience, the very fears and torments of the damned. Which strange doctrine we find also avouched in an English Catechism, set forth by R. H. Anno 1583. in these words: *Question. By what means hath Christ appeased his Father's wrath, and ransomed us? Answer. By suffering the death of the Cross, and the torments of Hell in soul and conscience.* Quite contrary to the holy Scriptures, which always attribute our Redemption to Christ's death, and shedding of his most precious blood, as to a most sufficient, and only ransom for all mankind. *Rom. v. 10. Heb. ix. 14. 1 Pet. i. 19. 1 Jo. i. 7.* and in innumerable other places. But Calvin and his Disciples hold this wicked paradox, to take away the Article of Christ's descending into Hell after his death, saying that his descending was nothing else, but that his soul (remaining as yet in his body) suffered the very pains of Hell upon the Cross. Whereas indeed his descending was in soul (parting forth of the body) into that place, where the Fathers of the Old Testament were detained, expecting his coming to deliver them (and that with triumph, and not in pain) as is proved by the Scriptures, and many ancient Fathers, in the Annotations upon St. Luke, c. xvi. 22. *Act. ii.*

27. *1 Pet. iii. 19.* and in other places. And concerning the true sense of these words: *Why hast thou forsaken me?* as well by conferring them with other holy Scriptures, as by the uniform consent of the ancient Fathers, our Saviour would signify hereby, that his pains (being now so long on the Cross, and ready to die) were very great; and therefore according to the infirmity of his human nature, for very anguish (as before in the garden he sweat blood, when he was approaching to his Passion) he saith he was forsaken, for two causes. First, because it was the will of God not to deliver him, but that he should die. Secondly, because his divine nature did so repress itself, for the time, that he felt no comfort thereof at all, but was left to die in extreme pains, as a mere man. Yea destitute of such consolation, as his holy Martyrs commonly have in their last agony. See Origen, *Traët. 35. in Mat. St. Hilary, li. 10. de Trinit. St. Leo, Ser. 17. de Passione St. Bede, and others upon this place.*

59 *Wrapt it.*] This honour and duty done to Christ's body being dead, was marvelously grateful and meritorious. And this wrapping of it in clean Linen may signify, by St. Hierom, that the Body of our Lord is to be wrapt not in gold, precious stones, and silk, but in pure linen. And so in the holy Church it is observed, by St. Sylvester's constitution, that the Corporal whereupon our Lord's Body lieth on the Altar, must be pure and plain linen.

CHAP. XXVIII.

He riseth again the third day, and (the blind most obstinate Jews, by bribery, working to their own reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them, Matt. xxvi. and now after his Resurrection, first the Angel, then also himself, acquainted them by the women,) 18. and sendeth them to all Nations, to build his Church among the Gentiles.

AND in the evening of the Sabbath which dawneth on the first of the Sabbath, came Mary Magdalen, and the other Mary to see the sepulchre.

2 And behold there was made a great earthquake. For an Angel of our Lord descended from Heaven: and coming, rolled back the stone, and sat upon it:

3 And his countenance was as lightning, and his garment as snow.

4 And for fear of him, the watchmen were frightened, and became as dead.

5 And the Angel answering, said to the women: Fear not you. For I know that you seek JESUS that was crucified.

6 He is not here, for he is risen, as he said. Come, and see the place where our Lord was laid.

7 And going quickly, tell ye his Disciples that he is risen: and behold he goeth before you into Galilee: there you shall see him. Lo I have foretold you.

8 And they went forth quickly out of the monument with fear and great joy, running to tell his Disciples.

9 And behold JESUS met them, saying: All hail! But they came near and took hold of his feet, and adored him.

10 Then JESUS said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me.

11 Who when they were departed, behold certain of the watchmen came into the city, and told the chief Priests all things that had been done.

12 And being assembled together with the Ancients, taking counsel, they gave a great sum of money to the soldiers,

13 Saying: Say you, that his Disciples came by night, and stole him away when we were asleep.

14 And if the President shall hear of this, we will persuade him, and make you secure.

15 So they taking the money, did as they were taught. And this word was spread abroad among the Jews even unto this day.

16 And the eleven Disciples went into Galilee, unto the mount where JESUS had appointed them.

17 And seeing him they adored, but some doubted.

18 And JESUS coming near spake unto them, saying: All power is given to me in Heaven and in earth.

19 Going therefore teach ye all nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST,

20 Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

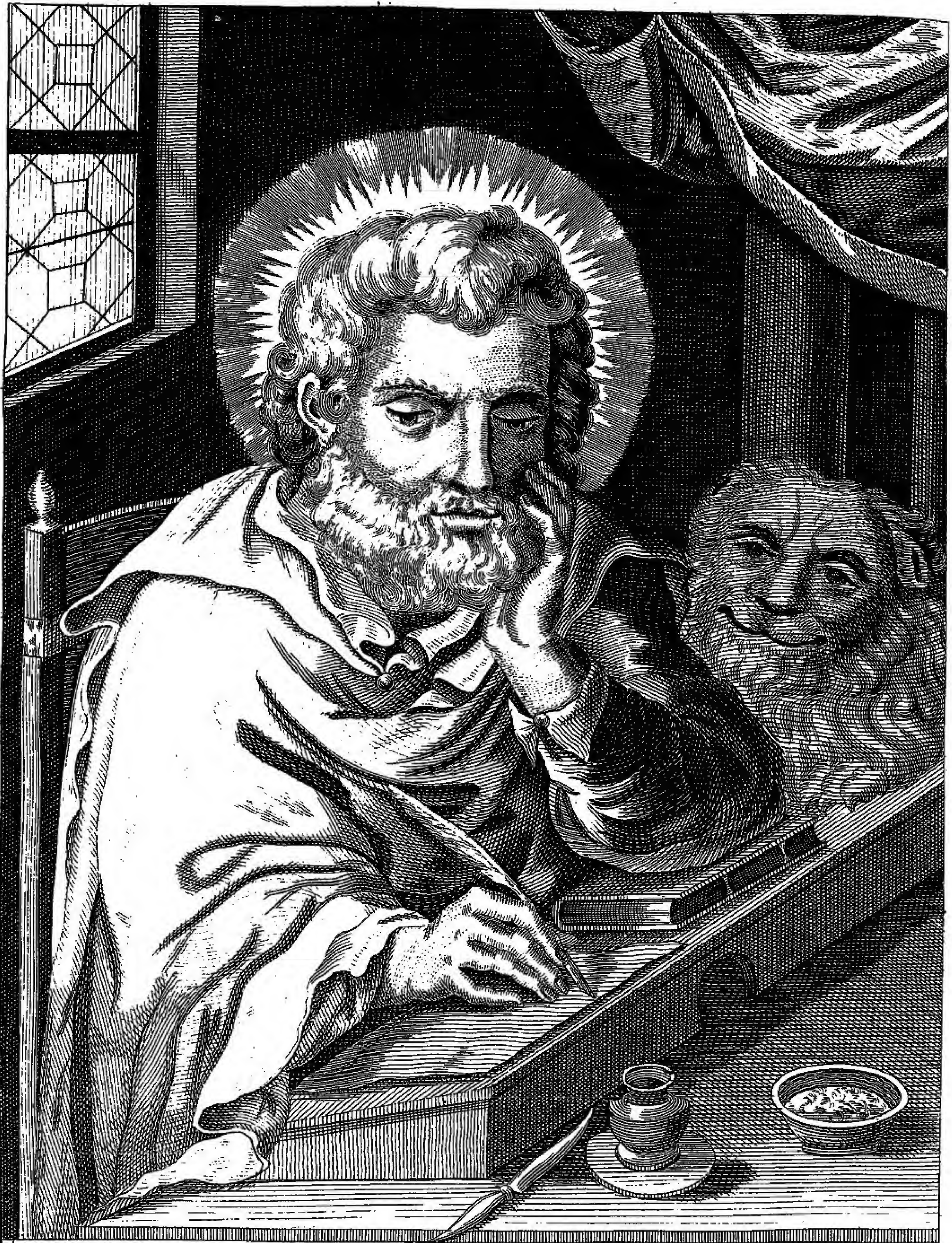
ANNOTATIONS ON CHAP. XXVIII.

1 *To see the sepulchre.]* The devout woman came to visit our Saviour's Sepulchre, and for their devotion first deserved to know the Resurrection, and to see him risen. The honour of which Sepulchre, and the Pilgrimage thereunto in the Primitive Church, St. Hierom declareth, in these words: *The Jews heretofore honoured Sancta Sanctorum, because there were the Cherubs, and the Propitiatory, and the Ark of the Testament, Manna, Aaron's Rod, and the Golden Altar. Doth not the Sepulchre of our Lord seem unto thee more honourable? Which as often as we enter into, so often do we see our Saviour lie in the sinder, and staying there a while, we see the Angel again sit at his feet, and at his head the napkin wrapt together. The glory of whose Sepulchre, we know, was long prophesied before Joseph bewed it out, by Esay, saying: And his*

rest shall be honor, to wit, because the place of our Lord's burial should be honoured of all men. And at this present, notwithstanding the Turks dominion, yet do the Religious Christian Catholic men, by God's mighty providence, keep the holy Sepulchre, which is within a goodly Church, and Christians resort from all parts of the world in Pilgrimage thereto,

19 *Going therefore.]* Commission to baptize and preach to all Nations given to the Apostles, and grounded upon Christ's sovereign authority, to whom was given all power in Heaven and in earth.

20 *With you all days.]* Here Christ doth promise his concurrence with his Apostles and their Successors, as well in preaching as ministering the Sacraments, and his protection of the Church never to cease till the end of the world: contrary to our Adversaries, saying, that the Church hath failed many hundred years, till Luther and Calvin,



*Forma Leonis adest. MARCO instar namq; leonis
Rugit et exclamat, sit via plana Dei.*

T H E
H O L Y G O S P E L
O F
J E S U S C H R I S T,
A C C O R D I N G T O
S^T. M A R K.

T H E A R G U M E N T O F S^T. M A R K ' S G O S P E L.

St. Mark's Gospel may be well divided into four Parts.

The first Part, Of the Preparation that was made to the Manifestation of Christ. Chap. I. in the beginning.

The second, Of his manifesting himself, by Preaching and Miracles, and that in Galilee. The residue of the first Chapter unto the tenth.

The third, Of his coming into Iurie, towards his Passion. Chap. X.

The fourth, Of the Holy Week of his Passion in Jerusalem. Chap. XI. to the end of the Book.

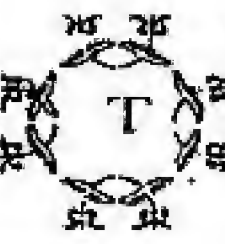
Of St. Mark, and his Conversation with the two Apostles, St. Paul and St. Barnaby, we have at large, Act. xii. and xv. somewhat also Colos. iv. and 2 Tim. iv. and to Philemon. Moreover, of his familiarity with the Prince of the Apostles, St. Peter, we have 1 Pet. v. For so it pleased our Lord, that only two of the Evangelists should be of his twelve Apostles, to wit, St. Matthew and St. John. The other two, St. Mark and St. Luke, he gave unto us as the Disciples of his two most principal and most glorious Apostles, St. Peter and St. Paul. Whose Gospels, therefore, were of Antiquity counted as the Gospels of St. Peter and St. Paul themselves. Mark, the Disciple and Interpreter of Peter, (saith St. Hierom,) according to that which he heard from Peter's mouth, wrote at Rome a brief Gospel, at the request of the Brethren (about ten or twelve years after our Lord's Ascension,) which when Peter had heard, he approved it, and with his authority did publish it to the Church to be read, as Clemens Alexandrinus writeth, lib. 6. Hypotypos.

In the same place St. Hierom addeth, how he went into Egypt to preach, and was the first Bishop of the chief City there, named Alexandria; and how Philo Judæus at the same time, seeing and admiring the life and conversation of the Christians there under St. Mark, who were Monks, wrote a Book thereof, which is extant to this day. And not only St. Hierom (in Marco & Philone) but also Eusebius, Hist. lib. 2. can. 15, 16, 17. Epiphanius Secta 29. Nazaræorum, li. 1. to 2. Cassianus de Instit. Cænobiorum, li. 2 c. 5. Sozomenus, li. 1. c. 12. Nicephorus, li. 2. c. 15. and divers others do make mention of the said Monks out of the same Author. Finally, He died (saith St. Hierom) the eighth year of Nero, and was buried at Alexandria, Anianus succeeding in his place. But from Alexandria he was translated to Venice, Anno Dom. 830.

It is also to be noted, in respect to St. Peter, who sent St. Mark, his scholar, to Alexandria, and made him the first Bishop there, that this See was esteemed next in dignity to the See of Rome, and the Bishop thereof was accounted the chief Metropolitan or Patriarch of the East, and that by the first Council of Nice. Whereof St. Leo, ep. 53. St. Gregory, li. 5. ep 60. & li. 6. ep. 37.

CHAP. I.

John (the Hermit, of whom the Prophets) preaching Penance, and living himself accordingly, baptizeth the People, to prepare them to Christ. 7. Telling them that it is not his, but Christ's Baptism, in which they shall receive the Holy Ghost. 9. Jesus there is manifested from Heaven: 12. And shortly after goeth into the wilderness. 14. Beginning in Galilee, 16. After that he had called four Disciples, 21. He preacheth first in Capernaum, confirming his doctrine with beneficial Miracles, to the great admiration of all: 35. then also (but first retiring into the wilderness) in all the rest of Galilee, with like Miracles.

 HE beginning of the Gospel of JESUS CHRIST the Son of God.

2 As it is written in Esay the Prophet: (*Behold I send my Angel before thy face, who shall prepare the way before thee.*)

3 A voice of one crying in the desert. Prepare ye the way of our Lord, make strait his paths.

4 John was in the desert baptizing, and preaching the Baptism of Penance * unto the remission of sins.

5 And there went forth to him all the country of Iurie, and all they of Jerufalem, and were baptized by him in the river of Jordan, confessing their sins.

6 And John was cloathed with camel's-hair, and a girdle of a skin about his loins; and he did eat locusts and wild honey.

7 And he preached, saying: There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose.

8 I have baptized you with water; but he shall baptize you with the Holy Ghost.

9 And it came to pass, in those days came Jesus from Nazareth of Galilee; and was baptized by John in the Jordan.

10 And forthwith coming up out of the water, he saw the Heavens opened, and the Spirit, as a dove, descending, and remaining on him.

11 And there came a voice from Heaven: Thou art my beloved Son, in thee I am well pleased.

12 And immediately the Spirit drove him out into the desert.

13 And he was in the desert forty days and forty nights; and was there tempted by Satan; and he was with beasts; and the Angels ministred to him.

14 And after that John was delivered up, Jesus

came into Galilee, preaching the Gospel of the Kingdom of God,

15 And saying: That the time is fulfilled, and the Kingdom of God is at hand: repent, and believe the Gospel.

16 And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishermen).

17 And Jesus said to them: Come after me, and I will make you to become fishers of men.

18 And immediately leaving their nets, they followed him.

19 And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who were repairing their nets in the ship,

20 And forthwith he called them; and leaving their father Zebedee in the ship with his hired men, they followed him.

21 And they entered into Capernaum, and he forthwith, upon the Sabbaths going into the Synagogue, taught them.

22 And they were astonished at his doctrine; for he was teaching them as one having power, and not as the Scribes.

23 And there was in their Synagogue a man with an unclean Spirit; and he cried out,

24 Saying: What have we to do with thee Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Holy one of God.

25 And Jesus threatened him, saying: Hold thy peace, and go out of the man.

26 And the unclean Spirit tearing him, and crying out with a loud voice, went out of him.

27 And they marveled all, insomuch, that they questioned among themselves, saying: What thing

ANNOTATIONS ON CHAP. I.

5 *Confessing their sins.*] A certain confession of sins there was even in that Penance which John preached, and which was made before men were baptized. Whereby it is clear, that John made a preparation to the Sacrament of Penance, which afterwards was instituted by Christ, as well as he did by baptizing prepare the way to Christ's Baptism.

* John's Baptism put them in hope only of remission of sins as a preparative to Christ's Sacrament, by which Sins were indeed to be remitted. St. Augustin, *li. 5. de Bapt. c. 10.*

5 *Their sins.*] He doth not say, that they confessed themselves to be sinners, which may be done by a general confession; but that they confessed their sins, which is a particular confession.

6 *Cloathed.*] The Holy Ghost thought it worthy of special reporting how strictly this Prophet lived, and how he abstained from delicate meats and apparel. See *Mat. vi. 3.*

8 *With Water.*] John baptized with water only, Christ with the Holy Ghost, not only as the Heretics hold, who say

water is not necessary, but with water and the Holy Ghost, as it is plain in Jo. iii. *Unless a man be born again of water and the Holy Ghost, he shall not enter into the Kingdom of Heaven.*

9 *Baptized by John.*] Mark the humility of Christ, not disdain his servant's Baptism. Which is an example for all faithful not to disdain Christ's Sacraments from any Priest, be he never so simple, being by the Catholic Church lawfully called. St. Augustin, *li. 5. de Bapt. c. 9.*

10 *The Spirit.*] Lo an express mention of the blessed Trinity; the Father speaketh from Heaven, the Holy Ghost appeareth in the likeness of a dove, the Son also is recommended unto us. St. Ambrose *li. 1. de Sacramentis, c. 5.*

12 *The Desert.*] Christ doing penance by long fasting, solitariness, and conversing with wild beasts, gave example and instruction to the Church for Lent-fast, and to holy Hermits of retiring themselves to the wilderness and prayer.

25 *A desert place.*] Christ used very often to retire into solitary places, no doubt for our example to teach us that such places are best for prayer and contemplation, and that we should often retire ourselves from worldly matters to solitary meditations of heavenly things.

is this? what is this new doctrine? for with power he commandeth even the unclean Spirits, and they obey him.

28 And the fame of him was spread forthwith into all the country of Galilee.

29 And immediately going out of the Synagogue, they came into the house of Simon and Andrew, with James and John.

30 And Simon's wife's mother lay in a fit of a fever; and forthwith they tell him of her.

31 And coming to her he lifted her up, taking her by the hand: and immediately the ague left her, and she ministered unto them.

32 And when it was evening, after sunset, they brought to him all that were ill and that were possessed with Devils.

33 And all the city were gathered together at the door.

34 And he cured many who were troubled with divers diseases; and he cast out many Devils; and he suffered not them to speak that they knew him.

35 And rising very early, going out, he went into a desert place; and there he prayed.

36 And Simon sought after him, and they that were with him.

37 And when they had found him, they said to him, All seek for thee.

38 And he saith to them: Let us go into the next towns and cities, that I may preach there also; for to this purpose am I come.

39 And he was preaching in their Synagogues, and in all Galilee, and casting out Devils.

40 And a leper cometh to him beseeching him, and kneeling down, saith to him: If thou wilt, thou canst make me clean.

41 And Jesus having compassion on him, stretched forth his hand; and touching him, he saith unto him: I will; be thou made clean.

42 And when he had spoken, immediately the leprosy departed from him, and he was made clean.

43 And he strictly charged him, and forthwith sent him away.

44 And he saith to him: See thou tell no one, but go, shew thyself* to the High-Priest, and offer for thy cleansing the things that Moses commanded, as a testimony for them.

45 But he being gone forth, began to publish, and to blaze abroad the word; so that now he could not openly go into the city, but was abroad in desert places, and they came together unto him from all sides.

CHAP. II.

Against the Scribes and Pharisees he defendeth first his Power to remit Sins on Earth, 13. and his eating with Sinners (as being the Physician of souls, signified in those his miraculous cures upon bodies): 18. Then also he defendeth his Disciples, not having as yet any fasts by him prescribed unto them, and plucking ears of corn upon the Sabbath: signifying withal that he will change their ceremonies.

AND again he entered into Capharnaum after some days, and it was heard that he was in the house;

2 And many came together, so that there was no room, no not at the door; and he spake to them the Word.

3 And they came to him, bringing one sick of the palsy, who was carried by four.

4 And when they could not offer him unto him for the multitude, they uncovered the roof where he was; and opening it they let down the bed wherein the man sick of the palsy lay.

5 And when Jesus had seen† their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee.

6 And there were some of the Scribes sitting there and thinking in their hearts:

7 Why doth he speak so? he blasphemeth. Who can forgive sins but only God?

8 Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts?

9 Which is easier, to say to the sick of the palsy, thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk?

10 But that you may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy) —

II I

* Our Saviour, even when he healed the leper by extraordinary miraculous power, would yet for order's sake send the party to the Priest.

ANNOTATIONS ON CHAP. II.

4 *Uncovered.*] Such diligence ought to be used to bring sinners to Christ in his Sacraments, as was used to procure for this man and others, by Christ, the health of their bodies.

† Our Lord is moved to be merciful to sinners by other mens faith and desires, and not only by the party's own means always.

5 *Sick of the palsy.*] Such as this man was in body by dissolution of his limbs, such also was he in soul, by the [No. VII.]

noisome desires of the world occupying his heart, and withdrawing him from all good works. St. Augustin, *de Pastor*, c. 6. to 9.

5 *Thy sins.*] Hereby it appeareth that Christ healed this sick man first in his soul, before he took away his bodily infirmity: which may be an instruction for all men in bodily diseases first to call for the Sacraments, which are medicines of the soul. As hereby also may be gathered that many diseases come for sin, and therefore cannot be healed till the sins be remitted.

10 *The Son of man.*] As Christ proveth unto them, that himself as man, and not as God only, hath power to remit sins, by this that in all their sights he was able to do miracles, and make the sick man suddenly arise; so the Apostles having power granted them to do miracles, though they be not God,

11 I say to thee, Arise, take up thy bed, and go into thy house.

12 And immediately he arose; and taking up his bed, went his way in the sight of all, so that all marvelled, and glorified God, saying: We never saw the like.

13 And he went forth again to the sea side; and all the multitude came to him again, and he taught them.

14 And when he was passing by, he saw Levi, the son of Alphæus, sitting at the custom-place; and he saith to him: Follow me. And rising up, he followed him.

15 And it came to pass, as he sat at meat in his house, many Publicans and sinners did sit down together with Jesus and his Disciples; for they were many, who also followed him.

16 And the Scribes and the Pharisees seeing that he ate with Publicans and sinners, said to his Disciples: Why doth your master eat and drink with Publicans and sinners?

17 Jesus hearing this, saith to them: They who are well have no need of a Physician, but they who are sick; for I came not to call the just, but sinners.

18 And the Disciples of John and the Pharisees used to fast; and they come and say to him: Why do the disciples of John and of the Pharisees fast; but thy Disciples do not fast?

19 And Jesus saith to them: Can the children of the marriage fast, as long as the Bridegroom is with them? So long as they have the bridegroom with them, they cannot fast.

20 But the days will come when the Bridegroom shall be taken away from them; and then they shall fast* in those days.

21 No man seweth a piece of raw cloth to an old garment; otherwise, the new piecing taketh away from the old, and there is made a greater rent.

22 And no man putteth new wine into old bottles; otherwise, the wine will burst the bottles, and both the wine will be spilled and the bottles will be lost. But new wine must be put into new bottles.

23 And it came to pass again as the Lord walked through the corn fields on the Sabbath, that his Disciples began to go forward and to pluck the ears of corn.

24 And the Pharisees said to him: Behold, why do they on the Sabbath that which is not lawful?

25 And he said to them: Have you never read what David did, when he was in need, and was hungry himself, and they who were with him?

26 How he went into the house of God, under Abiathar the High-Priest, and did eat the loaves of Proposition, which were not lawful to be eat, but by the Priests, and gave to them who were with him?

27 And he said to them: The Sabbath was made for man, and not man for the Sabbath.

28 Therefore the Son of man is † Lord of the Sabbath also.

C H A P. III.

The blind Pharisees seeking his death for doing good upon the Sabbaths, he meekly goeth out of the way; where the People that flock unto him, and his Miracles, are innumerable. 13. Yea, to his Twelve also (having need of more workmen) he giveth power to work Miracles. 20. He so occupieth himself for souls, that his kin think him mad. 22. The Scribes of Jerusalem come so far, and yet have no other motive but that of absurdly blaspheming his casting out Devils, to their own damnation. 31. That the Jews should not (after their manner) think it enough, that he is of their blood; he sayeth, that such rather are dear to him, as keep God's commandments.

AND he entered again into the Synagogue, and there was a man there who had a withered hand.

2 And they watched him, whether he would heal on the Sabbath; that they might accuse him.

3 And he saith to the man who had the withered hand: Stand up in the midst.

4 And he saith to them: Is it lawful to do good on the Sabbath, or to do evil? to save life, or to destroy? but they held their peace.

God, may in like manner have authority from God to remit sins, not as God, but as God's ministers,

10 *On earth.*] This power that the Son of man hath to remit sins on earth, was never taken from him, but dureth still in his Sacraments, and ministers, by whom he remitteth sins in the Church, and not in Heaven only. For concerning sin, there is one court of conscience on earth, and another in Heaven, and the judgment in Heaven followeth and approveth this on earth, as is plain by the words of our Saviour to Peter first, and then to all his Apostles: *Whatsoever you shall bind upon earth, shall be bound in Heaven; and whatsoever you shall loose upon earth, shall be loosed in Heaven:* Whereupon St. Hierom saith: *That Priests having the keys of the Kingdom of Heaven judge in some manner before the day of*

judgment. And St. Chrysostom, *li. 3. de Sacerd. paulo post princip.* more at large.

* He foretelleth that fasting shall be used in his Church, no less than in the old law, or in the time of John the Baptist. See *Matt. c. 9. 15.*

25 *In necessity.*] In necessity many things are done without sin, which else might not be done, and so the very chalices and consecrated jewels and vessels of the Church, in cases of necessity, are by lawful authority turned to profane uses, which otherwise to alienate to a man's private use is sacrilege.

† The maker of the law may abrogate or dispense when and where for just cause it seemeth good to him.

5 And looking round about on them, with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored unto him.

6 And the Pharisees going forth, immediately made a consultation with the Herodians against him, how they might destroy him.

7 But Jesus retired with his Disciples to the sea; and a great multitude followed him from Galilee and Iurie,

8 And from Jerusalem, and from Idumæa, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

9 And he spake to his Disciples that a boat might attend on him, because of the multitude, lest they should throng him.

10 For he healed many, so that they pressed upon him for to touch him, as many as had sores.

11 And the unclean Spirits, when they saw him, fell down before him; and they cried, saying:

12 Thou art the Son of God. And he strictly charged them, that they should not make him known.

13 And going up into a mountain, he called unto him whom he would himself, and they came to him.

14 And he made that twelve should be with him, and that he might send them to preach.

15 And he gave them power to cure infirmities, and to cast out Devils,

16 And he gave to Simon the name Peter.

17 And James the son of Zebedee, and John the brother of James: he named them *Boanerges*, which is, *the Sons of thunder*.

18 And Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alphæus, and Thaddæus and Simon the Cananean,

19 And Judas Iscariot, who also betrayed him.

20 And they come to a house; and the multitude assemble together again, so that they could not so much as eat bread.

21 And when his friends had heard of it, they went out to lay hold of him; for they said, he is become * mad.

22 And the Scribes who were come down from Jerusalem, said: he hath Beelzebub; and, by the Prince of Devils he casteth out Devils.

23 And after he had called them together, he said to them, in parables: How can Satan cast out Satan?

24 And if a Kingdom be divided against itself, that Kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end.

27 No one can enter into the house of a strong man and rob him of his goods, unless he first bind him, and then shall he plunder his house.

28 Amen I say to you, that all sins shall be forgiven the sons of men, and the blasphemies wherewith they shall blaspheme;

29 But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.

30 Because, they said: He hath an unclean Spirit.

31 And his mother and his brethren come; and standing without sent unto him, calling him.

32 And the multitude sat about him; and they say to him: behold thy mother and thy brethren without seek thee.

33 And answering them, he said: Who is my mother and my brethren?

34 And looking round on them who sat about him, he saith: Behold my mother and my brethren;

35 For whosoever shall do the will of God, he is my brother and my sister and mother.

ANNOTATIONS ON CHAP. III.

12 *Thou art the Son.*] The confession of the truth is not grateful to God proceeding from every person. The Devil acknowledging our Saviour to be the Son of God, was bid to hold his peace: Peter's confession of the same was highly approved and rewarded. St. Augustin, *tract 10. in ep Joan. Ser. 30, 31. de verb. Apost.* Therefore, neither Heretics' sermons must be heard, nor not though they preach the truth. So it is of their prayer and service, which being never so good in itself, is not acceptable to God out of their mouths, yea it is no better than the howling of wolves. St. Hierom in 7 *Osee*.

14 *Twelve.*] This number of twelve Apostles is mystical and of great importance (as appeareth by the choosing Matthias in place of Judas, to make up again this number) prefigured in the twelve Patriarchs, *Gen. xlix.* the twelve Princes of the children of Israel, *Num. i.* twelve Fountains found in Elim, *Exo. xv.* the twelve precious Stones in the Rational of Aaron, *Exo. xxxix.* the twelve Spies sent by Moses, *Num. viii.* the twelve Stones taken out of Jordan whereof the Altar was made, *Jos. iv.* the twelve Loaves of Proposition, *Lev. xxiv. &c.* St. Anselm, in *Matt. c. x.* And these are the twelve Foundations of the heavenly Jerusalem. *Apoc. xxi.*

16 *Peter.*] Peter when the twelve are numbered is always the first, and this name is given him for signification of his being called the Rock or Foundation of the Church under Christ: as here also the name *Boanerges* is given to other

two Apostles for signification, and so divers names elsewhere in the Old Testament and in the New.

* See here the conceit of worldly friends, who think the Zeal of Religion, madness; and therefore count them mad that are zealous in God's cause, and for the Catholic faith: and the more zealous the more mad.

24 *Kingdom against Kingdom.*] As this is true in all Kingdoms and Commonwealths where Civil dissension reigneth, so is it especially verified in heresies and Heretics, which have always divisions among themselves, as the plague of God, for dividing themselves and others from the Church.

29 *Everlasting sin.*] That which is here called everlasting, is (as St. Matthew expresses it, chap. xii. ver. 32.) that which shall neither be remitted in this life, nor in the life to come. But we learn by St. Mark, that there are also sins not eternal; and by St. Matthew, that they are such, as shall be forgiven either here, or in the life to come.

33 *Who is my mother.*] Neither is it here said, that he had no mother; as some upon these words falsely gather; nor ingratitude to parents is taught us by this answer: but we are hereby admonished to prefer the spiritual Mother of the Faithful, which is the Church Catholic, and our brethren in her, and their spiritual good, above our carnal parents or kin. For so our Master being occupied here about heavenly things, accounted all them his mother and brethren, which did the will of his Father, in which number our Lady his mother was also included, for she did his Father's will. St. Aug. *ep. 38.* Yea, and above all others, because she had so much grace given her that she never sinned, not so much as venially in all her life. St. Aug. *de nat. & grat. c. 36.*

CHAP. IV.

The parables (in which he speaketh to the Jews because they were reprobate) he expoundeth to his Disciples, shewing that in his sowing, three parts of four shall perish, through the fault of the hearers. 21. And that his Servants must confess their faith, 24. and use their gifts (contrary to those stony and thorny hearers); and that his Church (notwithstanding the losing of those three parts of the seed shall be brought by his providence to the harvest, that is, to the end of the world: 30. growing over all in time, though in the beginning it be as the little mustard-seed, 25. and though such tempests of persecution in the sea of this world do rise against it.

AN D again he began to teach by the sea-side; and a great multitude was gathered together unto him, so that he went up into a boat, and sat in the sea, and all the multitude was upon the land by the sea-side.

2 And he taught them in parables many things, and said to them in his doctrine:

3 Hear ye; Behold, the sower went forth to sow.

4 And whilst he soweth, some fell by the way side, and the fowls of the air came, and ate it up.

5 And other some fell upon rocky places where it had not much earth; and it shot up immediately, because it had not deepness of earth:

6 And when the sun was risen, it parch'd, and because it had not root, it withered.

7 And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8 And some fell upon good ground; and it yielded fruit that grew up and increased and brought forth—one thirty, one sixty, and one an hundred.

9 And he said: He that has ears to hear, let him hear.

10 And when he was alone, the Twelve that were with him, asked him the parable.

11 And he said to them: To you it is given to know the mystery of the Kingdom of God; but to them * who are without, all things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted and their sins be forgiven them.

13 And he saith to them: Are you ignorant of this parable? and how shall you know all parables?

14 He that soweth: soweth the word.

15 And they by the way side, are these: where the word is sown, and as soon as they have heard,

immediately cometh Satan, and taketh away the word that was sown in their hearts.

16 And they likewise that are sown upon the rocky places are these: who when they hear the word, immediately with joy receive it;

17 And they have no root in themselves, but continue only for a time; afterwards when tribulation and persecution ariseth for the word, they are presently scandalized.

18 And others there be who are sown among thorns: these are they who hear the word,

19 And the cares of the world and the deceitfulness of riches, and the lusts after other things, entering in, choke the word, and it is made fruitless.

20 And these are they who were sown upon the good ground, which hear the word, and receive it, and yield fruit—one thirty, one sixty, and one an hundred.

21 And he said to them: Doth a candle come to be put * under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.

23 If any man have ears to hear, let him hear.

24 And he said to them: Take heed what you hear. In what measure you mete, it shall be so measured to you again, and more shall be given to you.

25 For he that hath, to him shall be given; and he that hath not, that also which he hath, shall be taken away from him.

26 And he said: So is the Kingdom of God, as if a man should cast seed into the earth,

27 And should sleep and rise up night and day, and the seed should spring, and grow up whilst he knoweth not,

28 For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear.

ANNOTATIONS ON CHAP. IV.

* Such as be out of the Church, though they hear and read ever so much, they cannot understand. *Bed. in 4. Marc.*

12 *Lest at any time they should be converted.*] These expressions here and elsewhere, we must not so understand as though he spake in parables on purpose and to this end, that the hearers might not understand, lest they should be converted; which were as much as to say, that he would not have them understand, nor be converted: But we must learn the true sense from this very place in St. Matthew (chap. xiii) and in the Acts (chap. xxxviii.) where our Saviour and St. Paul render it thus: *They have heard heavily, and have shut their eyes, lest perhaps they may see, and understand, and be converted, and I heal them.* Whereby it is evident, that the

speaking in parables was not the cause (for many besides the Apostles heard and understood;) but they would not hear and understand, and be converted; and so were the cause of their own wilful and obstinate infidelity. And therefore also he spake in parables, because they were not worthy to understand, as the others were to whom he expounded them.

* Christ came not to teach his doctrine in corners and clandestinely, as Heretics do, but to enlighten the whole world therewith.

27 *And sleep.*] The Church, and Christ's doctrine, (whether we sleep or wake) increaseth by the great providence of God, only the Preachers must sow, and plant, and water, and God will give the increase, nourishing the seed in men's hearts. And therefore we must not give over, or be impatient and solicitous, if we have not always good success: but doing our duty, commit the rest to God.

29 And

29 And when the fruit hath brought out itself, immediately he putteth in the sickle, because harvest is come.

30 And he said: To what shall we liken the Kingdom of God? or to what parable shall we compare it?

31 As a mustard-seed; which when it is sown in the earth, is less than all the seeds that are in earth:

32 And when it is sown, it riseth up, and becometh greater than all herbs, and maketh great boughs, so that the birds of the air may dwell under the shadow thereof.

33 And with many such parables he spake to them the Word, according as they were able to hear:

34 And without parable he did not spake unto them; but apart, he explained all things to his Disciples.

35 And he saith to them that day, when even-

ing was come: Let us pass over to the other side.

36 And dismissing the multitudes, they take him so as he was in the boat: and there were other boats with him.

37 And there arose a great storm of wind, and the waves beat into the boat, so that the boat was filled.

38 And he was in the hinder part of the boat sleeping upon a pillow; and they awoke him, and say to him: Master, doth it not concern thee that we perish?

39 And rising up, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased; and there was made a great calm.

40 And he said to them: Why are you fearful? have ye not faith yet? And they feared exceedingly. And they said one to another: Who is this (thinkest thou) that both wind and sea obey him?

C H A P. V.

To the Gerasens (and in them to all men) Christ manifesteth how the Devil through his malice would use them, if he would permit it: 17. And yet they like not their Saviour's presence. 21. A woman, a Gentile, that began her sickness when the Jew's daughter began her life (signifying Abraham's time) he cureth by the way, as he was coming to heal the Jews: And even then the Jews do die; but yet them also he will revive, as here the Jew's daughter.

AND they came beyond the strait of the sea, into the country of the Gerasens.

2 And as he went out of the boat, immediately there met him out of the sepulchres a man with an unclean Spirit,

3 Who had his dwelling in the tombs, and no man now could bind him, not even with chains.

4 For being often bound with fetters and chains, he had burst the chains, and broke the fetters in pieces, and no body could tame him.

5 And he was always day and night in the sepulchres, or in the mountains, crying and cutting himself with stones.

6 And seeing Jesus afar off, he ran and adored him:

7 And crying with a great voice, said: What have I to do with thee Jesus, the Son of God most high: I adjure thee by God that thou torment me not.

8 For he said unto him: Go out of the man thou unclean Spirit.

9 And he asked him, What is thy name? And

he saith to him: My name is Legion; because we are many.

10 And he besought him much, that he would not drive him out of the country.

11 And there was there near the mountain a great herd of swine, feeding.

12 And the Spirits besought him, saying: Send us * unto the swine, that we may enter into them.

13 And Jesus immediately gave them leave; and the unclean Spirits going out, entered into the swine; and the herd with great violence was carried headlong into the sea, being about two thousand, and were drowned.

14 And they who fed them fled, and told it in the city, and in the fields; and they went forth to see what was done;

15 And they come to Jesus, and they see him that was troubled with the Devil, sitting, clothed, and well in his wits, and they were afraid.

16 And they who had seen it, told them in what manner he had been dealt withal that had the Devil; and of the swine.

P

17 And

31 *Mustard-seed.*] If the Church and Truth had more and more decayed and been obscured after the Apostles' time unto ours, as the Heretics hold, then it must have been great in the beginning, and small afterwards; whereas this parable saith contrary, that it was a mustard-seed first, and afterwards a great tree. See St. Chrysostom, *to. contra Gentiles in vita S. Babilæ Mart.*

32 *The birds.*] Of all Sects or doctrine, Christ's religion at the beginning was the smallest, and most contemptible; but the success thereof far surpassed all man's doctrine: insomuch, that afterwards all the wisest and greatest of the world made their residence and rest therein.

ANNOTATIONS ON CHAP. V.

3 *Could any man now bind him.*] We see here that madmen, who have extraordinary strength, are many times possessed of the Devil: as there is also a deaf and dumb devil, and unclean spirits, which work these effects in men possessing their bodies. All which things Infidels and carnal men, following only nature and reason, attribute to natural causes: and the less faith a man hath, the less he believeth that the Devil worketh such things.

* It is not without mystery that the Devils desired, and Christ

17 And they began to desire him, that he would depart from their coasts.

18 And when he went up into the boat, he that had been vexed of the Devil, began to beseech him that he might be with him :

19 And he admitted him not, but saith to him : Go into thy house to thine, and tell them how great things the Lord hath done for thee and hath had mercy upon thee.

20 And he went his way, and began to publish in Decapolis how great things Jesus had done to him : and all marveled.

21 And when Jesus had passed in a boat again over the strait, a great multitude assembled together unto him, and he was nigh unto the sea.

22 And there cometh one of the Arch-synagogues *, named Jairus ; and seeing him, he falleth down at his feet.

23 And besought him much, saying : My daughter is at the point of death ; come, lay thy hands upon her, that she may be safe and live.

24 And he went with him, and a great multitude followed him, and thronged him much.

25 And a woman who was under an issue of blood twelve years,

26 And had suffered much from many Physicians, and had spent all that she had, and was nothing the better, but rather worse,

27 When she had heard of Jesus, she came into the crowd behind him, and touched his garment ;

28 For she said : If I shall touch but his garment I shall be whole.

29 And forthwith the fountain of her blood was dried up ; and she felt in her body that she was healed of the malady.

30 And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said : Who hath touched my garments ?

31 And his Disciples said to him : Thou seest the multitudes thronging thee, and sayest thou, Who hath touched me ?

32 And he looked about to see her that had done this.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said to her : Daughter, thy faith hath made thee safe ; go in peace, and be thou whole of thy disease.

35 While he was yet speaking, some come from the Ruler of the Synagogue, saying : Thy daughter is dead ; why dost thou trouble the Master any farther ?

36 But Jesus having heard the words that were spoken, saith to the Ruler of the Synagogue : Fear not ; only believe.

37 And he admitted not any man to follow him, but Peter, and James and John the brother of James.

38 And they come to the house of the Ruler of the Synagogue ; and he seeth a tumult, and folks weeping and wailing much.

39 And going in, he saith to them : Why make you this ado, and weep ? the damsel is not dead, but sleepeth †.

40 And they derided him. But he having put them all out, taketh the father and the mother of the damsel, and them who were with him, and they go in where the damsel was lying ;

41 And taking the damsel by the hand, he saith to her : *Talitha cumi*, which is, being interpreted, *Damsel (I say to thee) arise*.

42 And immediately the damsel rose up, and walked, and she was twelve years old ; and they were astonished greatly.

43 And he charged them strictly that no one should know it ; and commanded that something should be given her to eat.

Christ suffered them to enter into the swine ; signifying that filthy livers are meet dwelling-places for Devils. *Aug. tract. 9. in ep. Joan.*

* *Arch-synagogue*, Chief Governor or Ruler of the Synagogue.

28 *If I shall touch.*] So the good Catholic saith : If I might but touch one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saints, I should be better for it. *Acts 5. and 19.* See St. Chrysostom, *to. 5. cont. Gent. in Principio, in vit. Babylæ*. Yea St. Basil saith : He that toucheth the bone of a Martyr, receiveth in some degree holiness of the grace of virtue that is therein.

30 *The virtue.*] Virtue to heal this woman's malady, proceeded from Christ, though she touched but his coat : so when the Saints by their Relicks or garments do miracles, the grace and force thereof cometh from our Saviour, they being but the means or instruments of the same.

36 *Only believe.*] It is our common speech, when we require one thing especially, though other things also be as necessary, and more necessary. As the Physician to his patient, *Only have a good heart* : when he must also keep a diet and take potions, things more requisite. So Christ in this great infidelity of the Jews, required only that they would believe he was able to do such a cure, such a miracle, and

then he did it ; otherwise, it followeth in the next chapter : *He could not do miracles there because of their incredulity*. Again, for this faith, he gave them here, and in like places, health of body, which they desired. And therefore, he saith not : Thy faith hath justified thee ; but, hath made thee safe or whole. Again, this was the father's faith, which could not justify the daughter. Whereby it is most evident, that this Scripture, and the like, are foolishly abused by the Heretics, to prove that only faith justifieth.

† To Christ, who can more easily raise a dead man than we can do one who is asleep, death is but sleep. *Aug. de verb. Do. ser. 44.*

41 *Damsel arise.*] Christ's miracles, besides that they are wonders, and ways to shew his power, are also significative : as those which he corporally raised from death, put us in mind of his raising our souls from sin. The Scripture maketh special mention only of three raised by our Saviour, of which three this girl is one, within the house ; another, the widow's son of Naim, now carried out towards the grave ; the third, Lazarus, having been in the grave four days, and therefore stinking : Which diversity of dead bodies, signify diversity of dead souls, some more desperate than others, some past all man's hope, and yet by the grace of Christ to be revived and reclaimed.

C H A P. VI.

In his own country (signifying the reprobate Jews) he is contemned, and therefore worketh little. 7. His Apostles preach every where and work miracles, insomuch, that King Herod (who shamefully killed John the Baptist) and others are struck with admiration. 30. After John's death he goeth into the Desert, where a great concourse of People being come unto him, he miraculously feedeth five thousand with five loaves. 46. And after he had prayed a long time in the mountain, he walked upon the sea. 53. And with the very touch of his garments's hem he healeth innumerable persons.

AN D going out from thence, he went into his own country; and his Disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue: and many hearing him, were in admiration at his doctrine, saying: How came this man by all these things; and what wisdom is this that is given to him, and such mighty works as are wrought by his hand?

3 Is not this the Carpenter, the Son of MARY, the brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us? and they were scandalized in regard of him.

4 And Jesus said to them: A Prophet is not without honor but in his own country, and in his own house, and in his own kindred.

5 And he could not do any miracle there, only that he cured a few that were sick, by laying his hands upon them.

6 And he wondered because of their unbelief; and he went through the villages round about teaching.

7 And he called the Twelve; and began to send them two and two, and gave them power over unclean Spirits.

8 And he commanded them, that they should take nothing for the way, but a rod only; no skrip, no bread, nor money in their purse,

9 But to be shod with sandals, and that they should not put on two coats.

10 And he said to them: Wheresoever you shall

enter into a house, there tarry till you depart from that place.

11 And whosoever shall not receive you, nor hear you; going forth from thence, shake off the dust from your feet, for a testimony to them.

12 And going forth, they preached that all should do penance:

13 And they cast out many Devils, and anointed with oil * many who were sick, and healed them.

14 And King Herod heard (for his name was made manifest) and he said: John the Baptist is risen again from the dead, and therefore mighty works shew forth in him.

15 And others said: It is Elias. But others said: It is a Prophet, as one of the Prophets.

16 Which Herod hearing, said: John, whom I beheaded, is risen from the dead.

17 For Herod himself had sent and apprehended John, and bound him in prison, for the sake of Herodias the wife of Philip his brother, because he had married her †.

18 For John said to Herod: It is not lawful for thee to have thy brother's wife.

19 Now Herodias laid snares for him; and was desirous to put him to death, and could not;

20 For Herod feared John, knowing him to be a just and holy man: and he kept him, and by hearing him did many things; and he heard him willingly.

A N N O T A T I O N S O N C H A P. VI.

3 *The Carpenter.*] As his country folks seeing him not only to be a poor man, but also knowing (as they imagined) his whole parentage to be vulgar, having no conception of his Godhead and Divine Generation, did take offence or scandal at him: So do the Heretics take like offence at his Person in the Blessed Sacrament, saying: Why, this is not God? for it is bread made of corn, by such a baker, of the same mould that such a loaf is; not marking, that it was not made Christ by baking, but by Consecration, and the virtue of Christ's words.

3 *They were scandalized.*] This scandal arose partly from the envy of his equals by birth, who reputed themselves as good as he, scorned to be taught by him. Whereupon Christ saith: *A Prophet is not without honor, but in his own country*; signifying (as is plain in St. Luke, c. iv. v. 25.) the malice and envy of the Jews, his countrymen, in refusing him (Jo. 1.) and that the Gentiles would more esteem him.

5 *He could not.*] It is said that he could not work miracles there, not meaning, that he was not able, but that on their part they wanted due disposition to receive them; and therefore, he would not work miracles there, where their incredulity was so great, that it would not have profited them; and for this cause he saith elsewhere (Mar. v. 36.) to them, who will see and enjoy his miracles, *Only believe.*

9 *Not put on two coats.*] He forbiddeth superfluities, and too careful provision of bodily things, when they are about God's service, the gaining of souls. And for the contrariety which seemeth here and in St. Matthew (chap. x.) understand that he there forbiddeth them to carry rod or staff to defend themselves, here he permiteth a walking-rod or staff to lean or stay upon: there he forbiddeth shoes to cover all the foot, such as we wear: here he permiteth sandals, that is, such as had soles only, which the poor commonly wore in Jewry, and now some religious men. See St. Augustin's opinion, li. 2. c. 30. *de consensu, Evang. to. 4.*

* A preparative to the Sacrament of Extreme Unction. Jam. v.

† He might and should, by Moses's law, have married his brother's wife, if he had been dead without issue; but this Philip was yet alive, and had also this daughter that danced.

13 *With oil.*] In the words of the commission oil is not mentioned; and yet it is certain, by their using of oil, that either Christ did then appoint them to use it, or they might take it up of themselves, by virtue of the general commission.

13 *With oil.*] By this it is clear, that not only the Apostles or others may have power to work miracles, by their only word and invocation of Christ's name, but also by application of creatures; which creatures also have a miraculous medicinal virtue, to heal diseases.

21 And when a convenient day was come, Herod made his birth-day supper, for the Princes, the Tribunes, and the chief men of Galilee.

22 And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them who sat at table with him, the King said to the damsel: Ask of me what thou wilt, and I will grant it thee.

23 And he swore to her: Whatsoever thou shalt ask I will give thee, though it be the half of my Kingdom.

24 Who, when she was gone out, said to her mother, What shall I ask? But she said: The head of John the Baptist.

25 And when she was returned, in haste, to the King, she asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist.

26 And the King was struck sad; yet because of his oath, and them who were with him at table, he would not displease her:

27 And sending the Executioner, commanded that his head should be brought in a dish:

28 Accordingly he beheaded him in the prison, and brought his head in a platter; and giving it to the damsel, the damsel gave it to her mother.

29 Which his Disciples hearing came, and took his body, and laid it in a tomb.

30 And the Apostles coming together unto Jesus, related to him all things which they had done and taught.

31 And he said to them: Come apart into the desert place, and rest a little: For there were many coming and going, and they had not so much as time to eat.

32 And going up into the boat, they went into a desert place apart.

33 And they saw them going away, and many knew; and they ran flocking thither on foot from all the cities, and were there before them.

34 And Jesus going forth, saw a great multitude; and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

35 And when the day was now far spent, his Disciples came to him, saying: This is a desert place, and the hour is now past:

36 Dismiss them, that going out into the next villages and towns, they may buy themselves meats to eat.

37 And he answering, said: Give you them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat.

38 And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes.

39 And he commanded them that they should make them all sit down, by companies, on the grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves, and two fishes: looking up to Heaven, he blessed, and brake the loaves, and gave to his Disciples to set before them: and the two fishes he divided to all.

42 And all did eat, and had their fill.

43 And they took up the leavings, twelve full baskets of fragments, and of the fishes.

44 And they that did eat, were five thousand men.

45 And immediately he compelled his Disciples to go up into the boat, that they might go before him beyond the strait to Bethsaida: whilst himself dismissed the people.

46 And when he had dismissed them, he went into the mountain to pray.

47 And when it was late, the boat was in the midst of the sea, and himself alone on the land.

48 And seeing them labouring in rowing (for the wind was against them) about the fourth watch of the night he cometh to them walking upon the sea, and he would have passed by them;

49 But they seeing him walking upon the sea, thought it was a ghost, and cried out;

50 For all saw him, and were troubled. And immediately he talked with them, and said to them. Have confidence, it is I, fear ye not.

51 And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves:

52 For they understood not concerning the loaves; for their heart was blinded.

53 And when they had passed over, they came into the land of Genezareth, and set to the shore.

54 And when they were gone out of the boat, immediately they knew him:

55 And running through that whole country, they began to carry about in couches those that were sick, where they heard he was.

56 And whithersoever he entered into towns, or villages, or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him, were made whole.

C H A P. VII.

The Masters of Jerusalem coming so far to carp him 6. he chargeth with traditions, partly frivolous, 9. partly also contrary to God's commandments; 14. and to the People he yieldeth the reason of that which they carped; 17. and again to his Disciples, shewing the ground of the Jewish washing (to wit, that meats otherwise defile the soul) to be false. 24. But among the Gentiles, in a woman, he findeth wonderful faith; upon her, therefore, he bestoweth the crumb that she asked, 31. returning (because the time of the Gentiles was not yet come) to the Jews with the loaf; 32. where he sheweth his compassion towards mankind so deaf and dumb, 36. and of the People is highly magnified.

AND there assemble together unto him the Pharisees and certain of the Scribes, coming from Jerusalem.

2 And when they had seen some of his Disciples eat bread with common, that is, with unwashed hands, they found fault;

3 For the Pharisees, and all the Jews, unless they often washed their hands, eat not, holding the tradition of the Ancients;

4 And on coming from market, unless washed, they eat not; and many other things there be that were delivered unto them to observe, the washing of cups, and of cruses, and of brazen vessels, and of beds.

5 And the Pharisees and Scribes asked him: Why do not thy Disciples walk according to the tradition of the Ancients, but they eat bread with common hands?

6 But he answering, said to them: Well did Esay prophesy of you Hypocrites, as it is written: *This People honoureth me with their lips, but their heart is far from me* *.

7 *And in vain do they worship me, teaching doctrines and precepts of men.*

8 For leaving the commandment of God, you hold the tradition of men, the washing of cruses and cups: and many other things you do like to these.

9 And he said to them, well do you frustrate the precept of God, that you may observe your own tradition.

10 For Moses said: *Honor thy father and thy mother*; and, *He that shall curse father or mother, dying let him die.*

11 But you say: If a man say to father or mother, *Corban* (which is a gift) whatsoever proceedeth from me, shall profit thee:

12 And farther you suffer him not to do any thing for his father or mother.

13 Making void the word of God by your own tradition which you have given forth; and many other such like things you do.

14 And calling again the multitude unto him, he said to them: Hear ye me all and understand.

15 There is nothing from without a man that entering into him, can defile him; but the things which proceed from him, those are what defile a man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the multitude, his Disciples asked him the parable.

18 And he saith to them: So are you also without knowledge? Understand you not, that every thing from without, entering into a man cannot defile him;

19 Because it entereth not into his heart, but goeth into the belly, and from thence into the privy, purging all meats?

20 But he said: The things which come out from a man, they defile a man;

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All these evils proceed from within, and defile a man.

24 And rising, from thence he went unto the coasts of Tyre and Sidon; and entering into a house, he would that no man should know it, and he could not be hid.

A N N O T A T I O N S ON CHAP. VII.

2 *Common.*] Common and unclean are both one: for the Jews were commanded by the Law to eat certain kinds of meats only, and not all indifferently; and because these were separated from other meats, and as it were sanctified to their use, they reckoned the others common and profane: and because the Law considers those clean and these unclean, hence it is, that unclean and common are the same, as in this chapter often, and in Acts x.

* They who say well, or teach and preach well, or have Christ and his word in their mouth, and live naughtily, are touched in this place.

7 *Precepts of men.*] Men's ordinances, which are repugnant to God's commandments, are here condemned; as also all observations not edifying nor profitable to the fulfilling of God's commandments, are vain and superfluous: Such were then many observations of the Pharisees, and the like traditions of Heretics now: for howsoever they brag of Scriptures, all their manner of administration and ministry is their own tradition and invention, without any Scripture

[No. VIII.]

or warrant of God's word. But the traditions of the Apostles and Ancients, and all the precepts of the holy Church, we are commanded to keep, as things not prescribed by man, but by the Holy Ghost. *Acts xv. 28, 41. 2 Thes. ii. 15.*

11 *Gift.*] To give to the Church or Altar is not forbidden, but the forsaking of a man's parents in their necessity, pretending or excusing the matter upon his giving that which should relieve them to God or the Altar, that is impious and unnatural: and these Pharisees teaching children so to neglect their duties to their parents, did wickedly.

15 *Nothing entering into a man.*] As these words of our Saviour do not import, that the Jews then might have eaten of those meats which God forbade them: no more do they now, that we Christians may eat of meats which the Church forbiddeth us. And yet both then and now all meats are clean, and nothing entering into a man, defileth a man: for neither they then, nor we now abstain, for that any meats are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.

25 For a woman, as soon as she had heard of him, whose daughter had an unclean Spirit, came in, and fell down at his feet,

26 For the woman was a Gentile, a Syrophænician born; and she besought him that he would cast forth the Devil out of her daughter;

27 Who said to her: Suffer first the children to be filled; for it is not good to take the children's bread, and cast it to the dogs.

28 But she answered, and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children.

29 And he said to her: For this saying, go thy way, the Devil is gone out of thy daughter.

30 And when she was returned into her house, she found the girl lying upon the bed, and the Devil gone out of her.

31 And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the midst of the coasts of Decapolis.

32 And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him.

33 And taking him from the multitude apart, he put his fingers into his ears, and spitting, touched his tongue;

34 And looking up unto Heaven, he groaned, and said to him: *Ephpheta*, which is, *Be thou opened*.

35 And immediately his ears were opened, and the string of his tongue was loosed, and he spake right.

36 And he charged them that they should tell no one; but the more he charged them, so much the more a great-deal did they publish it.

37 And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

CHAP. VIII.

(Of compassion he feedeth the People, four thousand with seven loaves. 10. After all which miracles, as though they were yet insufficient to prove him to be Christ, the obstinate Pharisees do require some miracle from Heaven. 13. Whereupon forsaking them, he warneth his Disciples to beware of the leaven of their doctrine, neither to fear the want of necessities. 22. He healeth a blind man by degrees and with ceremonies. 27. Peter confesseth him (though men all this while had not learned so far) to be Christ. 31. And he revealeth to them his Passion; 32. rebuking also Peter for dissuading it, 34. and shewing that it is a thing wherein all who will be saved (namely, in time of persecution) must follow him.)

IN those days again when there was a great multitude, and had nothing to eat: calling his Disciples together, he saith to them:

2 I have compassion upon the multitude, because lo * three days they now endure with me, neither have they what to eat.

3 And if I dismiss them fasting to their home, they will faint in the way, for some of them came afar off.

4 And his Disciples answered him: Whence may a man fill them here with bread in the wilderness?

5 And he asked them: How many loaves have ye? Who said: Seven.

6 And he commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks he brake, and gave to his Disciples for to set before them, and they set them before the multitude.

7 And they had a few little fishes; and he blessed them, and commanded them to be set before them.

8 And they did eat and were filled, and they took up that which was left, of the fragments, seven baskets.

9 And they that had eaten were about four thousand; and he dismissed them.

10 And immediately going up into the boat with his Disciples, he came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, asking him a sign from Heaven, tempting him.

12 And sighing deeply in Spirit, he saith: Why doth this Generation ask a sign? Amen I say to you, If a sign shall be given to this Generation.

33 *Spitting.*] Not only by Christ's word and will, but also by ceremony and by application of external creatures which are holy, miracles are wrought; as by Christ's spittle, which was not part of his Person, being a superfluity of his Body, but yet most holy. *Theophylact. in 7 Marci.*

34 *Ephpheta.*] The Church doth most piously imitate and use these very words and ceremonies of our Saviour in the Exorcisms before Baptism, to the healing of their souls that are to be baptized; as Christ here healed the bodily infirmity, and the disease of the soul together. *St. Ambrose li. de Sacramen. c. 1.*

ANNOTATIONS ON CHAP. VIII.

* Great fervor and devotion in the good people, and exceeding force in our Master's preaching, that made them abide fasting so long to hear his divine Sermons.

6 *Gave to his Disciples.*] He serveth the People not immediately himself, but by the Apostles ministry; to teach us that we must receive Christ's Sacraments and doctrine, not at our own hand, but of his Priests and our Pastors.

7 *Blessed them.*] So is it in some ancient Greek copies, agreeable to our Latin, and in St. Luke expressly, in the common Greek text, that he blessed the five loaves and the two fishes: which must be always marked against the Heretics, which deny this blessing to pertain to the creatures, but feign it always to be referred to God for thanksgiving. For if it were so, he would have said grace but once for that whole refection: but he did severally bless both, the bread first, and afterwards the fishes also, multiplying them by his said blessing (as he did mankind and other creatures in the beginning by blessing them) and so working effectually some change or alteration in the very creatures themselves.

13 And

13 And leaving them, he went up again into the boat, and passed beyond the strait.

14 And they forgot to take bread; and they had but one loaf with them in the boat.

15 And he charged them, saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying: We have no bread.

17 Which Jesus knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? have you still your hearts blinded?

18 Having eyes, see you not? and having ears, hear you not? neither do you remember?

19 When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him, Twelve.

20 When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him, Seven.

21 And he said to them: How, do you not yet understand?

22 And they come to Bethsaida; and they bring to him one blind, and they besought him that he would * touch him.

23 And taking the hand of the blind, he led him forth out of the town; and spitting into his eyes, imposing his hands, he asked him, if he saw any thing?

24 And looking up, he said: I see men as it were trees, walking.

25 After that again * he imposed his hands upon his eyes, and he began to see, and was restored so that he saw all things clearly.

26 And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell no-body.

27 And Jesus went forth and his Disciples into the towns of Cæsarea/Philippi; and in the way he asked his Disciples, saying to them: Whom do men say that I am?

28 Who answered him, saying: John the Baptist, but some say Elias, and others, as one of the Prophets.

29 Then he saith to them: But whom do you say that I am? Peter answering, said to him: Thou art Christ.

30 And he threatened them that they should not tell any man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the Ancients, and of the High-Priests, and the Scribes, and be killed: and after three days rise again.

32 And he spake the Word openly. And Peter taking him, began to rebuke him.

33 Who turning about and seeing his Disciples, threatened Peter, saying: Go behind me Satan, because thou favourest not the things that are of God, but that are of men.

34 And calling the multitude together with his Disciples, he said to them: If any man will follow me, let him deny himself, and take up his cross and come with me.

35 For whosoever will save his life, shall lose it; and he who shall lose his life for my sake and the Gospel, shall save it.

36 For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?

37 Or what shall a man give in exchange for his soul?

38 For he that shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of man also will be ashamed of him, when he shall come in the glory of his Father, with the holy Angels.

39 And he said to them: Amen I say to you, that there are some of them who stand here, which shall not taste of death, till they see the Kingdom of God coming in power.

* Our Saviour used to work much by touching, and by imposition of his hands: that we may learn not to contemn the corporal and external application of holy things, nor to challenge by the spirit and faith only, as Heretics do.

35 *For me and the Gospel.*] By the Gospel is signified not only the four Evangelists, but all Scriptures; and whatsoever Christ said that is not in Scripture; for he saith in this very place: *He that shall be ashamed of my words, the Son of man will be ashamed of him, &c.* Neither his own words only, but whatsoever the Apostles taught by word or writing;

for our Saviour saith: *He that despiseth you, despiseth me.* For defence of any of all these, and of every Article of the Catholic faith, we ought to die; and this is to lose our life for Christ and his Gospel,

36 *Gain the whole world.*] Let such note this, that for fear or flattery of the world condescend to obey the unjust laws of men touching religion, against their own consciences, and are content for the rest of a few days of this life, and for saving their temporal goods, to lose their souls and the joys of Heaven.

CHAP. IX.

The more to confirm them, he giveth them in his Transfiguration a sight of his Glory, whereunto suffering doth bring, 9. and then again doth inculcate his Passion; 14. a Devil also he casteth out, which his Disciples (upon whom therefore the perverse Scribes triumphed in his absence) could not, for want of fasting and praying. 30. Being yet in Galilee, he revealeth more about his Passion. 33. And (because in the way to Capernaum they contended for the Primacy) he teacheth them that humility is the way to Primacy before God: 38. Bidding them also, not to prohibit such as are not against them; nor to give scandal to any one of the faithful: and on the other side, the faithful to avoid them by whom they may be scandalized and fall, be they ever so near unto them.

AND after six days JESUS taketh Peter, and James, and John, and bringeth them alone into a high mountain apart, and was transfigured before them.

2 And his garments became shining and exceeding white, as snow, the like thereof no fuller on earth can make.

3 And there appeared to them * Elias with Moses; and they were talking with JESUS.

4 And Peter answering, said to JESUS: Rabbi, it is good for us to be here; and let us make three tabernacles—one for thee, one for Moses, and one for Elias,

5 For he knew not what he said; for they were struck with fear:

6 And there was a cloud overshadowing them, and a voice came out of the cloud, saying: This is my most beloved Son; hear ye him.

7 And immediately looking about, they saw no man any more, but JESUS only with them.

8 And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man shall be risen again from the dead.

9 And they kept the word to themselves; questioning together what that should mean, *When he shall be risen from the dead.*

10 And they asked him, saying: Why then do the Pharisees and the Scribes say, that Elias must come first?

11 Who answering, said to them: Elias when he shall come first, shall restore all things: and as it is written of the Son of man, that he must suffer many things and be despised.

12 But I say to you that Elias also is come (and they have done to him whatsoever they would) as is written of him.

13 And coming to his Disciples, he saw a great multitude about them, and the Scribes disputing with them.

14 And presently all the people seeing JESUS, were astonished, and struck with fear; and running to him, saluted him.

15 And he asked them, what do you question about among you?

16 And one of the multitude answering, said: Master, I have brought my son to thee, having a dumb Spirit.

17 Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to thy Disciples to cast him out, and they could not.

18 Who answering them, said: O incredulous Generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

19 And they brought him. And when he had seen him, immediately the Spirit troubled him; and being thrown down upon the ground, he rowled about foaming.

20 And he asked his father: How long time is it since this hath chanced unto him? But he said: From his infancy:

21 And oftentimes hath he cast him into the fire, and into waters, to destroy him; but if thou canst do any thing, help us, having compassion on us.

22 And JESUS said to him: If thou canst believe, all things are possible to him that believeth.

23 And immediately the father of the boy, crying out, with tears said: I do believe, Lord; help my unbelief.

24 And when JESUS saw the multitude running together, he threatened the unclean Spirit, saying to him: Deaf and dumb Spirit, I command thee, go out of him, and enter not any more into him.

25 And crying out, and greatly tearing him, he went out of him, and became as dead, so that many said, he is dead.

26 But JESUS taking him by the hand, lifted him up; and he arose.

27 And when he was entered into the house, his Disciples secretly asked him, Why could not we cast him out?

28 And he said to them: This kind can go out by nothing but by prayer and fasting.

ANNOTATIONS ON CHAP. IX.

* The Law and the Prophets join with Christ and his Gospel: the one signified by Moses, the other by Elias. By whose apparitions here we also learn that sometimes there may be personal intercourse betwixt the living and the dead, tho' not ordinarily.

4 *Elias with Moses.*] Moses representeth the Persons of all Saints that shall be departed this life when Christ cometh in his Majesty to judgment: And Elias (who was then liv-

ing) figureth the holy men that shall then be found alive when he cometh in glory: Who both shall then begin to reign with Christ in glory. Beda in 9 Marc.

12 *Elias also is come.*] Elias was zealous for God's law, a great reprehender of sin, and an Hermit, and shall be the Precursor of Christ in his second coming: So was St. John before his first coming, a Zealot, a Corrector, an Hermit, and his Precursor. Theod. in Caten. Thomæ super hunc locum. See St. Hierom in the Life of Paul the Hermit, that both Elias and St. John the Baptist were counted principal Professors of that life.

29 And

29 And departing thence they passed by Galilee, neither would he that any man should know.

30 And he taught his Disciples, and said to them: That the Son of man shall be betrayed into the hands of men, and they shall kill him, and being killed, the third day he shall rise again.

31 But they knew not the word: and they were afraid to ask him.

32 And they came to Capharnaum. And when they were in the house, he asked them, What did you treat of in the way?

33 But they held their peace, for in the way they had disputed among themselves, which of them should be the greater.

34 And sitting down, he called the Twelve, and said to them: If any man desire to be first, he shall be last of all, and the minister of all.

35 And taking a child, he set it in the midst of them; whom when he had embraced, he said to them:

36 Whosoever shall receive one such child in my name, receiveth me: And whosoever shall receive me, receiveth not me, but him that sent me.

37 John answered him, saying: Master, we saw one casting out Devils in thy name, who followeth not us, and we forbid him.

38 But JESUS said: Do not forbid him; for there is no man that doth a miracle in my name, and can soon speak ill of me.

39 For he that is not against you, is for you.

40 For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: Amen I say to you, he shall not lose his reward*.

41 And whosoever shall scandalize† one of these little ones believing in me; it were better for him that a mill-stone were hanged about his neck, and cast into the sea.

42 And if thy hand scandalize thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into Hell, into unquenchable fire;

43 Where their worm dieth not, and the fire is not extinguished.

44 And if thy foot scandalize thee, cut it off; it is better for thee to enter lame into life everlasting, than having two feet, to be cast into the Hell of unquenchable fire;

45 Where their worm dieth not, and the fire is not extinguished.

46 And if thine eye scandalize thee, pluck it out; it is better for thee with one eye to enter into the Kingdom of God, than having two eyes, to be cast into the Hell of fire;

47 Where their worm dieth not, and the fire is not extinguished.

48 For every one shall be salted with fire; and every victim shall be salted with salt.

49 Salt is good; but if the salt become unsavory, wherewith will you season it? Have salt in you, and have peace among you.

C H A P. X.

He answereth the tempting Pharisees (and again his Disciples afterwards) that the case of a man with his wife shall be (as in the first institution) utterly indissoluble. 13. He blesteth children. 17. He sheweth what is to be done to obtain life everlasting: 21. What also for a rich man to be perfect; 28. as also what passing reward they shall have who do so in time of persecution. 32. He revealeth more to his Disciples touching his Passion: 35. Bidding the two ambitious suitors, to think rather of suffering with him: 41. And teaching us in the rest of his Disciples, not to be grieved at our Ecclesiastical Superiors considering they are (as he was himself) to toil for our salvation. 46. Then going out of Jericho, he giveth sight to a blind man.

AN D rising up, from thence he cometh into the coasts of Jewry beyond Jordan: and the multitudes assemble again unto him. And as he was accustomed, again he taught them.

2 And the Pharisees coming near, asked him: Is it lawful for a man to dismiss his wife? tempting him.

3 But he answering, said to them: What did Moses command you?

4 Who said, Moses permitted to write a bill of divorce, and to dismiss her.

5 To whom JESUS answering, said: for the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause man shall leave his father and mother; and shall cleave to his wife.

38 *In thy name.*] Miracles are wrought sometimes by the name of JESUS, whatsoever the men be, when it is for the proof of a truth or for the glory of God. Inasmuch that Julian the Apostate himself did drive away Devils with the sign of the Cross: as St. Gregory Nazianzen writeth. *Orat. 1 in Julian.* Theodoret, *l. 3. c. 3. hist.* And so also Heretics may do miracles among the Heathens, to prove any article of the Christian faith; but they never did nor ever shall work any miracle to prove any of their erroneous opinions; as, to prove that Christ is not really in the Blessed Sacrament.

* Reward for alms-deeds, whereby it is evident they are meritorious.

† To give scandal by our life to the weak in faith, is a great sin, especially in Priests, Preachers, and Princes.

ANNOTATIONS ON CHAP. X.

4 *Permitted.*] Some things are permitted, though not approved or allowed, to avoid greater inconveniences. No man may do evil for any cause, but he may permit other men's evils for divers causes: as God himself doth, who can do no evil. So doth the Prince and Commonwealth permit lesser evils, to avoid greater, and so may the holy Church much more, (as St. Augustin saith she doth) being placed among much chaff and much cockle, tolerate many things: and yet whatsoever is against faith and good life, she neither approveth, nor dissembleth with silence, nor committeth.

8 And they two shall be in one flesh. Therefore now they are not two, but one flesh.

9 That therefore which God hath joined together, * let no man separate.

10 And in the house again his Disciples asked him of the same thing.

11 And he saith to them : Whosoever dismisseth his wife, and marrieth another, committeth adultery against her.

12 And if the wife dismiss her husband, and marry another, she committeth adultery.

13 And they offered to him young children, that he might touch them. And the Disciples threatened those that offered them.

14 Whom when Jesus saw, he took it ill, and said to them : Suffer the little children to come unto me, and prohibit them not. For the Kingdom of God is for such.

15 Amen I say to you, whosoever receiveth not the Kingdom of God as a little child, shall not enter into it.

16 And embracing them, and † imposing hands upon them, he blessed them.

17 And when he was gone forth in the way, a certain man running forth and kneeling before him, asked him : Good Master, what shall I do that I may receive life everlasting ?

18 And Jesus said to him, why callest thou me good ? None is good but one, God.

19 Thou knowest the commandments ‡, *Commit not adultery, kill not, steal not, bear not false witness, do no fraud, honor thy father and mother.*

20 But he answering, said to him : Master, all these things I have observed from my youth.

21 And Jesus beholding him, loved him, and said to him : One thing is wanting unto thee : § Go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven ; and come follow me.

22 Who being stricken sad at the words, went away sorrowful, for he had many possessions.

23 And Jesus looking about, saith to his Disciples : How hardly shall they that have money, enter into the Kingdom of God.

24 And the Disciples were astonished at his words. But Jesus again answering, saith to them : Children, how hard is it for them that trust in money, to enter into the Kingdom of God !

25 It is easier for a camel to pass through a

needle's eye, than for a rich man to enter into the Kingdom of God.

26 Who marveled more, saying to themselves : And who can be saved ?

27 And Jesus beholding them, saith : With men it is impossible ; but not with God. For all things are possible with God.

28 And Peter began to say unto him : Behold, we have left all things, and have followed thee.

29 Jesus answering, said : || Amen I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for me and for the Gospel,

30 That shall not receive an hundred times as much now in this time ; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come life everlasting.

31 But many that are first, shall be last ; and the last, first.

32 And they were in the way going up to Jerusalem ; and Jesus went before them, and they were astonished, and following, were afraid. And taking again the Twelve, he began to tell them the things which should befall him,

33 Saying : Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief Priests, and to the Scribes and Ancients, and they shall condemn him to death, and shall deliver him to the Gentiles,

34 And they shall mock him, and spit on him, and scourge him, and kill him, and the third day he shall rise again.

35 And there came to him James and John, the sons of Zebedee, saying : Master, we desire that whatsoever we shall ask, thou wouldst do it for us.

36 But he said to them : What would you that I should do for you ?

37 And they said : Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 And Jesus said to them : You know not what you ask : Can you drink of the chalice that I drink of ; or be baptized with the Baptism wherewith I am baptized ?

39 But they said to him : We can. And Jesus saith to them : You shall indeed drink of the chalice that I drink of ; and with the Baptism wherewith I am baptized, you shall be baptized ;

* The obligation betwixt man and wife is so great, that during life it cannot be broken.

11 *And marrieth another.*] That which St. Matthew uttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put away his wife and marry another, is here by this Evangelist (as also by St. Luke) put out of doubt, generally avouching, that whosoever putteth away his wife and marrieth another committeth adultery. St. Augustin, *li. 1. de adult. conjug. c. 11. & sequentibus.*

† Our Saviour gave the children his blessing, imposing his hands upon them.

18 *None is good.*] None is entirely, substantially, and of himself good, but God : though by participation of God's goodness, men are truly also called good.

‡ Note, that the keeping of God's Commandments procureth life everlasting.

§ This is counsel of perfection (not a precept) which the Religious, professing and keeping voluntary poverty, do follow.

25 *A rich man.*] He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, than lose his worldly goods, as all they do who live in Schism or Heresy to save their goods.

|| Exceeding happy are they who can forsake their temporal things for religion.

30 *An hundred times as much.*] Sometimes God doth thus bless men also in worldly benefits that have forsaken all for him, as St. Gregory, St. Augustin, and St. Paulinus do note : but the principal meaning is, that he will give to such men in this life abundance of grace and spiritual comfort and content and joy of conscience (as they feel who have the experience) which spiritual gifts exceed temporal goods more than an hundred-fold. Inasmuch that he that hath fully forsaken but small things for religion, would not forsake religion to have all the world.

40 But to sit on my right hand or on my left, is not mine to give to you, but to them for whom it is prepared.

41 And the ten hearing it, began to be much displeased at James and John.

42 But Jesus calling them, saith to them: You know that they who seem to rule over the Gentiles, lord it over them; and their Princes have power over them;

43 But it is not so among you: but whosoever will be greater, shall be your minister.

44 And whosoever will be first among you, shall be the servant of all.

45 For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

46 And they come to Jericho: and as he went out of Jericho, with his Disciples, and a very great multitude, Bar-timæus the blind man, the son of Timæus, sat by the way side begging.

47 Who when he had heard, that it was Jesus of Nazareth, he began to cry out, and to say: Jesus, Son of David, have mercy upon me.

48 And many threatened him, to hold his peace; but he cried much more: Son of David, have mercy upon me.

49 And Jesus standing still, commanded him to be called. And they call the blind man, saying to him: Be of better comfort, arise, he calleth thee.

50 Who casting off his garment, leaped up and came to him.

51 And Jesus answering, said to him: What wilt thou that I do unto thee? And the blind man said to him: Rabboni, that I may see.

52 And Jesus said to him: Go thy ways, thy faith hath made thee whole. And forthwith he saw, and followed him in the way.

C H A P. XI.

Being now come to the place of his Passion, he entereth with triumph as their Christ. 12. He curseth the fruitless leafy tree. 15. He sheweth his zeal for the House of God; for which the Rulers seek his destruction. 24. He exhorteth his Disciples to stedfastness of faith, and to forgive their enemies. 27. He avoucheth his power by the witness of John, who was a man sent of God.

AND when they came nigh unto Jerusalem and Bethania to Mount-Olivet, he sendeth two of his Disciples,

2 And saith to them: Go into the town that is over-against you, and immediately entering in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring him.

3 And if any man shall say to you, what are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither.

4 And going their ways, they found the colt tied before the gate without in the meeting of the two ways: and they loose him.

5 And some of them that stood there, said to them: What do you loosing the colt?

6 Who said to them as Jesus had commanded them; and they did let him go with them.

7 And they brought the colt to Jesus; and they lay their garments upon him, and he sat upon him.

8 And * many spread their garments in the way; and others did cut boughs from the trees, and strewed them in the way.

9 And they that went before and they that followed, cried, saying: *Hosanna, blessed is he that cometh in the name of our Lord.*

10 *Blessed is the Kingdom of our father David that cometh, Hosanna in the highest.*

11 And he entered into Jerusalem, into the Tem-

ple, and having view'd all things round about, when now the evening hour was come, he went forth into Bethania with the Twelve.

12 And the next day, when they departed from Bethania, he was hungry.

13 And when he had seen a-far off a fig-tree having leaves, he came, if perhaps he could find any thing on it. And when he was come to it, he found nothing but leaves; for it was not the time for figs.

14 And answering, he said to it: May no man hereafter eat fruit of thee any more for ever. And his Disciples heard it.

15 And they come to Jerusalem. And when he was entered into the Temple, he began to cast out them who sold and bought in the Temple, and the tables of the money-changers, and the chairs of them who sold doves, he overthrew.

16 And he suffered not that any man should carry a vessel through the Temple;

17 And he taught, saying to them: Is it not written, *That my house shall be called the house of prayer to all Nations? But you have made it a den of thieves.*

18 Which when the chief Priests and Scribes had heard, they sought how they might destroy him; for they were afraid of him, because the whole multitude was in admiration at his doctrine.

ANNOTATIONS ON CHAP. XI.

* All these voluntary duties were grateful to our Saviour; and so are the like done to him in the Blessed Sacrament.

16 *Vessel through the Temple.*] He could not abide to see the Temple of God profaned, no nor suffered those things to be done in it, which otherwise were not unlawful but honest, if they had been done in due place. How much less can he

abide the profaning of Churches now with heretical service, and preaching of heresy and blasphemy?

17 *A den of thieves.*] If the Temple was then a den of thieves, because of profane and secular merchandize; how much more now, when the house appointed for the Holy Sacrifice and Sacrament of the Body of Christ, is made a den for the Ministers of Calvin's breed?

19 And

19 And when evening was come, he went forth out of the city.

20 And when they passed by in the morning, they saw the fig-tree withered from the roots.

21 And Peter remembering, said to him: Rabbi, behold the fig-tree that thou didst curse, is withered.

22 And Jesus answering, saith to him: Have * faith of God.

23 Amen I say to you, that whosoever shall say to this mountain, Be taken up and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him.

24 Therefore I say to you, all things, whatsoever you ask, praying, believe that you shall receive, and they shall come unto you.

25 And when you shall stand to pray, forgive if you have ought against any man; that also your Father which is in Heaven, may forgive you your sins.

26 † If so be that you will not forgive, neither

will your Father that is in Heaven, forgive you your sins.

27 And they came again to Jerusalem. And when he walked in the temple, there came to him the chief Priests and the Scribes and the Ancients:

28 And they say to him: In what power dost thou these things? and who hath given thee this power, that thou shouldest do these things?

29 And Jesus answering, said to them: I also will ask you one word, and answer you me, and I will tell you in what power I do these things.

30 The Baptism of John was it from Heaven, or from men? answer me.

31 But they thought with themselves, saying: If we say, from Heaven; he will say, why then did you not believe him?

32 If we say, from men, we fear the People. For all accounted John, that he was indeed a Prophet.

33 And they answering, say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you in what power I do these things.

CHAP. XII.

He foretelleth to the Jews in a parable their just reprobation, and the vocation of the Church of the Gentiles in their place: 10. Himself being the head-stone thereof. 13. He defeateth the snare of the Pharisees and Herodians, about paying the tribute to Caesar: 18. Answereth also the invention of the Saducees against the Resurrection: 28. Also the opposition of a Scribe. 35. And so having put all the busy Sects to silence, he turneth and poseth them on the other side, because they imagined Christ should be no more but a man. 48. Bidding the People to beware of the Scribes, being ambitious and Hypocrites. 41. He commendeth the poor widow for her two mites, above all.

AND he began to speak to them in parables: † A man planted a vineyard and made a hedge about it, and dug a trough, and built a tower, and let it out to husbandmen; and went forth into a strange country.

2 And at the season he sent to the husbandmen a servant, to receive of the husbandmen, of the fruit of the vineyard;

3 Who having laid hands upon him, beat him; and sent him away empty.

4 And again he sent to them another servant; and him they wounded in the head, and used him reproachfully.

5 And again he sent another; and him they killed; and many others, of whom some they beat, and others they killed.

6 Therefore, having yet one § son, most dear to him; he also sent him unto them last of all, saying: They will reverence my son;

7 But the husbandmen said one to another:

This is the heir; come, let us kill him; and the inheritance shall be ours.

8 And laying hold on him, they killed him, and cast him out of the vineyard.

9 What therefore will the Lord of the vineyard do? || He will come and destroy the husbandmen; and will give the vineyard to others.

10 And have you not read this Scripture? *The stone** which the builders rejected, the same is made the head of the corner:*

11 *By the Lord has this been done; and it is marvelous in our eyes?*

12 And they sought to lay hands on him, but they feared the multitude; for they knew that he spoke this parable to them; and leaving him they went their way.

13 And they send to him some of the Pharisees, and of the Herodians; that they should catch him in his words;

ANNOTATIONS ON CHAP. XII.

* Faith of God is to believe that he is able, and that he will do it, if it be expedient, and no impediment on our part.

† God never forgiveth sin to him that pardoneth not his enemies from his heart, whereby it is evident, that more is required than only faith.

‡ This man, is God the Father; the vineyard, is (as *Esay* saith, v. 1.) the house of Israel; the servants sent are,

Moses and the Prophets, whom the Jews did diversely afflict and persecute.

§ His Son, is CHRIST our Saviour, whom the Jews crucified out of the city of Jerusalem, as it were casting him out of the vineyard.

|| The Jews and their guides to whom the vineyard was let, were destroyed; and God's vineyard given to the Apostles and their Successors in the Gentiles.

** CHRIST is become the corner-stone of the Synagogue and the Church, in which the faithful, both of the Jews and Gentiles, are contained.

14 Who

14 Who coming, say to him: Master, we know that thou art a true speaker, and carest not for any man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar; or shall we not give it?

15 Who knowing their wiliness, saith to them: Why tempt you me? Bring me a penny, that I may see it.

16 And having brought it him, he saith to them: Whose are this image and inscription? They say to him, Cæsar's.

17 And Jesus answering, said to them: Render therefore to Cæsar the things which are Cæsar's; and to God, the things which are Gods. And they marveled at him.

18 And there came to him the Saducees, who say, there is no Resurrection; and they asked him, saying: Master,

19 Moses wrote unto us, that if any man's brother die, and leave his wife, and leave no children, his brother shall take his wife, and raise up seed to his brother.

20 Now there were seven brethren; and the first took a wife, and died leaving no issue.

21 And the second took her, and died: and neither did he leave any issue. And the third in like manner.

22 And the seven took her in like sort; and did not leave issue. Last of all the woman also died.

23 In the resurrection therefore whose wife shall she be of these? for the seven had her to wife.

24 And Jesus answering, said to them: Do ye not therefore err, not knowing the scriptures, nor the power of God?

25 For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the Angels in Heaven.

26 And as concerning the dead, that they do rise again, have you not read in the book of Moses, how in the bush God spake to him, saying: *I am the God of Abraham, and the God of Isaac, and the God of Jacob?*

27 He is not the God of the dead, but of the living. You therefore are much deceived.

28 And there came one of the Scribes that had

heard them questioning, and seeing that he had well answered them, asked him, which was the first commandment of all.

29 And Jesus answered him: That the first commandment of all is, *Hear Israel: the Lord thy God is one God.*

30 *And thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole power.* This is the first commandment.

31 And the second is like to it: *Thou shalt love thy neighbour as thyself.* Another commandment greater than these there is not.

32 And the Scribe said to him: Well Master, thou hast said in truth, that there is one God, and there is none other besides him.

33 And that he should be loved from the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and * to love his neighbour as himself, is a greater thing than all Holocausts and Sacrifices.

34 And Jesus seeing that he had answered wisely, said to him: Thou art not far from the Kingdom of God. And no man now durst ask him.

35 And Jesus answering, said, teaching in the temple: How do the Scribes say, that Christ is the Son of David?

36 For David himself saith in the Holy Ghost: *Our Lord said to my Lord, sit on my right hand, until I make thine enemies thy foot-stool.*

37 David therefore himself calleth him Lord, and whence is he his Son? and a great multitude heard him gladly.

38 And he said to them in his doctrine: Take heed of the Scribes who love to walk in long robes, and to be saluted in the market-place,

39 And to sit in the first chairs in the Synagogues, and to have the highest places at suppers:

40 Who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment.

41 And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many who were rich cast in much.

42 And there came a certain poor widow, and she cast in two mites, equal in value to a farthing.

17 *To God.*] These men were very circumspect and wary to do all duties to Cæsar, but of their duty to God they had no regard. So Heretics, to flatter temporal Princes, and by them to uphold their Heresies, do not only inculcate men's duty to the Prince, dissembling that which is due to God; but also give to the Prince more than due, and take from God his right and duty. But Christ allowing Cæsar his right, warneth them also of their duty towards God. And that is what Catholics inculcate: Obey God, do as he commandeth; serve him first, and then the Prince.

19 *His brother shall take.*] Mark well here, that the Law which saith, Thou shalt not marry thy brother's wife, is not such as admitteth no dispensation, as though this marriage were against nature. For here the same Law saith, that in some cases, the brother not only might, but then was bound to marry his brother's wife. *Lev. xviii. 16. Deut. xxv. 5.*

24 *Not knowing the Scriptures.*] Who would have thought that by this place of Scripture alledged by Christ, the Resurrection were proved? And yet we see that Christ doth hereby deduce it, and chargeth these great Doctors and Masters (who arrogated to themselves the knowledge of Scriptures)

that it is through their ignorance, that they knew not so to deduce it. No marvel then if the holy Doctors and Catholic Church make sometimes the like deduction and proofs, where the Heretic doth not, or will not see so much, therefore, no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the Holy Ghost in them. For example, when of that place, *It shall not be forgiven in this world nor in the world to come*, ancient Fathers deduce, that there are sins remitted after this life in Purgatory. See *Matt. xii. 32.*

24 *The power of God.*] Even so do Heretics err two ways: because they know not the Scriptures, which they interpret contrary to the sense of the whole Church and of all the ancient Fathers, and because they know not the power of God, that as he is able to raise the self-same bodies again, so he can make his Body present in many places: but being altogether faithless and not believing his power, they dispute of all such matters only by reason and their own imagination.

* This excellency of Charity teacheth us, that faith only is not sufficient.

43 And calling his Disciples together, he saith to them: Amen I say to you, this poor widow hath cast in * more than all they who have cast into the treasury.

44 For all they did cast in is of their abundance; but she, of her want, hath cast in all she had, even her whole living.

CHAP. XIII.

To his Disciples (by occasion of Jerusalem and the Temple's destruction) he foretelleth, 5. What things shall be before the consummation of the world, as especially the Church's full preaching unto all Nations. 14. Then, what shall be in the very consummation, to wit, Antichrist with his great persecution and seduction, but for a short time. 24. Then immediatly the Day of Judgment, 28. To our great comfort in those miseries under Antichrist. 32. As for the moment, to us it pertaineth not to know it. 33. But rather every man to watch, that we be not unprovided when he cometh to each one particularly by death.

AN D as he was going out of the Temple, one of his Disciples saith to him: Master, behold what manner of stones, and what buildings are here.

2 And JESUS answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down.

3 And as he sat on the Mount of Olivet, over against the Temple, Peter, and James, and John, and Andrew, asked him apart:

4 Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

5 And JESUS answering, began to say to them, Take heed that no man seduce you;

6 For many shall come in my name, saying, I am he; and they shall deceive many.

7 And when ye shall hear of wars and rumours of wars, fear not; for such things must needs be, but the end is not yet.

8 For Nation shall rise against Nation, and Kingdom against Kingdom, and there shall be earthquakes in divers places, and famines. These things are the beginning of sorrows.

9 But look to yourselves; for they shall deliver you up to Councils, and in the Synagogues you shall be beaten, and you shall stand before Governors and Kings for my sake, for a testimony unto them.

10 And unto all Nations the Gospel must first be preached.

11 And when they shall lead you and deliver you up, be not thoughtful before hand what you shall speak; but whatsoever shall be given you in

that hour, that speak ye; for it is not you who speak, but the Holy Ghost.

12 And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death.

13 And you shall be hated by all men for my name sake; but he that shall endure unto the end, he shall be saved.

14 And when you shall see *the abomination of desolation*, standing where it ought not (he that readeth, let him understand) then let them who are in Judea, flee into the mountains:

15 And let him that is on the house-top, not go down into the house, nor enter therein to take any thing out of his house:

16 And let him that shall be in the field, not turn back to take up his garment.

17 And wo to them that are with child and that give suck in those days.

18 But pray ye, that *these things* happen not in the winter.

19 For in those days shall be such tribulations as were not from the beginning of the creation that God created until now, neither shall be.

20 And unless the Lord had shortened the days, no flesh should be saved: but for the elect which he hath chosen, he hath [†] shortened the days.

21 And then if any man shall say unto you, Lo, here is Christ; lo, there: do not believe.

22 For there shall rise up false Christs and false Prophets, and they shall shew signs and wonders, to seduce (if it were possible) even the elect.

23 Take you heed therefore; behold I have foretold you all things.

* God doth accept alms that are correspondent to every man's ability: and the more able, the more must a man give.

ANNOTATIONS ON CHAP. XIII.

4 *When shall these things be?* The miseries which did befall before the destruction of the Temple and city of Jerusalem, were a resemblance of the extreme calamity that shall be before the latter day, at the time of Antichrist; whereupon Christ speaketh indifferently of both.

5 *I am he.* As before the destruction of Jerusalem divers Seducers arose, and called themselves Christs, promising the people deliverance from the fears and dangers they were in of foreign soldiers: so shall there come many towards the end of the world, and make themselves Christs, and Authors of Sects, and shall gain many Disciples: as in

plain words followeth in this chapter, (verse 22.) *There shall rise false Christs, and false Prophets, &c.*

14 *The abomination of desolation.* No heresy doth so properly and purposely tend to this abomination of desolation, which by Antichrist shall be achieved, as this Calvinism: which taketh away with other Sacraments and external worship of God, the very sacrifice of Christ's Body and Blood; which being taken away (as St. Cyprian saith) no religion can remain.

† Antichrist's reign shall be but three years and a half. Dan. vii. Apoc. xiii.

22 *Signs and wonders.* False Christs and false Prophets are seducers, who in the latter day by the power of the devil shall seem to work wonders, and yet man must not believe them; much less these, which for their false faith cannot shew so much as one false miracle.

24 But

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of Heaven shall be falling down, and the powers, that are in Heaven, shall be moved.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of Heaven.

28 Now of the fig-tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near.

29 So you also when you shall see these things come to pass, know ye that it is very nigh, even at the doors.

30 Amen I say to you, that this Generation shall not pass, until all these things be done.

31 Heaven and earth shall pass away, but my words shall not pass away.

32 But of that day or hour no man knoweth, neither the Angels in Heaven, nor the Son, but the Father.

33 Take ye heed, watch, and pray; for you know not when the time is.

34 Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch.

35 Watch ye therefore (for you know not when the Lord of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning)

36 Left coming on a sudden, he find you sleeping.

37 And what I say to you, I say to all—
Watch.

C H A P. XIV.

Judas by occasion of Mary Magdalen's ointment, doth sell him to the Council of the Jews. 12. After the Paschal-lamb he giveth them the bread of life (Jo. vi.) in a mystical Sacrifice or separation of his Body and Blood. 27. And that night, is after his prayer, 43 Taken by the Jews, Judas being their Captain: Is forsaken by the other eleven for fear: 53. Is falsely accused and impiously condemned by the Jews Council: 65. And shamefully abused by them: 66. And thrice denied by Peter. All even as the Scriptures and himself had often foretold.

NOW the feast of the Pasche, and of the * Azyms, was after two days: and the chief Priests and the Scribes sought how they might by some wile lay hold of him, and kill him.

2 But they said: Not on the festival day, lest there should be a tumult among the people.

3 And when he was in Bethania, in the house of Simon the Leper, and sat at meat, there came a woman having an alabaster-box of ointment, of precious spikenard; and breaking the alabaster-box, she poured it out upon his head.

4 Now there were some who had indignation within themselves, and said: Why was this waste of the ointment made?

5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.

6 But Jesus said: Let her alone, why do you molest her? she hath wrought a good work upon me.

7 For the poor you have always with you; and whensoever you will, you may do them good; but me you have not always.

8 What she had, she hath done; she is come beforehand to anoint my body for the burial.

9 Amen I say to you, wheresoever this Gospel

shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.

10 And Judas Iscariot, one of the Twelve, went to the chief Priests, to betray him to them:

11 Who hearing it, were glad; and they promised him that they would give him money: And he sought how he might conveniently betray him.

12 Now on the first day of the unleavened Bread, when they sacrificed the Pasche, the Disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the Pasche?

13 And he sendeth two of his Disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him;

14 And whithersoever he shall go in, say to the master of the house, the Master saith, where is my refectory, where I may eat the Pasche with my Disciples?

15 And he will shew you a large dining-room furnished; and there prepare ye for us.

16 And his Disciples went their way, and came into the city; and they found as he had told them, and they prepared the Pasche.

32 *Nor the Son.*] Not that the Son of God is absolutely ignorant of the day of Judgment (as the Heretic Agnoitæ held); but that he knoweth it not, as our teacher: that is, he knoweth it not so as to teach it to us, as not being expedient.

* The feast of the unleavened bread.

ANNOTATIONS ON CHAP. XIV.

4 *This waste.*] Religious offices done to Christ for signi-

fication, devotion, or honour's sake, both then in his life, and now in the Holy Sacrament, are by some (under pretence of better bestowing such things upon the poor) condemned unjustly.

6 *Let her alone.*] Christ answereth for the devout woman, and for defence of her fact, as we must answer against the ignorant and ill-minded men, when they blame good men for giving their goods to the Church.

17 And when evening was come, he cometh with the Twelve.

18 And when they were at table eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me.

19 But they began to be sorrowful, and to say to him, one by one, Is it I?

20 Who saith to them: One of the Twelve, who dippeth with me his hand in the dish.

21 And the Son of man indeed goeth, as it is written of him; but wo to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.

22 And whilst they were eating, Jesus took bread: and blessing broke, and gave to them, and said: Take ye, THIS IS MY BODY.

23 And having taken the chalice, giving thanks, he gave it to them. And they * all drank of it.

24 And he said to them: THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH SHALL BE SHED FOR MANY.

25 Amen I say to you, that I will drink no more the fruit of the vine until that day when I shall drink it new in the Kingdom of God.

26 And when they had said an hymn, they went forth into the Mount of Olives.

27 And Jesus saith to them: You will all be scandalized in regard of me this night; for it is written, *I will strike the shepherd, and the sheep shall be dispersed.*

28 But after I shall be risen again, I will go before you into Galilee.

29 Peter saith to him: Although all shall be scandalized in thee, yet not I.

30 And Jesus saith to him: Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spoke the more vehemently: Altho' I should die together with thee, I will not deny thee. And in like manner also said they all.

32 And they come to a farm-place called Gethsemani. And he saith to his Disciples: Sit you here, while I pray.

33 But he taketh Peter and James and John with him; and he began to fear, and to be heavy.

34 And he saith to them: My soul is sorrowful even unto death; stay you here and watch.

35 And when he was gone forward a little, he fell flat on the ground; and he prayed that if it might be, the hour might pass from him;

36 And he said: Abba, Father, all things are possible to thee, remove this chalice from me; but not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping:

And he saith to Peter: Simon, sleepest thou? Couldst thou not watch one hour?

38 Watch ye, and pray that ye enter not into temptation: The spirit indeed is willing, but the flesh is weak.

39 And going from them again, he prayed, saying the same words.

40 And when he returned, he found them again asleep (for their eyes were heavy) and they knew not what to answer him.

41 And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come; behold, the Son of man shall be betrayed into the hands of sinners.

42 Arise, let us go. Behold! he that will betray me is at hand.

43 And while he was yet speaking cometh Judas Iscariot, one of the the Twelve, and with him a great multitude with swords and staves, from the chief Priests, and the Scribes, and the Ancients.

44 And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he; lay hold of him, and lead him away warily.

45 And when he was come, immediately going up to him, he saith: Hail! Rabbi, and he kissed him.

46 But they laid their hands on him, and held him.

47 And one of them that stood by, drawing a sword, struck a servant of the chief Priest, and cut off his ear.

48 And Jesus beholding all, saith to them: Are you come out as to a Robber, with swords and staves, to apprehend me?

49 I was daily with you in the Temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled.

50 Then his Disciples leaving him, all fled away.

51 And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold of him.

52 But he casting off the linen cloth, fled from them naked.

53 And they brought Jesus to the High-Priest; and all the Priests, and the Scribes, and the Ancients, assembled together.

54 And Peter followed him afar off, even into the court of the High-Priest; and he sat with the servants at the fire, and warmed himself.

55 And the chief Priests and all the Council sought for evidence against Jesus, that they might put him to death, but found none;

56 For many spake falsely against him, but their testimonies were not convenient.

22 Bread.] *This is bread before the Sacramental words; but the Consecration once done, of bread is made the flesh of Christ.* St. Ambrose, li. 4. c. 4. *de Sacramentis.*

23 Chalice.] Wine and water is put into the chalice, but is made blood by Consecration of the heavenly Word: though to avoid the loathsomeness which would be in the sight of blood, thou receivest that which hath the likeness and resemblance thereof. St. Ambrose, *ibid.*

* All drank, to wit, all the Twelve, for more were not present: whereby it is evident, that the words in St. Matthew, (chap. xxvi. ver. 27.) *Drink ye all of this*, were spoken to all the Apostles only, which here is said that they all

did drink: And so it is no general commandment to all men.

22 My Body---24 My Blood.] *Whosoever believeth it not to be true that is said, he falleth from grace and salvation.* Epiphanius in Anchorato. *Let us ever give credit to God, and never resist him, though whatever he saith may seem ever so absurd in our imagination, or surpass all our sense and understanding: For his words cannot beguile us, but our sense may easily be deceived. Seeing, therefore, that he said, 'This is my Body, let us never doubt of the matter.* St. Chrysostom, *ho. 83. in Mat. sub finem.*

57 And others rising up, bore false witness against him, saying:

58 We heard him say, I will destroy this Temple made with hands, and within three days I will build another not made with hands.

59 And their witness did not agree.

60 And the High-Priest rising up in the midst, asked JESUS, saying: Answerest thou nothing to the things that are laid to thy charge by these men?

61 But he held his peace and answered nothing. Again the High-Priest asked him, and said to him: Art thou the Christ the Son of the blessed God!

62 And JESUS said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God and coming with the clouds of Heaven.

63 Then the High-Priest rending his garments, saith: What need we any farther witnesses?

64 You have heard the blasphemy. What think you? Who all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him,

prophecy; and the servants struck him with the palms of their hands.

66 Now when Peter was in the court below, there cometh one of the maid-servants of the High-Priest.

67 And when she had seen Peter warming himself, beholding him, she saith: And thou also was with JESUS of Nazareth.

68 But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew.

69 And again a maid-servant seeing him, began to say to the standers by, this is one of them.

70 But he denied again: And after a while they that stood by, said again to Peter: Surely thou art one of them; for thou art also a Galilean.

71 But he began to curse and to swear, saying, I know not this man of whom you speak.

72 And immediately the cock crew again. And Peter remembered the words which JESUS had said unto him: Before the cock crew twice, thou shalt thrice deny me. And he began to weep.

CHAP. XV.

The chief of the Jews accuse him to Pilate the Gentile. 6. And (he seeking to deliver him) they persuade the common people (who hitherto were always ready to defend him) not only to prefer the murderer Barabbas, but also to cry Crucifige (to the reprobation of their whole Nation.) 16. After many illusions, 20 He is crucified by the Gentiles: 29. Which the Jews seeing, do triumph as if they had now the victory. 33. But even then by many wonderful works he declareth his might, 42. And finally is buried honorably.

AND straightway in the morning the chief Priests holding a consultation with the Ancients and the Scribes and the whole Council, binding JESUS led him away, and delivered him to Pilate,

2 And Pilate asked him: Art thou the King of the Jews? but he answering, saith to him: Thou sayest it.

3 And the chief Priests accused him in many things.

4 And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee.

5 But JESUS still answered nothing; so that Pilate wondered.

6 Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded.

7 And there was one called Barabbas, who was

put in prison with some seditious men, who in the sedition had committed murder.

8 And when the multitude was come up, they began to desire that he would do, as he had ever done unto them.

9 And Pilate answered them, and said: Will you that I release to you the King of the Jews?

10 For he knew that the chief Priests had delivered him up out of envy.

11 But the chief Priests moved the people, that he should rather release Barabbas to them.

12 And Pilate again answering, saith to them: What will you then that I do to the King of the Jews?

13 But they again cried out: Crucify him.

14 And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.

ANNOTATIONS ON CHAP. XV.

11 *Chief Priests.*] Heretics abuse ignorant people with these naughty Priests of the Old Testament, to make that name odious, and to discredit the Priests of Christ in the New Testament. But for these Priests, thou mayest not marvel that they are so busy against Christ, partly because they were such as were intruded by the secular power of the Roman Emperor, and from year to year by bribery and friendship, not by succession according to the Law of Moses; partly because the time was now come when the old Priest-

hood of Aaron should cease, and the new begin according to the order of Melchisedech: and for these causes God suffered their former privileges of wisdom and judgment and discretion to decay in these latter usurpers, and that according to the Prophet, saying: *The Law shall perish from the Priests, and the Counsel from the Ancients.* But the Priesthood of the New Testament is to continue unto the end of the world, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for ever promised, to teach it all truth; and for Peter the chief Priest thereof under Christ, our Saviour prayed, That his faith should not fail: and to the rest also he said: *He that heareth you, heareth me.*

15 And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the court of the Palace, and they call together the whole band:

17 And they clothe him with purple, and plating a crown of thorns, they put it upon him.

18 And they began to salute him: Hail! King of the Jews,

19 And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him.

20 And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him.

21 And they forced one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross.

22 And they bring him into the place called Golgotha, which being interpreted is, *The place of Calvary*.

23 And they gave him to drink wine mingled with myrrh; but he took it not.

24 And crucifying him, they divided his garments, casting lots among them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the inscription of his cause was written over, **THE KING OF THE JEWS**.

27 And with him they crucify two thieves, the one on his right hand, and the other on his left.

28 And the Scripture was fulfilled, which saith: *And with the wicked he was reputed.*

29 And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the Temple, and in three days buildest it up again:

30 * Save thyself, coming down from the cross.

31 And in like manner also the chief Priests mocking, said with the Scribes one to another: He saved others, himself he cannot save,

32 Let Christ the King of Israel come down now from the cross, that we may see and believe.

And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

34 And at the ninth hour Jesus cried out with a loud voice, saying: *Eloi, Eloi, lamma sabachthani?* Which is, being interpreted, *My God, my God, why hast thou forsaken me?*

35 And some of the standers by hearing, said: Behold, he calleth Elias.

36 And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down.

37 And Jesus having cried out with a loud voice, gave up the ghost.

38 And the veil of the Temple was rent in two, from the top to the bottom.

39 And the centurion who stood over-against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God.

40 And there were also women looking on a-far off: among whom was Mary Magdalen, and Mary the mother of James the less, and of Joseph, and Salome;

41 Who also when he was in Galilee, followed him, and ministered to him, and many other women that came up with him to Jerusalem.

42 And when evening was now come (because it was the Parasceve, that is the day before the Sabbath)

43 Joseph of Arimathea, a noble Counsellor who was also himself looking for the Kingdom of God, came and went in boldly to Pilate, and begged the Body of Jesus.

44 But Pilate wondered that he should be already dead. And sending for the Centurion, he asked him, if he were already dead.

45 And when he had understood it by the Centurion, he gave the Body to Joseph.

46 And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen and laid him in a sepulchre, which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

47 And Mary Magdalen, and Mary the mother of Joseph, beheld where he was laid.

15 *To satisfy the people.*] Pilate should have suffered death, rather than by other men's provocation or commandment have executed an innocent: as a Christian Judge should rather suffer all extremity, than give sentence of death against a Catholic man for his faith.

* So Heretics say of the Blessed Sacrament, If it be Christ, let him save himself from all injuries.

† See (*Matt. xxvii. 46.*) the blasphemous exposition of Calvin and his followers, and take heed thereof.

C H A P. XVI.

The third day, to three women at his Sepulchre, an Angel telleth that he is risen, and will (as he promised, Mar. xiv. 28.) shew himself in Galilee. 9. The same day he appeareth to Mary Magdalen, afterwards to two Disciples: yet the Eleven will not believe it, until to them also he appeareth. 15. To whom having given commission into all Nations, with power also of Miracles, he ascendeth, and they plant his Church every where.

AN D when the Sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that coming they might anoint JESUS.

2 And very early in the morning the first day of the week, they came to the sepulchre, the sun being now risen.

3 And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

4 And looking, they saw the stone rolled back. For it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

6 Who saith to them: Be not afrighted: you seek JESUS of Nazareth, who was crucified; he is risen, he is not here, behold the place, where they laid him.

7 But go, tell his Disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you.

8 But they going out, fled from the sepulchre. For a trembling and fear had seized them: and they said nothing to any man; for they were afraid.

9 But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils.

10 She went and told them who had been with him, who were mourning and weeping.

11 And they hearing that he was alive and had been seen by her, did not believe.

12 And after that he appeared in another shape to two of them walking, as they were going into the country.

13 And they going told it to the rest: neither did they believe them.

14 At length he appeared to the Eleven as they were at table; and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.

15 And he said to them: Go ye into the whole world and preach the Gospel to every creature.

16 He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned.

17 And these signs shall follow them who believe: In my name they shall cast out Devils; they shall speak with new tongues;

18 They shall take up Serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick and they shall recover.

19 And the Lord JESUS, after he had spoken to them, was taken up into Heaven, and sitteth on the right hand of God.

20 But they going forth preached every where: the Lord working withal, and confirming the Word with signs that followed.

ANNOTATIONS ON CHAP. XVI.

1 *Bought spices.*] As she did bestow and consume a costly ointment upon his body being yet alive (Ch. xiv. 3.) Christ himself defending and highly commending the fact against Judas and others who accounted it to be superfluous and better to be bestowed otherwise: So not without great devotion and merit, she and these other women seek to anoint his Body dead (though Heretics or other simple persons may pretend such things to be better bestowed upon the poor) and therefore, she first before the others, and they next, saw him after his Resurrection.

12 *In another shape.*] Christ though he have but one corporal shape, natural to his Person, yet by his omnipotency

he may be in whatsoever form, and appear in the likeness of any other man or creature, as he list. Therefore let no man think it strange, that he may be under the form of bread in the Blessed Sacrament.

16 *He that believeth.*] Note well, that whereas this Evangelist mentioned only faith and Baptism, as thou to believe and to be baptized were enough, St. Matthew addeth these words also of our Saviour, *teaching them to observe all things whatsoever I have commanded you*; which containeth all good works and the whole justice of a Christian man.

17 *These signs shall follow.*] It is not meant, that all Christians or true believers should do miracles; but that some for the proof of the faith of all, should have that gift. The which is the grace or gift of the whole Church, executed by some for the edification and profit of the whole.



*Effigies Vituli LUCA tibi convenit exstat
Zachariae in scriptis mentio prima tuus.*

T H E

H O L Y G O S P E L

O F

J E S U S C H R I S T,

A C C O R D I N G T O

S^T. L U K E.

The A R G U M E N T of St. L U K E's Gospel.

St. Luke's Gospel may be divided into five Parts.

The first Part is, Of the Infancy both of the Precursor, and of Christ himself: Chap. I. and II.

The second, Of the Preparation that was made to the Manifestation of Christ: Chap. III. and part of the IVth.

The third, Of Christ's manifesting himself by Preaching and Miracles, especially in Galilee: the other part of the IVth chapter to the middle of the XVIIth.

The fourth, Of his coming into Iurie towards his Passion: the other part of the XVIIth chapter unto the middle of the XIXth.

The fifth, Of the Holy Week of his Passion in Jerufalem: the other part of the XIXth chapter unto the end of the Book.

St. Luke was *Señator* (saith St. Hierom) that is, a Disciple of the Apostle Paul, and a companion of all his peregrination. And the same we see in the *Acts of the Apostles*: Where, from the XVI. chapter, St. Luke putteth himself in the train of St. Paul, writing thus: Forthwith we fought to go into Macedonia. And in like manner, in the first person, commonly through the rest of that Book. Of him and his Gospel, St. Hierom understandeth the saying of St. Paul: We have sent with him the brother, whose praise is in the Gospel through all Churches. Where also he addeth: Some suppose, as often as St. Paul in his Epistles saith, *According to my Gospel*, that he meaneth of Luke's Book. And again: Luke learned the Gospel not only of the Apostle Paul, who had not been with our Lord in the flesh, but of the other Apostles; which himself in the first of his Book declareth, saying: According as they have delivered them to us, who from the beginning were eye-witnesses and Ministers of the Word. It followeth in St. Hierom: Therefore he wrote the Gospel, as he had heard; but the Acts of the Apostles he compiled as he had seen. St. Paul writeth of him by name to the Colossians: Luke the Physician saluteth you. And to Timothy: Luke alone is with me. Finally of his end thus doth St. Hierom write: He lived fourscore and four years, having no wife. He is buried at Constantinople; to which city his bones with the Relics of Andrew the Apostle were translated out of Achaia the twentieth year of Constantinus (Constantius.) And of the same Translation also in another place, against Vigilantius the Heretic: It grieveth him that the Relics of the Martyrs are covered with precious coverings, and that they are not either tied in clouts, or thrown to the dunghill. Why are we then * sacrilegious, when we enter the Churches of the Apostles? Was Constantinus, the Emperor, sacrilegious, who translated to Constantinople the holy Relics of Andrew, Luke, and Timothy, at which the Devils roar, and the inhabitors of Vigilantius confess that they feel their presence?

His sacred Body is now at Padua, in Italy; whither it was again translated from Constantinople.

[No. X.]

U

C H A P.

* The Heretic so counted the Catholics, for their honoring Saints and Relics.

The Annunciation and Conception, first of the Precursor: 26. And, six months after, of Christ also himself. 39. The Visitation of our Lady, where both the mothers do prophecy. 57. The Nativity and Circumcision of the Precursor, where his father doth prophecy. 80. The Precursor is from a child an Hermit.

11 And there appeared to him an Angel of the Lord, standing on the right side of the Altar of incense:

21 And the people were waiting for Zachary; and they wondered that he tarried so long in the Temple.

6 *In all the commandments.*] Three things to be noted directly against the Heretics of our time: First, that good

1. Zachary punished for doubting of the Angel's word.

22 And when he came out he could not speak to them, and they understood that he had seen a vision in the Temple. And he made signs to them, and remained dumb.

23 And it came to pass, after the days of his office were accomplished, he departed to his own house.

24 And after those days Elizabeth his wife conceived; and hid herself five months, saying:

25 Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

26 And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth,

27 To a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was MARY.

28 And the Angel being come in, said unto her: *HAIL! full of Grace, the Lord is with thee: Blessed art thou among women.*

29 Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.

30 And the Angel said to her: Fear not MARY, for thou hast found grace with God.

31 Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father.

33 And he shall reign in the house of Jacob for ever, and of his Kingdom there shall be no end.

34 And MARY said to the Angel: How shall this be done*, because I know not man?

35 And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy one which shall be born of thee, shall be called the Son of God.

36 And behold thy cousin Elizabeth she also hath conceived a Son in her old age; and this is the sixth month with her that is called barren;

37 Because, no word shall be impossible with God.

38 And MARY said, † *Behold the handmaid of the Lord; be it done to me according to thy word.* And the Angel departed from her.

39 And MARY rising up in those days, went unto the hill-country with speed, into a city of Juda.

40 And she entered into the house of Zachary, and saluted Elizabeth.

41 And it came to pass; that when Elizabeth heard the salutation of MARY, the † infant leaped in her womb. And Elizabeth was filled with the Holy Ghost:

42 And she cried out with a loud voice, and said: *Blessed art thou among women, and blessed is the fruit of thy womb.*

43 And whence is this to me, that the Mother of my Lord should come to me?

23 *He departed.*] In the old Law (saith St. Hierom) they who offered Hosts for the People, were not only not in their houses, but were purified for the time, being separated from their wives, and they drank neither wine nor strong drink, which are wont to provoke concupiscence. Much more the Priests of the new Law who must always offer Sacrifices, must always be free from matrimony. *Li. 1. c. 6. 19. adv. Jovin. and ep. 50. c. 3.* See St. Ambrose, in 1 *Tim. iii.* And therefore, if there were any religion in Calvin's Communion, they would at the least give as much reverence in this point, as they in the old Law did to their Sacrifices and to the loaves of Proposition, 1 *Kings xxi.*

28 *Hail! full of grace.*] The Holy Church and all true Christian men do much and often use these words brought from Heaven by the Archangel, as well to the honor of Christ and our Blessed Lady, as also for that they were the words of the first glad tidings of Christ's incarnation and our Salvation by the same; and are the very abridgment and sum of the whole Gospel: Inasmuch, that the Greek Church used it daily in the Mass.

28 *Full of grace.*] Note the excellent prerogatives of our Blessed Lady, and abhor those Heretics who make her no better than other vulgar women, and therefore to take from her fulness of grace, they say here, *Hail freely beloved*, contrary to all signification of the Greek word, which is at least, *endued with grace*, as St. Paul useth it, *Eph. i.* by St. Chrysostom's interpretation: or rather, *full of grace*, as both Greek and Latin Fathers have always here understood it, and the Latins also read it, namely, St. Ambrose thus, *Well is she only called full of grace, who only obtained the grace, which no other woman deserved, to be replenished with the Author of grace.* And if they did as well know the nature of these kind of Greek words, as they would seem very skilful, they might easily observe that they signify fulness, as when themselves translate the like word (*Lu. xvi. 20.*) full of fores. Beza, *ulcerosus*.

* She doubted not of the thing, as Zachary, but inquired of the means.

† At this very moment when the Blessed Virgin gave consent, she conceived him perfect God and perfect man.

34 *I know not man.*] These words declare (saith St. Augustin) that she had now vowed virginity to God; for otherwise, neither would she say, *How shall this be done?* nor have added, *because I know not man.* Yea, if she had said only the first words, *How shall this be done?* it is evident that she would not have asked such a question, how a woman should bear a Son promised her, if she had married, meaning to have carnal copulation, *c. 4. de Virg.* As if she should say, If she might have known a man and so have a child, she would never have asked, *How shall this be done?* but because that ordinary way was excluded by her vow of virginity; therefore she asketh, *How?* And in asking, *How?* she plainly declareth that she might not have a child by knowing man, because of her vow. See St. Gregory Nyssen, *de sancta Christi Nativitate.*

36 *Thy cousin Elizabeth.*] By this, that Elizabeth and our Lady were cousins, the one being of the Tribe of Levi, the other of Juda, is gathered that Christ came of both Tribes, Juda and Levi, of the Kings and the Priests: himself being both a King and a Priest, and the Anointed (to wit) by grace spiritually, as they were with oil materially and corporally. St. Augustin, *li. 2. de Consens. Evang. c. 1.*

† John the Baptist being yet in his mother's womb, rejoiced and acknowledged the presence of Christ and his mother.

42 *Blessed art thou.*] At the very hearing of our Lady's voice, the Infant and she were replenished with the Holy Ghost, and she sung praises not only to Christ, but for his sake to our Blessed Lady, calling her Blessed, and her fruit Blessed, as the Church doth also by her words and example in the AVE MARY.

43 *Mother of my Lord.*] Elizabeth being an exceeding just and Blessed woman, yet the worthiness of God's Mother doth so far excel her and all other women, as the great light the little stars. St. Hierom *Præf. in Sophon.*

44 For behold as soon as the voice of thy salutation sounded in mine ears, the infant in my womb leaped for joy.

45 And Blessed art thou that hast believed, because those things shall be accomplished which were spoken to thee by the Lord.

46 And MARY said: *My soul doth magnify the Lord:*

47 *And my spirit hath rejoiced in God my Saviour.*

48 *Because he hath regarded the humility of his hand-maid; for behold from henceforth all Generations* shall call me blessed.*

49 *Because he that is mighty hath done great things to me: and holy is his name.*

50 *And his mercy is from Generation unto Generations, to them who fear him.*

51 *He hath shewed Might in his arm: He hath scattered the proud in the conceit of their heart.*

52 *He hath put down the mighty from their seat, and hath exalted the humble.*

53 *He hath filled the hungry with good things: and the rich he hath sent empty away.*

54 *He hath received Israel his servant, being mindful of his mercy,*

55 *As he spoke to our Fathers, to Abraham and to his seed for ever.*

56 And MARY abode with her about three months: and she returned to her own house.

57 Now Elizabeth's full time of being delivered was come; and she brought forth a Son.

58 And her neighbours and kinsfolk heard that the Lord had shewed his great mercy towards her, and they congratulated with her.

59 And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary.

60 And his mother answering, said: Not so, but he shall be called John.

61 And they said to her, there is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And demanding a writing-table, he wrote, saying: John is his name. And they all wondered.

64 And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God.

65 And fear came upon all their neighbours; and all these things were noised abroad over all the hill-country of Judea.

66 And all they who had heard them laid them up in their hearts, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.

67 And Zachary his father was filled with the Holy Ghost; and he prophesied, saying:

68 *Blessed be the Lord God of Israel; because he hath visited and wrought the redemption of his People:*

69 *And hath raised up an horn of salvation to us, in the house of David his servant.*

70 *And as he spoke by the mouth of his holy Prophets, who are from the beginning.*

71 *Salvation from our enemies, and from the hand of all who hate us:*

72 *To perform mercy to our Fathers; and remember his holy Testament,*

73 *The oath which he swore to Abraham our father, that he would grant to us,*

74 *That being delivered from the hand of our enemies, we may serve him, without fear,*

75 *In holiness and justice before him, all our days.*

76 *And thou child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.*

77 *To give knowledge of salvation to his People, unto the remission of their sins.*

78 *Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us.*

79 *To enlighten them who sit in darkness, and in the shadow of death: to direct our feet into the way of peace.*

80 And the child grew, and was strengthened in spirit, and was in the deserts† until the day of his manifestation to Israel.

48 *Shall call me Blessed.*] This Prophecy is fulfilled, when the Church keepeth her Festival-days, and when the Faithful in all Generations say the Ave Maria, and other holy Anthems of our Lady. And therefore the Calvinists are not among those Generations which call our Lady Blessed.

63 *John is his name.*] We see that names are of signification and importance, God himself changing or giving names in both Testaments; as, Abraham, Israel, Peter, and the principal of all others, Jesus; and here John, which signifieth, God's grace, or mercy, or, God will have mercy: For he was the Precursor and Prophet of the mercy and grace that ensued by Christ Jesus. Note also, that as then in Circumcision, so now in Baptism (which answereth thereunto) names are given. And as we see here and in all the Old Testament, great respect was had of names: so we must beware of strange, profane, and secular names (now-a-days too common) and rather, according to the Catechism of the holy Council of Trent, take names of Saints and holy men, which may put us in mind of their virtues.

* Have the Protestants had always Generations to fulfil this prophecy? or do they call her Blessed, who derogate what they can from her graces, blessings, and all her honor?

75 *Justice before him.*] Here also we see that we may have true justice, not only in the sight of men, or by the imputation of God, but indeed before him and in his sight, and that the coming of Christ was to give men such justice.

78 *The Orient.*] Marvel not if Heretics controul the old authentic translation, as though it differed from the Greek; whereas here they make much-a-do to controul not only all the Greek Interpreters of the Old Testament, but also St. Luke himself for the word in Greek, as differing from the Hebrew.

† Mark, that he was a voluntary Hermit, and chose to be solitary from a child, till he was to preach to the People, in-somuch that Antiquity counted him the first Hermit. *Hiero. in Vita Pauli.*

C H A P. II.

The Nativity of Christ, 8. and Manifestation thereof to the Shepherds by an Angel, and by them to others. 21. His Circumcision. 22. His Presentation, together with Simeon's (as also Anne's) attestation and prophesying of his Passion, of the Jews reprobation, and of the Gentiles illumination. 41. His annual ascending to Jerusalem with his Parents, to whom he was subject, and his fulness of wisdom shewn among the Doctors at twelve years old.

AND it came to pass that in those days there went out a decree from Cæsar Augustus; that the whole world should be enrolled.

2 This enrolling was first made by Cyrinus the Governor of Syria.

3 And all went to be enrolled, every one into his own city.

4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David,

5 To be enrolled with MARY his espoused wife, who was with child.

6 And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

7 And she brought forth her first born Son*, and wrapped him up in swadling cloths, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds watching, and keeping the night-watches over their flock.

9 And behold, an Angel of the Lord stood by them, and the brightness of God shone round about them, and they feared greatly.

10 And the Angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people:

11 For this day is born to you a SAVIOUR who is Christ the Lord, in the city of David.

12 And this shall be a sign unto you; You shall find the Infant wrapped in swadling cloths, and laid in a manger.

13 And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying,

14 *Glory to God in the highest: and on earth peace to men of good-will.*

15 And it came to pass, after the Angels departed from them into Heaven, the shepherds said

one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord has shewn to us.

16 And they came with haste; and they found MARY and Joseph, and the Infant lying in the manger,

17 And seeing, they understood of the Word that had been spoken to them concerning this Child.

18 And all who heard, wondered at those things which were told them by the shepherds.

19 But MARY kept all these words, pondering them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

21 And after eight days were accomplished that the Child should be circumcised; his name was called Jesus, which was called by the Angel, before he was conceived in the womb.

22 And after the days of her purification according to the law of Moses were accomplished, they carried him to Jerusalem, to present him to the Lord,

23 (As it is written in the law of the Lord, *That every male opening the womb shall be called holy to the Lord,*)

24 And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons.

25 And behold there was a man in Jerusalem, named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him.

26 And he had received an answer from the Holy Ghost, that he should not see death before he had seen the CHRIST of the Lord.

27 And he came by the Spirit into the Temple. And when his parents brought in the child Jesus, to do for him according to the custom of the Law,

ANNOTATIONS ON CHAP. II.

* In the year, from the creation of the world, 5199; from Noe's flood, 2957; from the Nativity of Abraham, 2015; from Moses and the coming forth of the People of Israel out of Egypt, 1510; from David anointed King, 1032; from the first Olympiad, 800; from the building of Rome, 752; Hebdomada 63, according to the prophecy of Daniel, (c. ix.) that is, in the year 440, or there about: in the sixth Age of the world, when there was universal peace in all the world: the Eternal God the Son of the Eternal Father, meaning to consecrate and sanctify the world with his most blessed coming, being conceived of the Holy Ghost nine months after his conception, JESUS CHRIST the

Son of God is born in Bethlehem of Juda, in the year of Cæsar Augustus 42. *Ufuard. in Martyrol. Dec. 25. according to the common ancient supputation.*

14 *Men of good will.*] The birth of Christ giveth not peace of mind or salvation but to such as are of good will, because he worketh not our good against our wills, but our wills concurring. St. Augustin *quæst. ad Simplic. li. 1. q. 2. to 4.*

19 *Kept all.*] Our Lady though little be spoken of her concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in public of high mysteries; yet she knew all these mysteries, and wisely noted and contemplated those things that were done and said about Christ, from the first hour of his Conception till the end of his life, and his Ascension.

28 He also took him into his arms, and blessed God, and said :

29 *Now thou dost dismiss thy servant, O Lord, according to thy word in peace :*

30 *Because mine eyes have seen thy Salvation.*

31 *Which thou hast prepared before the face of all People :*

32 *A light to the revelation of the Gentiles, and the glory of thy People Israel.*

33 And his father and mother were wondering at those things which were spoken concerning him.

34 And Simeon blessed them, and said to MARY his mother : Behold this *child* is sent for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted,

35 And thine own soul a sword shall pierce, that out of many hearts thoughts may be revealed *.

36 And there was one Anna a Prophetess, the daughter of Phanuel, of the Tribe of Aser ; she was far advanced in years, and had lived with her husband seven years from her virginity.

37 And she was a widow until fourscore and four years ; who departed not from the Temple, by fastings and prayers serving night and day.

38 Now she at the same hour coming in, confessed to the Lord ; and spoke of him to all that looked for the redemption of Israel.

39 And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

40 And the Child grew, and waxed strong : full of wisdom, and the grace of God was in him.

41 And his parents went every year to Jerusalem at the solemn day of the Pasche.

42 And when he was twelve years old, they going up into Jerusalem according to the custom of the feast ;

43 And having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem ; and his parents knew it not.

44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance.

45 And not finding him, they returned into Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the Temple sitting in the midst of the Doctors, hearing them and asking them questions.

47 And all that heard him were astonished at his wisdom and his answers.

48 And seeing him, they wondered. And his mother said to him : Son, why hast thou done so to us ? behold thy father and I have sought thee sorrowing.

49 And he said to them : How is it that you sought me ? did you not know, that I must be about my Father's business ?

50 And they understood not the word that he spoke unto them.

51 And he went down with them, and came to Nazareth : and was subject to them. And his mother kept all these words in her heart.

52 And Jesus advanced in wisdom and age, and grace with God and men.

34 *For the fall.*] Therefore to the ruin of some, because they would not believe in him, and so were the cause of their own ruin, as he is elsewhere called, *A stumbling-stone*, because many would stumble at him, and so fall by their own fault. Other some he raised by grace from sin to justice, and so he was the resurrection of many. The Apostle useth the like speech, saying : *We are unto some the odour of life unto life : to others, the odour of death unto death.* Not that their preaching was to cause death, but because they that would not believe their preaching, wilfully incurred deadly sin and damnation.

* Simeon prophesied not only of Christ, but also of our Blessed Lady : especially of her sorrows, wherein she was always partaker with our Saviour, from his flight into Ægypt even unto his death.

37 *A widow.*] Mark that widowhood is here mentioned to the commendation thereof even in the Old Testament al-

so, and the fruit, and as it were the profession thereof, is here commended, to wit, fasting, praying, being continually in the Temple, even as St. Paul more at large for the state of the New Testament speaketh of widowhood and virginity, as being professions more apt and commodious for the service of God :

37 *By fasting and prayers serving.*] Serving, agreeable to the Greek word, is doing divine worship to God, as by prayer, so also by fasting : so that fasting is, an act of religion whereby we do worship God, as we do by prayer, and not used only to subdue our flesh, much less (as Heretics would have it) as a matter of policy.

51 *Subject to.*] All children may learn hereby, that great ought to be their subjection and obedience to their Parents, when Christ himself, being God, would be subject to his Parents, being but his creatures.

C H A P. III.

John, to prepare all to Christ (as Esay had prophesied of him) baptized them to Penance, 7. Insinuating their reprobation, and the Gentiles vocation. 10. Teaching also and exhorting each sort to their Duty. 15. That himself is not Christ, he sheweth by the difference of their two Baptisms: 17. And saith that Christ will also judge his baptized. 19. John's imprisonment. 21. Christ being himself also baptized of John, hath testimony from heaven, 23. as he whose generation reduceth us again to God.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judea, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the country of Trachonitis, and Lyfanius Tetrarch of Abilina.

2 Under the High-Priests Annas and Caiphas: the Word of the Lord was made unto John the son of Zachary, in the desert.

3 And he came into all the country about the Jordan, preaching the Baptism of * Penance for the remission of sins; as it is written in the Book of the sayings of Esay the Prophet:

4 *A voice of one crying in the wilderness; prepare ye the way of the Lord, make straight his paths.*

5 *Every valley shall be filled; and every mountain and hill shall be brought low, and the crooked shall be made straight; and the rough ways plain.*

6 *And all flesh shall see the Salvation of God.*

7 He said therefore to the multitudes that went forth to be baptized by him: Ye off-spring of vipers, who hath shewed you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of † penance, and do not begin to say, we have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham.

9 For now the ax is laid to the root of the trees. † Every tree therefore that bringeth not forth good fruit, shall be cut down, and cast into the fire.

10 And the people asked him, saying: What then shall we do?

11 And he answering, said to them: § He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner.

12 And the Publicans also came to be baptized, and said to him: Master, what shall we do?

13 But he said to them: Do nothing more than that which is appointed you.

14 And the soldiers also asked him, saying: And what shall we do? And he said to them: do

violence to no man, neither calumniate any man; and be content with your pay.

15 And as the People were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ:

16 John answered, saying unto all: I indeed baptize you with water: ** but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will purge his floor; and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire.

18 And many other things exhorting did he preach to the People.

19 But Herod the Tetrarch, when he was re-proved by him for Herodias his brother's wife, and for all the evils which Herod had done,

20 He added this also above all, and shut up John in prison.

21 Now it came to pass when all the people were baptized, that Jesus also being baptized and praying, Heaven was opened:

22 And the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from Heaven: Thou art my beloved Son, in thee I am well pleased.

23 And Jesus himself was beginning to be about the age of thirty years: being (as it was supposed) the Son of Joseph, who was of Heli,

24 Who was of Mathat, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,

25 Who was of Mathathias, who was of Amos, who was of Nahum, who was of Heli, who was of Nagge,

26 Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda,

27 Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri.

ANNOTATIONS ON CHAP. III.

* Penance prepareth the way to Christ.

† Fruits of Penance are works satisfactory.

‡ A man without good works is unfruitful, and shall be cast into everlasting fire.

§ Alms counselled or enjoined for sins, and to avoid damnation.

|| John was so holy, that many might through error easily think he was Christ.

** How say then the Heretics, that the Baptism of Christ is of no greater virtue than John's?

20 *He addeth this also above all.*] The fault of Princes and other great men, that not only cannot abide to hear their faults, but also punish by death or imprisonment such as re-

prehend them for the same (especially if they warn them, as Prophets and Priests do, from God) is exceeding great.

23 *Of Heli.*] Whereas, in St. Matthew, Jacob is father to Joseph, and here Heli; the case was thus: Mathan, (named in St. Matthew) of his wife called Escha, begat Jacob; and after his death, Melchi, (named here in St. Luke) of the same woman, begat Heli; so that Jacob and Heli were brethren of one mother. This Heli therefore marrying, and dying without issue; Jacob his brother, according to the Law, married his wife, and begat Joseph, and so raised up seed to his brother Heli: Whereby it came to pass, that Jacob was the natural father of Joseph, who (as St. Matthew saith) begat him: and Heli was his legal father, according to the law, as St. Luke signifieth. Eusebius, li. 1. Ec. Hist. c. 7. St. Jerom, in. c. 1. Matt. St. Aug. li. 2. c. 1. & 3. de conf. Evang.

28 Who

28 Who was of Melchi, who was of Addi, who was of Cofan, who was of Helmadan, who was of Her.

29 Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi,

30 Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliacim,

31 Who was of Melca, who was of Menna, who was of Mathatha, who was of Nathan, who was of David,

32 Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,

33 Who was of Aminadab, who was of Aram,

who was of Efron, who was of Phares, who was of Judas,

34 Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor,

35 Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,

36 Who was of Cainan*, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,

37 Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan.

38 Who was of Henos, who was of Seth, who was of Adam, who was of God.

C H A P. IV.

Christ going into the Defart to prepare himself before his Manifestation, overcometh the temptations of the Devil. 14. Then beginning gloriously in Galilee. 16. He sheweth to them of Nazareth his commission out of Esay the Prophet. 23. Insinuating by occasion the Jews his countrymen's reprobation. 31. In Capernaum his doctrine is admired, 33. Especially for his miracle in the Synagogue. 38. From which, going to Peter's house, he sheweth there much more power. 42. Then retiring into the wilderness, he preacheth afterwards to the other cities of Galilee.

AND JESUS being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the defart,

2 For the space of forty days† and was tempted by the Devil. And he eat nothing in those days; and when they were ended, he was hungry.

3 And the Devil said to him: If thou be the Son of God, say to this stone that it be made bread.

4 And Jesus answered him: It is written, *That man liveth not by bread alone, but by every word of God.*

5 And the Devil led him into a high mountain, and shewed him all the Kingdoms of the world in a moment of time;

6 And he said to him: To thee will I give all this power, and the glory of them; for to me they are delivered, and to whom I will, I give them.

7 If thou therefore wilt adore before me, all shall be thine.

8 And Jesus answering, said to him: It is written, *Thou shalt adore the Lord thy God, and him only shalt thou serve.*

9 And he brought him to Jerusalem, and set him on a pinnacle of the Temple; and he said to him: If thou be the Son of God, cast thyself from hence.

10 For it is written, that *He hath given his Angels charge over thee, that they keep thee†:*

11 And that *in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone.*

12 And Jesus answering, said to him: It is said, *Thou shalt not tempt the Lord thy God.*

13 And all the temptation being ended, the Devil departed from him for a time.

14 And Jesus returned in the power of the Spirit into Galilee, and the fame of him went out through the whole country.

15 And he taught in their Synagogues, and was magnified by all.

16 And he came to Nazareth where he was brought up: and he went into the Synagogue § according to his custom on the Sabbath-day; and he rose up to read.

17 And the book of Esay the Prophet was delivered unto him. And as he unfolded the book he found the place where it was written:

18 *The Spirit of the Lord is upon me, wherefore he hath anointed me, to preach the Gospel to the poor he hath sent me, to heal the contrite of heart:*

19 *To preach deliverance to the captives, and sight to the blind, to set at liberty them who are bruised, to preach the acceptable year of the Lord, and the day of reward.*

* Beza boldly wipeth out of this Gospel these words, *who was of Cainan*: though all the Greek copies both of the Old Testament and of the New, have them with full consent. Whereby we learn the intolerable audacity of the Calvinists, and their contempt of holy Scripture, who dare so to deal with the very Gospel itself.

ANNOTATIONS ON CHAP. IV.

† The Church's fast of forty days (called Lent) cometh

of this, and is an Apostolical Tradition. *Clem. Constit. Apost. li. 5. c. 13. Hier. ep. ad Marcel. adv. erro. Montan. Leo Serm. 6. & 9 de Quadrages.*

‡ If the Devil himself alledgeth Scripture against Christ, no marvel that Heretics do so against Christ's Church.

§ Departed from him for a time.] No marvel if the Devil be often, or always busy with Christian men, seeing that after he was plainly overcome by Christ, yet did he not give him over altogether, but for a time.

§ Our Saviour used to preach in their Synagogues.

20 And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the Synagogue were fixed on him.

21 And he began to say to them: That this day is fulfilled this Scripture in your ears.

22 And all gave testimony to him; and * they wondered at the words of grace which proceeded from his mouth, and said: Is not this the Son of Joseph?

23 And he said to them: Doubtless you will say to me this similitude, *Physician, heal thyself*: † as great things as we have heard done in Capharnaum, do also here in thy own country.

24 And he said: Amen I say to you, that no Prophet is accepted in his own country.

25 In truth I say to you, there were many widows in the days of Elias in Israel, when Heaven was shut up three years and six months, when there was a great famine throughout all the earth.

26 And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman.

27 And there were many lepers in Israel in the time of Eliseus the Prophet; and none of them was cleansed but Naaman the Syrian.

28 And all they in the Synagogue, hearing these things, were filled with anger.

29 And they rose up and thrust him out of the city: and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them, went his way.

31 And he went down into Capharnaum, a city of Galilee; and there he taught them on the Sabbath-days.

32 And they were astonished at his doctrine; for his speech was with power.

33 And in the Synagogue there was a man who

had an unclean Devil, and he cried out with a loud voice,

34 Saying: Let us alone; what have we to do with thee Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, *the Holy one of God*.

35 And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the Devil had thrown him into the midst, he went out of him, and hurt him not at all.

36 And there came fear upon all, and they talked among themselves, saying: What Word is this, for with authority and Power he commandeth the unclean spirits, and they go out?

37 And the fame of him was published into every place of the country.

38 And Jesus rising up out of the Synagogue, went into Simon's house. And Simon's wife's mother was taken with a violent fever; and they besought him for her:

39 And standing over her, he commanded the fever, and it left her; and immediately rising, she ministered unto them.

40 And when the sun was down, all they who had any sick with divers diseases, brought them to him; and he, laying his hands on every one of them, healed them.

41 And Devils went out from many, crying out and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, for they knew that he was Christ.

42 And when it was day, going out, he went into a desert place; and the multitudes sought him, and came unto him; and they stayed him, that he should not depart from them.

43 To whom he said: To other cities also I must preach the Kingdom of God; for therefore am I sent.

44 And he was preaching in the synagogues of Galilee.

* He had marvelous grace, and an extraordinary force in moving the hearts of his hearers.

† The Gospel upon Monday in the third week of Lent.

23 *Done in Capharnaum.*] God maketh choice of persons and places where he worketh miracles or doth benefits, though he might do the same elsewhere, if it pleased his wisdom. So doth he in doing miracles by Saints, not in all places, nor towards all persons, but as it pleaseth him. St. Augustin, *ep.* 137.

30 *Passing through the midst of them.*] Either by making himself invisible, or also more wonderfully, penetrating the

multitude and passing through them, as he did through the door, his Body either being without space or place, or with other bodies in one place. By all which, and the like doings, mentioned in the Gospel, it is evident, that he can alter and order his Body as he list, above the natural conditions of a body.

38 *Simon's wife's mother.*] It is evident that Peter had a wife, but after his calling to be an Apostle, he left her, as St. Hierom writeth in many places, *ep.* 43. *c.* 2. *ad Julianum*, li. 1. *adv. Jovin.* See the Annotation, *Matthew* xix. 29.

CHAP. V.

Having taught the People out of Peter's ship, 4. He sheweth, in a miraculous taking of fishes, how he will make him the fisher of men. 12. He cureth a leper by touching him, and sendeth him to the Priest in witness that he is not against Moses. 15. The People flocking unto him, he retireth into the wilderness. 17. To the Pharisees in a solemn assembly he proveth by a miracle his power to remit sins on earth. 27. He defendeth his eating with sinners, as being the Physician of souls. 33. And his not prescribing as yet any fasts to his Disciples.

AND it came to pass, that when the multitudes pressed upon him to hear the Word of God, he stood by the lake of Genesareth,

2 And he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.

3 And going up into one of the ships that was Simon's, he desired him to draw back a little from the land; and sitting, he taught the multitudes out of the ship.

4 Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said to him: Master, we have laboured all the night, and have taken nothing; but at thy word I will let down the net.

6 And when they had done this, they enclosed a very great multitude of fishes, and their net broke.

7 And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

8 Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord.

9 For he was wholly astonished, and all who were with him, at the draught of the fishes which they had taken.

10 And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men.

11 And having brought their ships to land, leaving all things, they followed him.

12 And it came to pass, when he was in a cer-

tain city, behold a man full of leprosy, who seeing Jesus, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean.

13 And stretching forth his hand he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from him.

14 And he charged him that he should tell no man, but Go, shew thyself to the Priest, and offer for thy cleansing according as Moses commanded, for a testimony to them.

15 But the fame of him went abroad the more, and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he retired into the desert, and prayed.

17 And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and Doctors of the Law sitting by, who were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was to heal them.

18 And behold men brought in on a bed a man who had the palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went up on the roof, and let him down through the tiles with his bed into the midst, before Jesus.

20 Whose faith when he saw, he said: Man, thy sins are forgiven thee.

21 And the Scribes and Pharisees began to think, saying: Who is this that speaketh blasphemies? Who can forgive sins, but God alone.

22 And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts?

ANNOTATIONS ON CHAP. V.

3 *That was Simon's.*] It is purposely expressed that there were two ships, and that one of them was Peter's, and that Christ went into that one, and sat down in it, and that sitting he taught out of that ship: no doubt, to signify the Church resembled by Peter's ship, and that in it is the chair of Christ, and only true preaching.

6 *A great multitude of fishes.*] Likewise by this significative miracle wrought about Peter's fishing, is evidently fore-shewn what wonderful success Peter should have in converting men to Christ, both Jews and Gentiles: as when at one draught, that is to say, at one Sermon (Acts ii. 41. and iv. 4.) he drew into his ship, which is Christ's Church, a great number of men, as he did now fishes: and so continually by himself and his Successors unto the world's end.

7 *Beckoned to their partners.*] Peter had so much work that he called for help, and joined unto him the other ship, representing to us his Copartners in the preaching of the Gospel, and the conjunction of the Synagogue and the Peo-

ple of Gentility unto Peter's ship, that is, to the Church of Christ. St. Ambrose, li. 4. in *Luc. c. ult.*

10 *Thou shalt catch men.*] That all this aforesaid did properly signify Peter's travails to come, in the conversion of the world to Christ, and his prerogative before all men therein, it is evident by Christ's special promise made to him severally and apart in this place, that he should be made the taker of men, though to others he giveth also, as to Peter's co-operators and co-adjutors, the like office. *Mat. iv. 19.*

19 *Went up on the roof.*] A strange diligence in procuring corporal health of and by Christ: and an example for us of the like or greater, to obtain salvation of him either for ourselves or our friends, and to seek after his Church and Sacraments with what extraordinary pain soever.

20 *Whose faith.*] Great is God (saith St. Ambrose) and pardoneth one sort through the merits of others. Therefore if thou doubt to obtain forgiveness of thy great offences, join unto thyself intercessors, use the Church's help, which may pray for thee and obtain for thee that which our Lord might deny to thyself. St. Ambrose, li. 5. in *Luc.*

23 Which is easier to say, Thy sins are forgiven thee; or to say, Arise, and walk?

24 But that you may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy) I say to thee, Arise, take up thy bed, and go into thy house.

25 And immediately rising up before them, he took up the bed on which he lay; and he went away to his own house, glorifying God.

26 And all were astonished; and they glorified God. And they were filled with fear, saying; we have seen wonderful things this day.

27 And after these things, he went forth, and saw a Publican, named Levi, sitting at the receipt of Custom, and he said to him, Follow me.

28 And leaving all things, he rose up and followed him.

29 And Levi made him a great feast in his own house; and there was a great company of Publicans, and of others that were at table with them.

30 But the Pharisees and Scribes murmured, saying to his Disciples: Why do you eat and drink with Publicans and sinners?

31 And Jesus answering, said to them: They who are whole, need not the Physician; but they who are sick.

32 * I came not to call the just, but sinners to penance.

33 And they said to him: Why do the Disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink?

34 To whom he said: Can you make the children of the bridegroom fast whilst the bridegroom is with them;

35 But the days will come, when the bridegroom shall be taken away from them; then shall they fast in those days.

36 And he spoke also a similitude to them: That no man putteth a piece from a new garment on an old garment; otherwise he doth rend the new, and the piece taken from the new agreeth not with the old.

37 And no man putteth new wine into old bottles; otherwise the new wine will break the bottles, and it will be spilled, and the bottles will be lost.

38 But new wine must be put into new bottles; and both are preserved.

39 And no man drinking Old, hath presently a mind to New; for he saith, The old is better.

C H A P. VI.

For reprovng by Scripture and Miracle (as also by reason) the Pharisees blindnes about the observation of the Sabbath, 11. They seek his death. 12. Having in the mountain prayed all night, he chooseth twelve Apostles, 17. And after many miracles upon the diseased, 20. He maketh a Sermon to his Disciples before the People: proposing Heaven to such as will suffer for him, 24. and wo to such as will not. 27. Yet withal exhorting to do good even to our enemies also. 19. And that the Masters must first mend themselves. 56. Finally to do good works, because only faith will not suffice.

AN D it came to pass on the second first + Sabbath, that as he went through the corn fields his Disciples plucked the ears, and did eat, rubbing them in their hands.

2 And some of the Pharisees said to them: Why do you that which is not lawful on the Sabbath-days?

3 And Jesus answering them, said: Have you not read so much as this? what David did, when himself was hungry, and they who were with him:

4 How he went into the house of God, and took and ate the bread of Proposition, and gave to them who were with him; which is not lawful to be eat, but only by the Priests?

24 *Hath power on earth.*] By which act (saith St. Cyril) it is clear that the Son of man hath power on earth to remit sins; which he said both for himself and us. For he, as God, being made man and Lord of the Law, forgiveth sins. And we also have obtained by him that wonderful Grace. For it is said to his Disciples: *Whose sins you shall remit, they are remitted to them.* And how should not he be able to remit sins, who gave others power to do the same?

28 *Leaving all things.*] The profane Julian charged St. Matthew with too much lightness, to leave all, and follow a stranger, at one word. But indeed hereby is seen the marvelous efficacy of Christ's Word and internal working, that in a moment can alter the heart of a man, and cause him to set no esteem on the things most dear unto him. Which he did not only then in presence, but also daily doth in the Church. For so St. Anthony, St. Francis, and others, by hearing only the Word of our Saviour read in the Church, forsook all, and followed him.

5 And he said to them: The Son of man is Lord also of the Sabbath.

6 And it came to pass also on another Sabbath, that he entered into the Synagogue, and taught. And there was a man, whose right-hand was withered.

7 And the Scribes and Pharisees watched if he would heal on the Sabbath; that they might find an accusation against him.

8 But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising, he stood forth.

* Christ came not to call those who presume, of their own justice, and who think within themselves that they have no need of Christ.

ANNOTATIONS ON CHAP. VI.

+ St. Hierom (*ep. 2. ad Nepotian.*) writeth of himself, that being at Constantinople, he asked his master Gregory Nazianzen, the famous Doctor, then Bishop there, what Sabbath this was: Who, by his answer, declared that it was very hard to tell: neither is it yet known to the best learned. Yet the Protestants are wont to say, All is very easy.

3 *Read so much as this.*] The Scribes and Pharisees boasted most of their knowledge of the Scripture; but our Saviour often sheweth their great ignorance. Even so the Heretics who now-a-days vaunt most of the Scriptures, and of their understanding of them, may soon be proved to understand little or nothing.

9 Then JESUS said to them: I ask you, if it be lawful on the Sabbath-days to do good, or to do evil; to save a life, or to destroy it?

10 And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored.

11 And they were filled with madness; and they talked one with another what they might do to JESUS.

12 And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God.

13 And when day was come, he called unto him his Disciples; and he chose twelve of them (whom also he named *Apostles*;) :

14 Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus and Simon who is called Zelotes,

16 And Jude the brother of James, and Judas Iscariot who was the traitor.

17 And coming down with them he stood in a plane place, and the company of his Disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon,

18 Who were come to hear him, and to be healed of their diseases; and they who were troubled with unclean Spirits were cured.

19 And all the multitude sought to touch him, for virtue went out from him, and healed all.

20 And he lifting up his eyes on his Disciples, said: Blessed are ye poor, for yours is the Kingdom of God.

21 Blessed are ye who hunger now, for you shall be filled. Blessed are ye who weep now, for you shall laugh.

22 Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Be glad in that day and rejoice; for behold, your reward is great in Heaven: For according to these things did their Fathers to the Prophets.

24 But wo to you who are rich, for you have your consolation.

25 Wo to you who are filled, for you shall hunger. Wo to you who now laugh, for you shall mourn and weep.

26 Wo to you when men shall bless you, for according to these things did their Fathers to the false Prophets.

27 But I say to you who hear: Love your enemies, do good to them who hate you;

28 Bless them who curse you, and pray for them who calumniate you;

29 And to him that striketh thee on one cheek, offer also the other; and him that taketh away from thee thy cloak, forbid not to take thy coat also.

9 *Save a life.*] Hereby it seemeth that Christ (as at other times, if not always) did not only heal this man in body, but of some like disease in his soul.

12 *The whole night.*] Our Saviour instantly prayed alone in the mount, without doors, all the night long, as a preparation to the choosing of his Apostles the day after: To give example to the Church of praying instantly when Priests are to be ordained; and a lesson to us all, what we should do for our own necessities, when Christ did so for other men's.

13 *Whom also he named Apostles.*] Here it is to be noted, against our Adversaries, who deceitfully measure to the simple the whole nature and quality of certain sacred functions, by the primitive signification and compass of the names or words whereby they are called; with whom, as a Priest is but an elder, and a Bishop a watchman or superintendant, so an Apostle is nothing but a legate or messenger; and therefore (as they argue) can make no laws, nor prescribe or teach any thing not expressed in his *mandatum*. Know therefore, against such deceivers, that such things are not to be ruled by the vulgar signification of the word or calling, but by use and application of the holy Writers, and in this point by Christ's own express imposition. And so this word *Apostle*, is a calling of office, government, authority, and most high dignity, given by our Master, especially to the College of the Twelve: whom he endowed above that which the vulgar etymology of their name requireth, with power to bind and loose, to punish or pardon, to teach and rule his Church. Out of which room and dignity (which is called in the Psalm (cviii. 8.) and in the Acts, a Bishoprick) when Judas fell, Matthias was chosen to supply it, and was numbered among the rest, who were as founders, or foundations of our religion, as the Apostles termeth them. Therefore, to that College this name agreeth by special imposition and prerogative, though afterwards it was by use of the Scripture extended to St. Paul and St. Barnabas, and sometimes to the Apostles successors: as also (by the like use of Scriptures) to the first converters of countries to the faith, or their co-adjutors in that function. In which sense

St. Paul challengeth to be the Corinthians Apostle, and nameth Epaphroditus the Philipians Apostle: as we call St. Gregory and his Disciple St. Augustin, our Apostles of England. In all which ways of taking this name, it ever signifieth Dignity, Regiment, Paternity, Principality, and Primacy in the Church of God: according to St. Paul, 1 Cor. xii. *He hath placed in his Church, first indeed Apostles, &c.* Whereby we may see that St. Peter's dignity was a wonderful, eminent prerogative and sovereignty, when he was the Head not only of other Christian men, but the Head of all Apostles, yea even of the College of the Twelve. And if our Adversaries list to have learned any profitable lesson by the word Apostle, more profitably and truly they might have gathered, that Christ called these his principal Officers, *Apostles*, or *Sent*, himself also especially and above all others being *Missus*, that is, *Sent*, and called also Apostle in the Scriptures (Luke iv. 18. Heb. iii. 1.) to warn us, by the nature of the word, that none are true Apostles, Pastors, or Preachers, who are not specially sent and called, or cannot shew by whom they are sent; and that all Heretics therefore are rather Apostates than Apostles, for that they are not sent, nor duly called, nor chosen to preach.

14 *Simon.*] Peter, in numbering of the Apostles, is always first named, and preferred before Andrew his elder brother, and senior by calling. See Annot. Mat. x. 2.

23 *Be glad.*] The common miseries that fall to the true Preachers and other Catholic men for Christ's sake, as poverty, famine, mourning, and persecutions, are indeed the greatest blessings that can be, and are meritorious of the reward of Heaven. Contrariwise, all the felicities of this world without Christ, are indeed nothing but wo, and the entrance to everlasting misery.

26 *Shall bless you.*] This wo pertaineth to the Heretics of our days, who delight to have the people's praises and blessings, and shouts, preaching pleasant things of purpose to their itching ears; as did the false Prophets, when they were magnified and commended by the carnal Jews.

30 * Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again.

31 And as you would that men should do to you, do you also to them in like manner.

32 And if you love them that love you, what thanks are to you? for sinners also love those that love them.

33 And if you do good to them who do good to you; what thanks are to you? for sinners also do this.

34 And if ye lend to them of whom ye hope to receive; what thanks are to you? for sinners also lend to sinners, for to receive as much.

35 But love ye your enemies; do good and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest: for he is kind to the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father is also merciful.

37 Judge not, and you shall not be judged; condemn not, and you shall not be condemned; forgive, and you shall be forgiven.

38 Give, and it shall be given to you. Good measure, and pressed down, and shaken together, and running over, shall they give into your bosom: for with the same measure that you shall mete withal, it shall be measured to you again.

39 And he spoke also to them a similitude: Can the blind lead the blind? Do they not both fall into the ditch?

40 The Disciple is not above his Master: But every one shall be perfect, if he be as his Master.

41 And why seeest thou the mote in thy brother's eye; but the beam that is in thine own eye thou considerest not.

42 Or how canst thou say to thy brother: Brother, let me pull the mote out of thine eye, when thou thyself seeest not the beam in thine own eye? Hypocrite, cast first the beam out of thine own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.

43 For there is no good tree that bringeth forth evil fruit; nor an evil tree that bringeth forth good fruit.

44 For every tree is known by its fruit. For men do not gather figs from thorns; nor from a bramble bush do they gather the grape.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart the mouth speaketh.

46 And why call you me, Lord, Lord; and do not the things which I say?

47 Every one that cometh to me, and heareth my words, and doth them, I will shew you unto whom he is like.

48 He is like to a man † building a house, who digged deep, and laid the foundation upon a rock: And when a flood came, the stream beat vehemently upon that house, and it could not shake it, for it was founded on a rock.

49 But he that heareth, and doth not, is like to a man building his house upon the earth, without a foundation; against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

C H A P. VII.

He testifieth the faith of the Centurion, who was a Gentile, to be greater than he found among all the Jews, and cureth his servant absent. 11. The widow's son he reviveth and restoreth to her, and is renowned thereupon. 18. To John's messengers he answereth with miracles, leaving to John to preach thereby unto them that he is Christ. 24. And afterwards he declareth how worthy of credit John's testimony was. 29. Inveighing against the Pharisees, and the Lawyers, 31. Who with neither of their manners of living could be won; 36. Shewing also unto them by occasion of Mary Magdalen, how he is a friend to sinners, not to maintain them in sin, but to forgive them their sins upon their faith and penance.

AN D when he had finished all his words, in the hearing of the People, he entered into Capernaum.

2 And the servant of a certain Centurion, who was dear to him, being sick, was ready to die:

3 And when he had heard of Jesus, he sent

unto him the Ancients of the Jews, desiring him to come and heal his servant.

4 And when they came to Jesus, they besought him earnestly, saying to him, He is worthy that thou shouldst do this for him.

* That is, to every one justly asking: for that which is unjustly asked, may be justly denied. *Aug. l. 1. c. 40. de Serm. Do. in monte.*

35 *Lend, hoping for nothing.*] In that we may here seem to be moved to lend to those whom we think not able nor likely ever to repay again, it must be holden for a counsel, rather than a commandment, except the case of necessity. But it may be taken rather for a precept, wherein usury, that is to say, the expectation not of the money lent, but of advantage for loan, is forbidden: as by other places of Scrip-

ture it is condemned, and is a thing against the Law of Nature and Nations. And great shame and pity it is, that it should be so much used or suffered among Christians, or so covered and cloaked under the habit of other contracts, as it is.

† He buildeth right and surely, who hath both faith and good works; he buildeth on sand, that trusteth to his faith or reading, or knowledge of the Scripture, and doth not work or live accordingly.

5 For he loveth our Nation ; and he hath built us a Synagogue.

6 And Jesus went with them ; and when he was now not far from the house, the Centurion sent his friends to him, saying : Lord, trouble not thyself ; For *I am not worthy that thou shouldst enter under my roof.*

7 For which cause neither did I think myself worthy to come to thee : but say the word, and my servant shall be healed.

8 For I also am a man subject to authority, having under me soldiers : and I say to one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doth it.

9 Which Jesus hearing, marvelled ; and turning about to the multitude that followed him, he said : Amen I say to you, I have not found so great faith not even in Israel.

10 And they who were sent being returned to the house, found the servant whole who had been sick.

11 And it came to pass afterwards, that he went into a city which is called Naim ; and there went with him his Disciples and a great multitude.

12 And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother ; and she was a widow : and a great multitude of the city was with her.

13 Whom when the Lord had seen, being moved with mercy towards her, he said to her : Weep not.

14 And he came near and touched the bier. And they who carried it stood still ; and he said : Young man, I say to thee, arise.

15 And he that was dead, sat up, and began to speak. And he gave him to his mother.

16 And there came fear on them all ; and they glorified God, saying : A great Prophet is risen up among us : and God hath visited his People.

17 And this rumour of him went forth throughout all Judea, and throughout all the country round about.

18 And John's Disciples told him of all these things.

19 And John called to him two of his Disciples, and sent them to Jesus, saying : Art thou he that art to come ; or look we for another ?

20 And when the men were come unto him, they said : John the Baptist hath sent us to thee, saying : Art thou he that art to come ; or look we for another ?

21 (And in that same hour, he cured many of their diseases, and hurts, and evil Spirits ; and to many who were blind he gave sight.)

22 And answering, he said to them : Go and re-

late to John what you have heard and seen : The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again.

23 * To the poor the Gospel is preached : and blessed is he whosoever shall not be scandalized in me.

24 And when the messengers of John were departed, he began to speak to the multitudes concerning John : What went you out into the desert to see ? a reed shaken with the wind ?

25 But what went you out to see ? a man clothed in soft garments ? Behold, they who are in costly apparel and live delicately, are in the houses of Kings.

26 But what went you out to see ? a Prophet ? Yea, I say to you, and more than a Prophet.

27 This is he of whom it is written : *Behold I send mine Angel before thy face, who shall prepare thy way before thee.*

28 For I say to you : Amongst those that are born of woman, there is not a greater Prophet than John the Baptist. But he that is the lesser in the Kingdom of God, is greater than he.

29 And all the People hearing and the Publicans, justified God, being baptized with John's Baptism.

30 But the Pharisees and the Lawyers † despised the counsel of God against themselves, being not baptized by him.

31 And the Lord said : Whercunto then shall I liken the men of this Generation, and to what are they like ?

32 They are like to children sitting in the market-place, and speaking one to another, and saying : We have piped to you, and you have not danced : we have mourned, and you have not wept.

33 For John the Baptist came neither eating bread nor drinking wine ; and you say : He hath a Devil.

34 The Son of man is come eating and drinking ; and you say : Behold a man that is a glutton and a drinker of wine, a friend of Publicans and sinners.

35 And wisdom is justified by all her children.

36 And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat.

37 And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabastrer-box of ointment ;

38 And standing behind at his feet, she began to wash || his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

ANNOTATIONS ON CHAP. VII.

5 *Built us a Synagogue.*] As at that time to found a Synagogue, was acceptable to God, and procured the prayers of the faithful People for whose use it was made : so now much more in the New Testament, to build a Church, Monastery, College, or any like work for the honor and service of God, is grateful to him, and procureth the prayers of the good People, for whose use such things are founded.

* *Pauperes evangelizantur*, that is, to the poor the Gospel is preached, and they receive it.

† Mark this well concerning John's apparel and diet. See the Annotation upon St. Matthew, ch. iii. 4.

‡ As they who contemned John's Baptism, despised God's counsel and wisdom ; so much more they who make no account of the Sacraments of the Church, despise God's counsel and ordinance touching their salvation, to their own damnation.

|| A perfect pattern of true Penance in this woman, who sought of Christ with open tears and other strange works of satisfaction and devotion, remission of her sins.

39 And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man if he were a Prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner.

40 And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it.

41 A certain creditor had two debtors; the one owed five hundred pence, and the other fifty.

42 And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?

43 And Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

44 And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into

thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them.

45 Thou gavest me no kiss; but she since I came hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint; but she with ointment hath anointed my feet.

47 Wherefore I say to thee: Many sins are forgiven her, because she hath * loved much. But to whom less is forgiven, he loveth less.

48 And he said to her: Thy sins are forgiven thee.

49 And they who sat at meat with him began to say within themselves †: Who is this that forgiveth sins also?

50 And he said to the woman: Thy faith hath made thee safe, go in peace.

C H A P. VIII.

Going over all Galilee with his train. 4. He preacheth to the Jews in parables because of their reprobation, 9. But to his Disciples manifestly; because he will not for the Jews incredulity have his coming frustrate: 19. Signifying also that we are his kin (though we be Gentiles) and not his carnal brethren the Jews. 22. To whom also (signified by the Gerasens) after the tempest in his sleep (that is, in his death) and calm in his resurrection, he cometh: but they preferring their temporals before his presence, he leaveth them again. 41. Likewise coming to cure the Jews (who are born when the Gentiles sickened about Abraham's time) he is prevented with the faith of the Gentiles, and then the Jews die, but them also in the end he will restore.

AND it came to pass afterwards, that he travelled through the cities and towns preaching and evangelizing the Kingdom of God; and the twelve with him,

2 And certain women who had been healed of evil Spirits and infirmities; Mary who is called Magdalen, out of whom seven Devils were gone forth,

3 And Joanna the wife of Chusa Herod's Steward, and Susanna, and many others who ministered unto him of their substance.

4 And when a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude.

5 The sower went out to sow his seed. And as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it.

6 And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture.

7 And other some fell among thorns, and the thorns growing up with it, choked it.

8 And other some fell upon good ground; and being sprung up, yielded fruit a hundred-fold. Saying these things, he cried out: He that hath ears to hear, let him hear.

44 *Into thy House.*] An exceeding approbation of the extraordinary works and signs of external devotion, which seem to carnal men (though otherwise faithful) to be often superfluous, or not acceptable. This Simon was perhaps of a good will, and therefore (as divers others did elsewhere) invited Christ to his house, not through curiosity or captiousness, as some others did; but out of affection, as it may seem by Christ's familiar talk with him. Notwithstanding, his duties towards him were but ordinary. But the anointing, washing, kissing, wiping of his feet in such sort as the woman did, were farther signs of more than vulgar love: Such as is in devout men or women who go on pilgrimage, and kiss devoutly the holy memorials of Christ and his Saints. Which is no more than an exterior expressing of their affection, and that they love much, which every vulgar Christian man doth not.

* Not only faith (as you may perceive) but love or charity obtaineth remission of sins.

† As the Pharisees did always carp Christ for remission of sins on earth, so the Heretic reprehends his Church that remitteth sins by his authority.

50 *Thy faith.*] The remission of her sins being attributed before to charity, is now also said to come of her faith. Whereby you may know that it commonly proceedeth of

both, and of hope also, though but one named. Because when there are divers causes concurring to one effect, the Scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore his working miracles upon any person, is attributed to the faith of them on whom or at whose desire they are done. Because he wrought his miracles to induce all men to believe in him; and therefore especially required faith at their hands, and namely before other things, whether they did believe that he was able to do that which they asked at his hands: without which it had been rather a mockery and temptation of him, than a true desire of benefit at his hands.

ANNOTATIONS ON CHAP. VIII.

3 *Who ministered.*] It was the custom of the Jews that women of their substance did minister meat, drink, and clothing to their Teachers, going about with them. Which because it might have been scandalous among the Gentiles, St. Paul maketh mention that he used it not. And they ministered to our Lord of their substance for this cause, that he whose spiritual benefits they reaped, might reap their temporal gifts.

9 And his Disciples asked him, what this parable might be?

10 To whom he said: To you it is given to know the mystery of the Kingdom of God; but to the rest in parables, that seeing they may not see, and hearing may not understand.

11 Now the parable is this: The seed, is the word of God,

12 And they by the way side are they that hear; then the Devil cometh, and taketh the Word out of their heart, lest believing they should be saved.

13 Now they upon the rock; are they who when they hear, receive the word with joy: and these have no roots; for they believe for a while*, and in time of temptation they fall away.

14 And that which fell among thorns, are they who have heard, and going their way, are choked with the cares, and riches, and pleasures of this life, and yield no fruit.

15 But that on the good ground, are they who in a good and very good heart, hearing the Word, keep it, and bring forth fruit in patience.

16 Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in, may see the light.

17 For there is not any thing secret, that shall not be made manifest; nor hidden, that shall not be known and come abroad.

18 Take heed therefore how you hear: For whosoever hath, to him shall be given; and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.

19 And his mother and brethren came unto him; and they could not come at him for the crowd.

20 And it was told him: Thy mother and thy brethren stand without, desiring to see thee.

21 Who answering, said to them: My mother† and my brethren, are they who hear the word of God and do it.

22 And it came to pass on a certain day, that he went into a little ship with his Disciples, and he said to them: Let us go over to the other side of the lake; and they launched forth.

23 And when they were sailing, he slept; and there came down a storm of wind upon the lake, and they were filled, and were in danger.

24 And they came and awaked him, saying: Master, we perish. But he arising, rebuked the wind and the rage of the water; and it ceased, and there was a calm.

25 And he said to them: Where is your faith? Who being afraid, wondered, saying one to another: Who is this (think you) that he commandeth both the winds and the sea, and they obey him?

26 And they sailed to the country of the Gerasens; which is over against Galilee.

27 And when he was come forth to the land, there met him a certain man who had a Devil a very long time, and he wore no clothes, neither did he abide in a house, but in the sepulchres.

28 And when he saw Jesus, he fell down before him; and crying out with a loud voice, he said: What have I to do with thee Jesus, Son of the most high God? I beseech thee do not torment me.

29 For he commanded the unclean Spirit to go out of the man. For many times it seized him; and he was bound with chains, and kept in fetters; and breaking the bonds, he was driven by the Devil into the deserts.

30 And Jesus asked him, saying: What is thy name? But he said, Legion; because many Devils were entered into him:

31 And they besought him, that he would not command them to go into the Abyss.

32 And there was near a herd of many swine feeding on the mountain; and they besought him, that he would suffer them to enter into them: And he suffered them.

33 The Devils, therefore, went out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and was stifled.

34 Which when they who fed them saw done, they fled, and told it in the city, and in the villages.

35 And they went out to see what was done; and they came to Jesus, and found the man, out of whom the Devils were departed, sitting at his feet, cloathed, and in his right mind; and they were afraid.

36 And they also who had seen, told them how he had been healed from the legion.

37 And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he going up into the ship, returned back again.

38 Now the man out of whom the Devils were departed, besought him, that he might be with him; but Jesus sent him away, saying:

39 Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him.

40 And it came to pass, that when Jesus was returned, the multitude received him; for they were all waiting for him.

41 And behold there came a man, whose name was Jairus, and he was a ruler of the Synagogue: and he fell down at the feet of Jesus, beseeching him, that he would come into his house,

42 For he had an only daughter, almost twelve years old, and she was dying. And it happened, as he went, that he was thronged by the multitudes.

* Against the Heretics who say, faith once had cannot be lost, and that he who now hath not faith, never had.

20. *Thy brethren.*] These brethren of our Lord, were not the Sons of the Blessed Virgin MARY the Mother of God, as Helvidius wickedly taught: neither are they to be thought (as some others say) the sons of Joseph by another wife: for (as St. Hieron writeth) not only our Lady was a Virgin, but by reason of her, Joseph also: that our Saviour might be born of a virginal matrimony. But they are called

his brethren (according to the usual speech of the Scriptures) because they were his cousins, either the sons of Joseph's brother, or (as the more received opinion is) the sons of our Lady's sister, called Mary, of James; which James, therefore, is also called the brother of our Lord,

† He did not here disdainfully speak of his mother, but teacheth that our spiritual kindred is to be preferred before carnal parentage. *Hilar. in xii. Mat.*

43 And there was a certain woman, having an issue of blood twelve years, who had bestowed all her substance on Physicians, and could not be healed by any :

44 She came behind him, and touched the hem of his garment ; and immediately the issue of her blood ceased.

45 And Jesus said : Who is it that touched me ? And all denying ; Peter * and they who were with him said : Master, the multitudes throng and press thee, and dost thou say, Who touched me ?

46 And Jesus said : Some body hath touched me ; for I know that virtue is gone out from me.

47 And the woman seeing, that she was not hid, came trembling, and fell down before his feet ; and declared before all the people for what cause she had touched him, and how she was immediately healed.

48 But he said to her : Daughter, thy faith hath made thee whole, go thy way in peace.

49 As he was yet speaking, there cometh one to the Ruler of the Synagogue, saying to him, Thy daughter is dead, trouble him not.

50 And Jesus hearing their words, answered the father of the maid : Fear not ; believe only, and she shall be safe.

51 And when he was come to the house, he suffered not any man to go in with him but Peter, and James, and John, and the father and mother of the maiden.

52 And all wept and mourned for her. But he said : Weep not, the maid is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 But he taking her by the hand, cried out, saying : Maid, arise.

55 And her spirit returned, and she rose immediately ; and he bid them give her to eat.

56 And her parents were astonished ; whom he charged to tell no man what was done.

C H A P. IX.

His Twelve also now preaching every where and working miracles, 6. Herod and all do wonder much. 10. After which, he taketh them and goeth into the wilderness : where he cureth and teacheth, feeding five thousand with five loaves. 18. Peter confessing him to be Christ, 21. He on the other side foretelleth his Passion, and that all must in time of persecution follow him therein. 27. Whereunto, to encourage us the more, 29. He giveth in his Transfiguration a sight of the Glory, which is the reward of suffering. 37. The next day he casteth out a Devil, which his Disciples could not. 43. Whom amidst these wonders, he forewarneth again of his ignominious Passion. 49. And to cure their ambition, he telleth them, that the most humble he esteemeth most : 49. Bidding them also not to prohibit any that is not against them. 51. Yea, and towards such as are against them schismatically, to shew mildness notwithstanding. 57. Of following him, three examples.

TH E N calling together the twelve Apostles, he gave them power † and authority over all Devils, and to cure diseases.

2 And he sent them to preach the Kingdom of God ; and to heal the sick.

3 And he said to them : Take nothing for your journey ; neither staff, nor skrip, nor bread, nor money, neither have two coats.

4 And whatsoever house you shall enter into abide there, and depart not from thence.

5 And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet ‡ for a testimony against them.

6 And going out, they went through the towns preaching the Gospel and healing every where.

7 Now Herod the Tetrarch heard of all things that were done by him ; and he was in doubt, because it was said by some, that John was risen from the dead.

8 But by other some, that Elias hath appeared ; and by others, that one of the old Prophets was risen again.

9 And Herod said : John I have beheaded ; but who is this of whom I hear such things ? And he sought to see him.

10 And the Apostles when they were returned, told him all they had done : and taking them he went aside into a desert place apart, which belongeth to Bethsaida,

11 Which when the people knew they followed him, and he received them, and spoke to them of the Kingdom of God, and he healed them who had need of healing.

12 Now the day began to decline ; and the Twelve came, and said to him : Send away the multitude, that going into the towns and villages round about, they may lodge and get victuals ; for we are here in a desert place.

* It is an evident sign of prerogative, that Peter only is named so often as chief of the company. *Mar. i. 36. Acts. v. 29. Luk. ix. 20. Mar. xvi. 7. 1 Cor. xv. 5.*

55 *Her spirit returned.*] This returning of the souls again into the bodies of them whom CHRIST and his Apostles raised from death (especially Lazarus who had been dead four days) doth evidently prove a third place ; against our Adversaries, who say, every one goeth straight to Heaven, or to Hell : For it cannot be thought that they

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were called from the one or the other ; and therefore, from some third place.

A N N O T A T I O N S O N C H A P. IX.

† To command Devils and diseases either of body or soul, is by nature proper to God only : but by God's gift, men also may have the same, even so to forgive sins.

‡ A great fault to reject the true Preachers, or not to admit them into house for needful harbour or-sustenance.

13 But he said to them: Give you them to eat. And they said: We have no more than five loaves and two fishes; unless perhaps we should go and buy food for all this multitude.

14 Now there were about five thousand men. And he said to his Disciples: Make them sit down by fifties in a company.

15 And they did so; and made them all sit down.

16 And taking the five loaves and the two fishes, he looked up to Heaven, and blessed * them; and he broke, and distributed to his Disciples, to set before the multitude.

17 And they did all eat, and were filled †; and there were taken up of fragments that remained to them, twelve baskets.

18 And it came to pass, as he was praying, his Disciples only being along with him, that he asked them, saying: Whom do the people say I am?

19 They answered, and said: John the Baptist; but some say, Elias; and others say, that one of the former Prophets is risen again.

20 And he said to them: But whom do you say that I am? Simon Peter answering, said: The Christ, of God.

21 But he strictly charging them, commanded that they should tell this to no man,

22 Saying: That the Son of man must suffer many things, and be rejected by the Ancients, and chief Priests, and Scribes, and be killed; and the third day rise again.

23 And he said to all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it; for he that shall lose his life for my sake, shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, and cast away himself?

26 For he that shall be ashamed of me and of my words, of him the Son of man shall be ashamed, when he shall come in his majesty, and that of his Father, and that of the holy Angels.

27 But I tell you of a truth: There are some standing here that shall not taste death, till they see the Kingdom of God.

28 And it came to pass, about eight days after these words, that he took Peter, and James, and John, and went up into a mountain to pray.

29 And whilst he prayed, the shape of his countenance was altered; and his raiment became white and glittering.

30 And behold two men were talking with him: And they were Moses and Elias,

31 Appearing in majesty. And they spoke of

his decease, which he should accomplish in Jerusalem.

32 But Peter and they who were with him were heavy with sleep; and awaking, they saw his Glory, and the two men that stood with him.

33 And it came to pass, that as they were departing from him, Peter saith to Jesus: Master, it is good for us to be here; and let us make three tabernacles—one for thee, and one for Moses, and one for Elias; not knowing what he said.

34 And as he spoke these things, there came a cloud, and overshadowed them; and they were afraid, when they entered into the cloud.

35 And a voice came out of the cloud, saying: This is my beloved Son, hear him.

36 And whilst the voice was uttering Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

37 And it came to pass, the day following, when they came down from the mountain, that there met him a great multitude.

38 And behold, a man among the crowd cried out, saying: Master, I beseech thee look upon my son, because he is mine only one.

39 And lo, a Spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him so, that he foameth, and bruising him, he hardly departeth from him.

40 And I desired thy Disciples to cast him out, and they could not.

41 And Jesus answering, said: O faithless ‡ and perverse Generation; how long shall I be with you, and suffer you? Bring hither thy son.

42 And as he was coming to him, the Devil threw him down and tore him.

43 And Jesus rebuked the unclean Spirit, and cured the boy, and restored him to his father.

44 And all were astonished at the mighty power of God; but while all wondered at all the things he did, he said to his Disciples: Lay you up in your hearts these words, For it shall come to pass, that the Son of man shall be delivered into the hands of men.

45 But they understood not this word, and it was hid from them, so that they perceived it not; and they were afraid to ask him concerning this word.

46 And there entered § a thought into them, Which of them should be greater.

47 But Jesus seeing into the thoughts of their heart, took a child, and set him by him.

48 And said to them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: For he that is the lesser among you all, he is the greater.

* Here you see that he blessed the things, and not only gave thanks to God. See *Annot. Marci. c. viii. 7.*

† The miraculous providence of God towards such as follow Christ into deserts, prison, banishment, or whithersoever.

‡ *Till they see.* To the Apostles, who had to preach the Kingdom of God, and to suffer so much misery for the same in this world, he would shew his Glory, and give them a taste of his own joyful state, and of his Saints in Heaven,

calling thither Moses and Elias, that the Law and Prophets might be witnesses of the same. See the Annotation upon St. Matthew, chap. xvii. 2.

§ Incredulity hindereth the effect of Exorcisms, and other miraculous power given to the Church.

§ Desire of pre-eminence is a human infirmity, often even among the good: Against which, Christ teacheth humility; but forbiddeth not Superiority.

49. And John answering, said: Master, we saw a certain man casting out Devils in thy name, and we forbid him, because he followeth not with us.

50 And Jesus said to him: Forbid not*; for he that is not against you, is for you.

51 And it came to pass, when the days of his assumption were accomplishing, that he stedfastly set his face to go to Jerusalem.

52 And he sent messengers before his face; and going, they entered into a city of the Samaritans, to prepare for him.

53 And they received him not, because his face was of one going to Jerusalem.

54 And when his Disciples, James and John, had seen this, they said: Lord, wilt thou that we command fire to come down from Heaven, and consume them?

55 And turning, he rebuked them, saying: You know not of what Spirit you are.

56 The Son of man came not to destroy souls, but to save. And they went into another town.

57 And it came to pass, as they walked in the way, that a certain man said to him: I will follow thee wheresoever thou goest.

58 Jesus said to him: † The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head.

59 And he said to another, Follow me; but he said, Lord, suffer me first to go, and to bury my father.

60 And Jesus said to him: Let the dead bury their dead; but go thou, preach the Kingdom of God.

61 And another said: I will follow thee, Lord; but let me first take my leave of them who are at my house.

62 Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the Kingdom of God.

CHAP. X.

He sendeth yet seventy-two more to preach to the Jews, with power also of Miracles. 13. Denouncing wo to the cities impenitent. 17. At their return, he declareth the great power he gave them, yet teacheth them not to be proud thereof, 21. And praiseth God for his grace, 23. His Church also for her happy state. 25. To one of the Scribes he sheweth, that the love of God and of his neighbour will bring him to life everlasting. 29. Teaching him, by the parable of the Samaritan, to take every one for his neighbour that needeth his charity. 38. To Martha he sheweth that Mary's contemplative life is the better.

AND after these things the Lord appointed also other † seventy-two: and he sent them two and two before his face into every city and place whither he himself was to come.

2 And he said to them: The harvest indeed is great, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he send labourers into his harvest.

3 Go: Behold I send you as lambs among wolves.

4 Carry neither purse, nor skrip, nor shoes; and salute no man by the way.

5 Into whatsoever house ye enter, first say: Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon him: But if not, it shall return to you.

7 And in the same house remain eating and drinking such things as they have. For the labourer is worthy of his hire. Remove not from house to house.

8 And into what city soever you enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say to them: The Kingdom of God is come nigh unto you.

10 But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:

11 Even the very dust of your city that cleaveth to us, we wipe off against you; yet know this, that the Kingdom of God is at hand.

* There are some who follow not Christ precisely in life and doctrine, of whom we may make our advantage to the propagation of Christ's honor and religion, when they do any thing for the advancement thereof, with what intention soever they do it. *Philip. 1. 15.*

53 *His face was of one going to Jerusalem.*] The Samaritans were Schismatics from the Jews, and had a Schismatical Temple on Mount Garizim, on purpose to draw men thither from God's Temple in Jerusalem, where only was the true, and as it were the Catholic service and Sacrifice unto God. Therefore, they did not gladly receive our Saviour, because they perceived he was going to Jerusalem.

55 *He rebuked them.*] Not justice, nor all rigorous punishment of sinners, is here forbidden, nor Elias's fact reprehended, nor the Church or Christian Princes blamed for putting Heretics to death: but that none of these should be done for desire of our particular revenge, or without discretion, and regard of their amendment, and example to others. Therefore, St. Peter used his power upon Ananias and Sa-

phira, when he struck them both down to death for defrauding the Church.

† This man would have followed him for temporal benefits, and therefore was not suffered.

62 *And looking back.*] It is a dangerous temptation for a man that hath lost or left his goods for Christ, to look much back at them, and to remember with delight the pleasures and eases of this world. For it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should ever look forward towards Heaven, and never backward to the world.

ANNOTATIONS ON CHAP. X.

† As the twelve Apostles did represent the higher degree of the Clergy, called Bishops: so these Seventy-two bear the figure of the inferior Clergy, called Priests. *Beda.*

12 I say to you, It shall be * more tolerable at that day for Sodom, than for that city.

13 Wo to thee Corozain; wo to thee Bethsaida: For if in Tyre and Sidon had been wrought the mighty works which have been wrought in you, they would have done penance long ago, sitting † in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou Capharnaum, which art exalted unto Heaven; thou shalt be thrust down to Hell.

16 † He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 And the Seventy-two returned with joy, saying: Lord, the Devils also are subject to us in thy name.

18 And he said to them: I saw Satan like lightning falling from Heaven.

19 Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you.

20 But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in Heaven.

21 In that same hour he rejoiced in the Holy Ghost, and said: I confess to thee, O Father, Lord of Heaven and Earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in thy sight.

22 All things are delivered to me by my Father. And no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal him.

23 And turning to his Disciples, he said: Blessed are the eyes that see the things which you see.

24 For I say unto you, that many Prophets and Kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

25 And behold, a certain Lawyer stood up, tempting him and saying: Master, what must I do to possess eternal life?

26 But he said to him: What is written in the law? how readest thou?

27 He answering, said: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.*

28 And he said to him: Thou hast answered right; this do and thou shalt live.

29 But he willing to justify himself, said to Jesus: And who is my neighbour?

30 And Jesus answering, said: A certain man went down from Jericho, and fell among thieves, who stripped him, and also giving him wounds, went away leaving him half dead.

31 And it chanced that a certain Priest went down the same way; and seeing him, passed by.

32 In like manner also a Levite, when he was near the place, and saw him, passed by.

33 But a certain Samaritan going his journey, came near him; and seeing him was, moved with compassion.

34 And going unto him, bound his wounds, pouring in oil and wine: and setting him upon his own beast, brought him into an inn, and took care of him.

35 And the next day he took out two-pence, and gave to the host, and said: Have care of him; and whatsoever thou shalt § spend over, I at my return will repay thee.

36 Which of these three, in thy opinion, was neighbour to him that fell among the robbers?

* Differences of pains and damnation in Hell, according to the differences of demerits. *Aug. li. 5. c. 5. cont. Julian.*

† True penance not only to lead a new life, but to punish the body by such things as here are recorded, for the ill life past. The Gospel for many Martyrs.

‡ It is all one to despise Christ, and to despise his Priests and Ministers in the Catholic Church: to refuse his doctrine and theirs.

21 *To little ones.*] By this place every vulgar artificer may not presume that God hath revealed all truth to him, and therefore refuse to be taught by the learned: for Christ did not afterwards endow sifers and vulgar men nor any others with the gift of wisdom and tongues, without their industry, study, and teaching; though at the beginning, by great Providence he did it, that it might be clear to the world, that all Nations were converted to him, not by persuasion of cunning Orators or subtle Disputers, but by the plain force of his grace and truth, which St. Augustin counted greater than all other miracles. Farther, we are taught by this place, that the poor humble obedient children of the Church know by their faith the high mysteries of Christ's Divinity, and his presence in the Blessed Sacrament, and such like, rather than Arius, Calvin, and other like proud Scribes and Pharisees.

28 *This do.*] Not by faith only, but by keeping God's Commandments we obtain life everlasting: not only by believing, but by doing. The Heretics say that it is impossible to keep this commandment, of loving God with all our heart. But the Scriptures give us examples of divers that have kept and fulfilled it, as far as is requisite in this life.

3 *Kings* xiv. 8. 2 *Par.* xv. 15. *Pf.* cxviii. 10. *Ecclesiast.* xlvii. 9, 10. 4 *Kings* xx. 3, 5. *Lu.* i. 5. And if it were impossible to keep it, and yet by Christ proposed for the mean to obtain life everlasting, he had mocked this Lawyer and others, and not taught them.

30 *Half dead.*] Here is signified man wounded very sore in his understanding and free will, and all other powers of soul and body, by the sin of Adam: but yet that neither understanding nor free will, nor the rest, were extinguished in man or taken away. The Priests and Levites signify the Law of Moses: this Samaritan is Christ the Priest of the New Testament: the oil and wine, his Sacraments: the host, the Priests his Ministers. Whereby is signified, that the Law could not recover the spiritual life of mankind from the death of sin, that is, justify man; but Christ only, who by his Passion and the grace and virtue thereof, ministered in and by his Sacrament, justifieth, and increaseth the justice of man, healing and enabling free-will to do all good works.

§ St. Augustin saith, that the Apostle, (1 *Cor.* ix) according to this place, did supererogate, that is, did more than he needed or was bound to do, when he might have required his Food, &c. from those to whom he preached the Gospel, but would not. *li. de op. Monach. c. 5.* Whereof it cometh, that the works which we do more than precept, are called works of Supererogation: and whereby it is also evident, against the Protestants, that there are such works. See *Optatus, li. 6. contra. Parmen.* how aptly he applieth this parable to St. Paul's counsel of virginity (1 *Cor.* vii.) as to a work of Supererogation.

37 But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

38 Now it came to pass as they went, that he entered into a certain town; and a certain woman, named Martha, received him into her house.

39 And she had a sister called Mary. Who sitting also at the Lord's feet, heard his word.

40 But Martha was busy about much serving.

Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me.

41 And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things.

42 But one thing is necessary; Mary hath chosen the best part, which shall not be taken away from her.

C H A P. XI.

He teacheth a form of prayer, 5. And exhorteth to pray instantly, 11. Assuring that so God will give us good things. 14. The Jews blaspheming his casting out of Devils, and asking for a miracle from Heaven, 17. He defendeth his doing: 22. Foretelling also the Devils expulsion by him out of the world (that is, the vocation of the Gentiles) 24. And his re-entry into their Nation, 27. With their reprobation, though he be of their flesh, 29 And also their final most worthy damnation. 37. Again, to the Pharisees and Scribes he denounceth wo, as authors of the said reprobation now at hand.

AN D it came to pass, that as he was in a certain place praying, when he ceased, one of his Disciples said to him: Lord, teach us to pray, as John also taught his Disciples.

2 And he said to them: When you pray, say, FATHER, hallowed be thy name. Thy Kingdom come.

3 Give us this day our daily bread.

4 And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

5 And he said to them: Which of you shall have a friend, and shall go to him at mid-night, and shall say to him, Friend, lend me three loaves,

6 Because a friend of mine is come off his journey to me, and I have not what to set before him.

7 And he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say to you: Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 And which of you, if he ask his father bread, will he give him a stone? or a fish, will he give him a serpent?

12 Or if he shall ask an egg, will he reach him a scorpion?

13 If you then being evil, know how to give good gifts to your children, how much more will your Father from Heaven give the good Spirit to them that ask him?

14 And he was casting out a Devil, and the same was dumb. And when he had cast out the Devil, the dumb spoke; and the multitudes were in admiration at it.

15 But some of them said: He casteth out Devils by Beelzebub; the Prince of Devils.

16 And others tempting, asked of him a sign from Heaven.

17 But he seeing into their thoughts, said unto them: Every Kingdom divided against itself shall be brought to desolation, and house upon house shall fall.

18 And if Satan also be divided against himself, how shall his Kingdom stand? Because you say, that through Beelzebub I cast out Devils.

19 Now, if I cast out Devils by Beelzebub: by whom do your children cast them out? Therefore they shall be your judges.

20 But if I, by the finger of God, cast out Devils, doubtless the Kingdom of God is come upon you.

21 When a strong man armed keepeth his court; those things are in peace which he possesseth.

22 But if a stronger than he come upon him and over come him; he will take away all his armour wherein he trusted, and will distribute his spoils.

42 *Mary the best part.]* Two notable examples, one of the life Active, in Martha, the other of the life Contemplative, in Mary: representing unto us, that in the holy Church there should be always some to serve God in both these several sorts. The life contemplative is here preferred before the active. The Religious of both sex are of that more excellent state. And therefore our Protestants have wholly abandoned them out of their Common-wealth, which the true Church never wanted. But to say truth, they have neither Martha nor Mary. Our Lord give them grace to see their misery. If ours were not answerable to their profession, or were degenerated, why have they no new ones?

if our Church's Votaries vowed unlawful things, Chastity, Poverty, Obedience, Pilgrimage: what other Votaries or lawful vows have they? For, to offer voluntarily by vow (besides the keeping of God's commandments, whereunto we are bound by precept and promise in our Baptism) our souls, bodies, goods, or any other acceptable thing to God, is an act of sovereign worship belonging to God only: and there was never true religion without such vows and Votaries. If there be none in their whole Church that profess contemplation, or that vow any thing at all to God voluntarily, neither in their bodies nor in their goods; God and the world know they have no church nor religion at all.

23 He that is not with me, is against me; and he that gathereth not with me, scattereth.

24 When the unclean Spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house, whence I came out.

25 And when he is come, he findeth it swept and garnished.

26 Then he goeth, and taketh with him seven other Spirits, more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first.

27 And it came to pass, as he spoke these things, a certain woman from the crowd lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.

28 But he said: Yea rather, Blessed are they who hear the word of God, and keep it.

29 And the multitude* running together, he began to say: This generation is a wicked generation; it asketh a sign, and a sign shall not be given it, but the sign of Jonas the Prophet.

30 For, as Jonas was a sign to the Ninivites; so shall the Son of man also be to this generation.

31 The Queen of the South shall rise in the judgment with the men of this generation, and shall condemn them; because, she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon here.

32 The men of Ninive shall rise in the judgment with this generation, and shall condemn it; because, they did penance at the preaching of Jonas; and behold, more than Jonas here.

33 No man lighteth a candle, and putteth it in a hidden place, nor under a bushel; but upon a candlestick, that they who come in may see the light.

34 The light of thy body, is thine eye. If thine eye be single, thy whole body will be lightsome; but if it be evil, thy body also will be darksome.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome, and as a bright lamp shall enlighten thee.

37 And as he was speaking, a certain Pharisee

prayed him, that he would dine with him: And he going in, sat down to eat.

38 And the Pharisee began to say, thinking within himself: Why he was not washed before dinner?

39 And the Lord said to him: Now ye Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity.

40 Ye fools, did not he that made that which is without, make also that which is within.

41 But yet that which remaineth, give alms, and behold all things are clean unto you.

42 But wo to you Pharisees, because you tithe mint, and rue, and every herb: and pass over judgment and the charity of God. Now these things you ought to have done, and not to leave the other undone.

43 Wo to you Pharisees, because you love the uppermost seats in the Synagogues, and salutations in the market-place.

44 Wo to you, because you are as sepulchres that appear not, and men that walk over, are not aware.

45 And one of the Lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.

46 But he said: Wo to you Lawyers also; because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers.

47 Wo to you who build the monuments of the Prophets†: and your fathers killed them.

48 Truly you bear witness, that you consent to the doings of your Fathers; for they indeed killed them, and you build their sepulchres.

49 For this cause also the wisdom of God said, I will send to them Prophets and Apostles, and some of them they will kill and persecute.

50 That the blood of all the Prophets which was shed from the foundation of the world, may be required of this Generation.

51 From the blood of Abel unto the blood of Zacharias, who was slain between the Altar and the Temple. Yea, I say to you, It shall be required of this Generation.

ANNOTATIONS ON CHAP. XI.

* The said Mother of God, in that also was blessed that she was the temporal means and minister of the Incarnation, but much more blessed, in that she continueth the perpetual keeper of his Word. *Beda. Aug. tract. 19. in Joan.*

27 *Blessed is the womb.*] Let us also (saith Venerable Beda) lift up our voice with the Catholic Church, of which this woman was a figure; let us lift up our hearts among the People, and say to our Saviour: Blessed be the womb that bore thee, and the Paps which thou didst suck. For Blessed indeed is the Mother who bore the King, who ruleth Heaven and Earth for ever.

29 *The sign of Jonas.*] Of all miracles, his Resurrection, after he had been according to his Body, in the grave, according to his Soul, in Hell three days, was the greatest, and most convinceth the incredulous Jews: and therefore a greater or more evident than that, he saith he will not give them.

41 *Give alms.*] The great force of alms is here and in

divers places of the holy writ signified. In one place, they extinguish sin: in another, they redeem sins: in another, they deliver from death: in another, to them given or omitted, our judgment to Heaven or Hell is attributed: and here they make clean and satisfy for the Jews former offences. For (as St. Augustin saith, c. 70. *Enchiridii*) alms-deeds profit not a man that hath a will to continue in his sins, but they are to be done for a propitiation to God of former offences. Now how well the Protestants like this doctrine, so evidently set forth in Scripture, let the indifferent judge, and how well it agreeth with their only faith.

46 *Wo to you Lawyers.*] These were Doctors of Moses's Law, otherwise called Scribes. Shall we therefore cry out against all Lawyers now, or ought the name of Lawyer be odious with us, because of these naughty Lawyers among the Jews? much less ought the name of Priests to be odious (as Heretics would have it) because of the Jews Priests that were so busy against our Saviour.

† Not the building of the Prophets monuments is condemned, but their imitation of their fathers that slew the Prophets. *Ambros.*

52 Wo to you Lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered.

53 And as he was saying these things to them, the Pharisees and the Lawyers began vehemently

to urge him, and to oppress his mouth about many things.

54 Lying in wait for him, and seeking to catch something from his mouth, that they might accuse him.

C H A P. XII.

He prepareth his Disciples against persecutions to come upon them at their publishing of his Doctrine. 13. With dividing the brethren's inheritance he will not meddle, but exhorteth them against avarice, 22. And his Disciples (by this occasion) against solicitude even for necessities, 32. Yea, counselling them to give all in Alms. 35. And to be ready at a knock. 41. Namely, admonishing Peter and other Prelates to see to their charge: 49. And all, not to look but for persecution. 54. The Jews he reprehendeth for that they will not see this time of grace, 58. Whereas it is so horrible to die without reconciliation.

AN D when great multitudes stood before him, so that they trod upon one another, he began to say to his Disciples: Beware of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known.

3 For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the chambers, shall be preached upon the house tops.

4 And I say to you, my friends, Be not afraid of them who kill the body, and after that have no more that they can do.

5 But I will shew you whom ye shall fear: fear ye him who, after he hath killed, hath power to cast into Hell. Yea, I say to you, fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 Yea, the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows.

8 And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.

9 But he that shall deny me before men, shall be denied before the Angels of God.

10 And whosoever speaketh a word against the

Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven him.

11 And when they shall bring you into the Synagogues, and to Magistrates, and Powers, be not solicitous how, or what you shall answer, or what you shall say,

12 For the Holy Ghost shall teach you, in the same hour, what you must say.

13 And one of the multitude said to him: Master, speak to my brother, that he divide the inheritance with me.

14 But he said to him: Man, who hath appointed me judge or divider over you?

15 And he said to them: Take heed and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth.

16 And he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits.

17 And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits?

18 And he said: This will I do, I will pull down my barns, and will build greater, and into them will I gather all things that are grown to me, and my goods.

8 *Whosoever shall confess.]* A Catholic man is bound to confess his faith, being called to account or examined by Jew, Heathen, or Heretic, concerning the same. Neither is it enough to keep Christ in his heart, but he must also acknowledge him in his words and deeds. And to deny Christ, or any Article of the Catholic faith, through shame or fear of any worldly creature, hath no less punishment than to be denied, refused, and forsaken by Christ at the hour of his death before all his Angels: which is another manner of presence and Consistory; than any Court or Session that men can be called to for their faith, in this world.

11 *Be not solicitous.]* That the poor unlearned Catholic should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretics, nor to give a reason of his belief, and therefore must suffer or say any thing rather than come before them: our Master giveth them comfort, promising that the Holy Ghost shall ever put into their hearts, at the time of their appearance, that which shall be sufficient for the purpose: not that every one who is brought before the Adversaries of faith, should always be endowed with extraordinary knowledge to dispute and confute, as the Apostles and others in the primitive Church were:

but that God will ever give to the simple that trusteth in him, sufficient courage and words to confess his belief. For such an one called before the Commissioners, saith enough and defendeth himself sufficiently, when he answereth, that he is a Catholic man, and that he will live and die in that faith which the Catholic Church throughout all Christian countries hath taught and doth teach, and that this Church can give them a reason of all the things which they demand of him, &c.

14 *Who hath appointed.]* Christ refused to meddle in this temporal matter, partly because the demand proceeded of covetousness and ill intention, partly to give an example to Clergymen, that they should not be withdrawn by secular affairs and controversies from their principal function of praying, preaching, and spiritual regiment: but not wholly to forbid them all actions pertaining to worldly business, especially where and when the honor of God, the increase of religion, the peace of the people, and the spiritual benefit of the parties do require. In which case St. Augustin (as Possidonius writeth) was occupied often whole days in ending worldly controversies: and so he writeth of himself also, not doubting but to have reward for the same in Heaven.

19 And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer.

20 But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 And he said to his Disciples: Therefore, I say to you, be not solicitous for your life, what you shall eat; nor for your body, what you shall put on.

23 The life is more than the meat, and the body is more than the raiment.

24 Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they?

25 And which of you by taking thought, can add to his stature one cubit?

26 If then you be not able to do so much as the least thing, why are you solicitous for the rest?

27 Consider the lilies how they grow; they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these.

28 Now if God clothe in this manner the grass that is to-day in the field, and to-morrow is cast into the oven; how much more you, O ye of little faith;

29 And seek not ye what you shall eat, or what you shall drink; and be not lifted up on high.

30 For all these things do the Nations of the world seek. But your Father knoweth that you have need of these things.

31 But seek ye first the Kingdom of God and his justice, and all these things shall be added unto you.

32 Fear not, little flock, for it hath pleased your Father to give you a Kingdom.

33 Sell what you possess and give alms. Make to yourselves bags, which grow not old, a treasure in Heaven which faileth not; where no thief approacheth, nor moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girt, and lamps burning in your hands,

36 And you yourselves like to men who wait for their Lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately.

37 Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing, will minister unto them.

38 And if he shall come in the second watch, or

come in the third watch, and find them so, blessed are those servants.

39 But this know ye, that if the house-holder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open.

40 Be you then also ready; for at what hour you think not, the Son of man will come.

41 And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?

42 And the Lord said: Who (thinkest thou) is the faithful and wise steward, whom his Lord setteth over his family, to give them their measure of wheat in due season.

43 Blessed is that servant, whom when his Lord shall come, he shall find so doing.

44 Verily I say to you, that over all things which he possesseth, he shall appoint him.

45 But if that servant say in his heart, My Lord is long a coming; and shall begin to strike the servants and hand-maids, and eat and drink, and be drunk:

46 The Lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall divide him, and shall appoint his portion with the infidels.

47 And that servant that knew the will of his Lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes.

48 But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they would demand the more.

49 I am come to cast fire on the earth; and what will I but that it be kindled?

50 And I have a Baptism, wherewith I am to be baptized: and how am I straitened until it be accomplished?

51 Think ye that I am come to give peace on earth? I tell you no, but separation.

52 For there shall be from henceforth five in one house divided; three against two, and two against three.

53 The father shall be divided against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law, against her daughter-in-law, and the daughter-in-law, against her mother-in-law.

54 And he said also to the multitudes, when you see a cloud rising from the west, presently you say: A shower is coming, and so it happeneth:

55 And when ye see the south-wind blow, you say, there will be heat: and it cometh to pass.

56 You hypocrites, you know how to discern the face of the heaven and of the earth: but how is it that you do not discern this time?

21 *Rich towards God.*] He is rich towards God, that by his goods bestowed upon the poor, hath store of merits, and many alms-men's prayers procuring mercy for him at the day of his death and judgment; which is here therefore called treasure laid up in Heaven, where the barns are large enough. The necessity of which alms is by Christ himself here shewed to be so great, and so acceptable to God, that rather than

they should want the fruit thereof, they should sell all they have and give to the poor.

34 *Where your treasure is.*] If the rich man, withdrawn by his worldly treasure, cannot set his heart upon Heaven, let him send his money thither before him, by giving it in alms upon such as will pray for him, and his heart will follow his purse thither.

57 And

57 And why even of yourselves do you not judge that which is just?

58 And when thou goest with thy adversary to the Prince, whilst thou art in the way endeavour to be delivered from him: lest perhaps he draw

thee to the Judge, and the Judge deliver thee to the Exactor, and the Exactor cast thee into prison.

59 I say to thee, thou shalt not go out thence, until thou pay the very last mite.

C H A P. XIII.

He threateneth the Jews to be soon forsaken, unless they do penance, 10. And confoundeth them for maligning him for his miraculous good doing on the Sabbaths. 18. But his Kingdom (the Church) as contemptible as it seemeth to them now in the beginning, shall spread over all the world, 20. And convert all. 23. And what on heart-fore it shall be to them at the last day to see themselves excluded from the glory of this Kingdom, and the Gentiles admitted in their place. 31. He foretelleth that it is not Galilee that he seareth, but that obstinate and reprobate Jerusalem will needs murder him, as also his messengers before and after him.

AND there were present at that very time some who told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things?

3 No, I say to you: But unless you shall do penance, ye shall all likewise perish.

4 Or those eighteen upon whom the tower fell in Siloe, and slew them; think you that they also were debtors above all the men that dwell in Jerusalem?

5 No, I say to you: But except you do penance you shall all likewise perish.

6 He spoke also this parable: A certain man had * a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none.

7 And he said to the dresser of the vineyard: Behold, for these three years, I come seeking fruit on this fig-tree, and I find none. Cut it down therefore; why cumbereth it the ground?

8 But he answering, said to him: Lord, let it alone this year also, until I dig about it, and dung it.

9 And if happily it bear fruit; but if not, then after that thou shalt cut it down.

10 And he was teaching in their Synagogue on the Sabbath.

11 And behold, there was a woman who had a spirit of infirmity eighteen years; and she was bowed together, neither could she look upwards at all.

12 Whom when Jesus saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity.

13 And he laid his hands upon her, and immediately she was made straight, and glorified God.

14 And the Ruler of the Synagogue (being angry that Jesus had healed on the Sabbath) answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed; and not on the Sabbath-day.

15 And the Lord answering him, said: Ye hypocrites, doth not every one of you on the Sabbath-day loose his ox or his ass from the manger, and lead them to water?

16 And ought not this daughter of Abraham whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day?

17 And when he said these things, all his adversaries were ashamed: and all the People rejoiced for all the things that were gloriously done by him.

18 He said therefore: To what is the Kingdom of God like, and whereunto shall I resemble it.

19 It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air lodged in the branches thereof.

20 And again he said: Whereunto shall I esteem the Kingdom of God to be like?

21 It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and towns teaching, and making his journey to Jerusalem.

23 And a certain man said to him: Lord, are they few that are saved? But he said to them:

ANNOTATIONS ON CHAP. XIII.

2 *These Galileans.*] It is God's mercy, that he punisheth not immediately all offenders, but some few for a warning to all: as that for Schism he striketh not all such as have forsaken the Church and the lawful Priests, as he did Core and his accomplices: that for spoil of Churches he revengeth not all, as he did Heliodorus: nor all that vow and revoke their gifts to God, as Ananias and Sapphira. Some few therefore, for their just deserts, are so handled for example, to incite all others guilty of the same crimes to do penance.

[No. XIII.]

C c

Which if they do not in this life, they shall all assuredly perish in the next world. *Optatus, li. 1. cont. Parmen. sub. finem.*

* The fig-tree with only leaves, and no fruit, is the Jews Synagogue, and every other people or person, which hath faith and fair words, and no good works.

16 *This daughter.*] We may see that many diseases which seem natural, do proceed from the Devil by God's permission, either for sin, or for probation; and both those kinds Christ specially cured, for that no natural medicines could cure them, and especially because he came to dissolve the works of Satan both in body and soul.

24 Strive

24 * Strive to enter by the narrow gate: for many, I say to you, shall seek to enter, and shall not be able.

25 But when the master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door, saying, Lord, open to us: and he answering shall say to you, I know you not whence you are:

26 Then you shall begin to say: We have eaten and drank in thy presence, and thou hast taught in our streets.

27 And he shall say to you, I know you not whence you are, depart from me all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth: when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you yourselves thrust out.

29 And there shall come from the East, and the West, and the North, and the South; and shall sit down in the Kingdom of God.

30 And behold, they are last † that shall be first, and they are first that shall be last.

31 The same day, there came some of the Pharisees, saying to him: Depart, and get thee hence, because Herod will kill thee.

32 And he said to them: Go, and tell that fox, Behold I cast out Devils, and perform cures this day and to-morrow, and the third day I am consummate.

33 But yet I must walk this day, and to-morrow, and the day following; because it cannot be, that a Prophet perish out of Jerusalem.

34 Jerusalem, Jerusalem, that killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood under her wings, and † thou wouldest not?

35 Behold, your house shall be left desart to you. And I say to you, that you shall not see me till it come, when you shall say: Blessed is he that cometh in the name of our Lord.

CHAP. XIV.

By occasion of dining with a Pharisee, 2. After that he hath again confounded them for their malice to him for his miraculous good-doing on the Sabbath, 7. He teacheth them humility, seeing their ambition, 12. And in their works to seek retribution not of men in this world, but of God in the world to come: 16. Foretelling also that the Jews for their worldly excuses shall not taste of the Supper, but the Gentiles in their place. 25. Yea, that so far must men be from all worldliness, that they must earnestly bethink them before they enter into his Church, and be ready to forego; especially considering they must be the salt of others also.

AND it came to pass when JESUS went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, that they watched him.

2 And behold, there was a certain man before him that had the dropsy.

3 And Jesus answering, spoke to the Lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day?

4 But they held their peace. But he taking him, healed him, and sent him away.

5 And answering them, he said: Which of you shall have an ass or an ox fall into a pit; and will not immediately draw him out on the Sabbath-day?

6 And they could not answer him to these things.

7 And he spoke a parable also to them who were invited, marking how they chose the first seats at the table, saying to them:

8 When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him;

9 And he that invited thee and him, come and say to thee, Give this man place; and then thou begin with shame to take the lowest place.

10 But when thou art invited, go, sit down in the lowest place; that when he who inviteth thee cometh, he may say to thee, Friend, go up higher: Then shalt thou have glory before them who sit at table with thee.

24 *By the narrow.]* Our Lord is not contrary to himself in that he answereth, the gate to be strait, and few to be saved, whereas elsewhere he said, that many should come from the East and West, &c. and rejoice with Abraham in the Kingdom of Heaven. Mat. viii. 11. For though they are few in respect of the wicked of all sorts, yet they are many in themselves and in the society of Angels. The wheat-corns are scarce seen at the threshing, when they are mixed with the chaff; but when the ill are removed, the whole barn of Heaven shall be filled. So saith St. Augustin, *Ser. 32. de Verbis Dom.*

24 *Shall seek.]* Many would be saved and look to be saved, but cannot, because they will not take pains to enter in at so strait a passage, that is to say, to fast much, pray often, do great penance for their sins, live in holy Church's discipline, abstain from the pleasures of this world, and suffer persecution and loss of their goods and lives for Christ's sake.

* Christians in their lives must seek the strait way, but in religion the ancient common way.

26 *We have eaten.]* It is not enough to feed with Christ in his Sacraments, or to hear his word in the Church, to challenge Heaven thereby, unless we live in unity of the Catholic Church. So St. Augustin applieth this against the Donatists, that had the very same service and Sacraments which the Catholic Church had, but yet separated themselves from other Christian countries by schism.

† The Gentiles coming into God's favour later, are preferred before the Jews which were first.

‡ The Jews lost their pre-eminence, by their own free will, and not by God's causing: who ceased not to call and cry upon them, and they would not hear: whereby free-will is plainly proved.

11 Because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

12 And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich: lest perhaps they also invite thee again, and a recompence be made to thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, and the blind.

14 And thou shalt be blessed, because they have not wherewith to make thee recompence: for * recompence shall be made thee at the resurrection of the just.

15 When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the Kingdom of God.

16 But he said to him: A certain man made a great supper, and invited many.

17 And he sent his servant at the hour of supper, to say to them who were invited, that they should come, for now all things are ready.

18 And they began all at once to make excuse. † The first said to him, I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused.

19 And another said, I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 And the servant returning, told these things to his Lord. Then the Master of the house being angry, said to his servant; Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble, and the blind and the lame.

22 And the servant said: Lord, it is done as thou hast commanded, and yet there is room.

23 And the Lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled.

24 But I say unto you, that none of those men who were invited, shall taste of my supper.

25 And there went great multitudes with him; and turning, he said to them:

26 If any man come to me, and hate not ‡ his father and mother, and wife and children, and brethren and sisters, yea, and his own life also; he cannot be my Disciple.

27 And whosoever doth not carry his cross and come after me, cannot be my Disciple.

28 For, which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it;

29 Lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him,

30 Saying, This man began to build, and was not able to finish?

31 Or what King about to make war against another King, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him.

32 Or else, whilst the other is yet far off, sending an embassy, he desires conditions of peace.

33 So likewise every one of you that doth not § renounce all that he possesseth, cannot be my Disciple.

34 Salt is good. But if the salt shall lose its favour, wherewith shall it be seasoned?

35 It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear let him hear.

ANNOTATIONS ON CHAP. XIV.

23 *Compel them.*] The vehement persuasion that God useth both externally by force of his word and miracles, and internally by his grace, to bring us unto him, is called compelling: not that he forceth any to come to him against their own wills, but that he can alter and mollify an hard heart, and make him willing that before would not. St. Augustin also referreth this compelling to the penal laws which Catholic Princes do justly use against Heretics and Schismatics, proving that they who are by their former profession in Baptism subject to the Catholic Church, and are departed from the same after Sects, may and ought to be compelled into the unity and society of the universal Church again. And therefore in this sense, by the two former parts of the Parable, the Jews first, and secondly the Gentiles, that never

believed before in Christ, were invited by fair sweet means only: but by the third, such are invited as the Church of God hath power over, because they promised in Baptism, and therefore are to be revoked not only by gentle means, but by just punishment also.

* Reward for charitable deeds: and that they may be done for reward: against our Adversaries.

† Worldliness, wealth, and voluptuousness, are the things that especially hinder men from God.

‡ No creature so dear unto us, which we must not hate or forsake, if it hinder us, and as far as it hindereth us from Christ or his Church, and our Salvation.

§ He that is a right Christian man must make his account, that if he be put to it (as he often may be in times of persecution) he must renounce all that ever he hath, rather than forsake the Catholic faith.

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiving penitent sinners, he sheweth what joy shall be in Heaven for the conversion of one sinner, 11. And for the younger son, which is the Gentiles: 25. The elder, (to wit, the Jews) in the mean time disdaining thereat, and refusing to come into his Church.

NOW the Publicans and sinners drew near unto him to hear him.

2 And the Pharisees and the Scribes murmured, saying: This man receiveth sinners, and eateth with them.

3 And he spoke to them this parable, saying:

4 What man * of you that hath an hundred sheep; and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it?

5 And when he hath found it, lay it upon his shoulders rejoicing.

6 And coming home call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep which was lost?

7 I say to you, that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

8 Or what † woman having ten groats: if she lose one groat, doth not light a candle and sweep the house, and seek diligently, until she find it?

9 And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost?

10 So I say to you, there shall be joy before the Angels of God upon one sinner doing penance.

11 And he said: A certain man had two sons?

12 And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance.

13 And not many days after, the younger son gathering all together went abroad into a far country; and there wasted his substance living riotously.

14 And after he had spent all, there came a mighty famine in that country, and he began to be in want.

15 And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine.

16 And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him.

17 And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger?

18 I will arise, and will go to my father, and say to him: Father, I have sinned against Heaven and before thee:

19 I am not worthy to be called thy son: make me as one of thy hired servants.

20 And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck and kissed him.

21 And the Son said to him: Father, I have sinned against Heaven and before thee: I am not now worthy to be called thy son.

22 And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it, and let us eat, and make merry.

24 Because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry.

25 Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing:

26 And he called one of the servants, and asked what these things meant.

27 And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

28 And he was angry, and would not go in. His father therefore coming out, began to intreat him.

29 And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends:

ANNOTATIONS ON CHAP. XV.

* This man is our Saviour Christ: whose care and labour in searching and reducing sinners to repentance, all spiritual men especially should follow.

7 *Than upon ninety-nine just.*] Neither God, nor the Saints in Heaven, nor men on Earth, do for all that esteem more of penitent sinners, than they do of them that continue just and godly: though by the sudden motion and present affection of joy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conversion of every sinner is exceeding acceptable to God, and giveth his Saints new cause of joy and thanksgiving to God in another kind than for the continuance of the just.

† This woman is the Catholic Church, which also continually seeketh her lost children.

10 *Before the Angels.*] The Angels and other celestial Spirits in Heaven, do rejoice at every sinner's conversion: they know then and have care of us, yea our hearts and inward repentance are open to them: how then can they not hear our prayers? And betwixt Angels and the blessed souls of Saints there is no difference in this case, the one being as highly exalted as the other, and as near God, in whom and by whom only they see and know our affairs, as the other.

22 *The fatted calf.*] This feasting and festivity (saith St. Augustin, *li. 2. qu. Evan. c. 33. to. 4.*) are now celebrated throughout the whole world, the Church being dilated and spread: for that calf, in the Body and Blood of our Lord, is both offered to the Father, and also feedeth the whole house. And as the calf signifieth the Blessed Sacrament of the Body and Blood of Christ, so the first robe may signify our innocence restored in Baptism: and the rest, other graces and gifts given us in the other Sacraments.

30 But

30 But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.

31 But he said to him: Son, thou art always with me, and all I have is thine.

32 But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

C H A P. XVI.

He teacheth the rich to procure Heaven with their riches. 14. And being therefore derided of the covetous Pharisees (who saw temporal riches promised in the letter of the Law) he sheweth that now is come the preaching of the Kingdom of God; however the Law for all that in no jot shall be frustrate. 19. Foretelling them also, that the covetous Jews shall be denied by their father Abraham, when poor Lazarus (the penitent Gentile) shall rest in his bosom.

AND he said also to his Disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods.

2 And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer.

3 And the steward said within himself: What shall I do, because my Lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed.

4 I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.

5 Therefore, calling together every one of his Lord's debtors, he said to the first: How much dost thou owe my Lord?

6 But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty.

7 Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty.

8 And the Lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world, are wiser in their generation than the children of light.

9 And I say to you: Make unto you friends of the mammon* of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

10 He that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater.

11 If then you have not been faithful in the unjust mammon: who will trust you with that which is the true?

12 And if you have not been faithful in that which is another's: who will give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. You cannot serve God and mammon.

14 Now the Pharisees who were covetous, heard all these things; and they derided him.

15 And he said to them: You are they who justify yourselves before men, but God knoweth your hearts, for that which is high to men, is an abomination before God.

16 The Law and the Prophets, were until John; from that time the Kingdom of God is preached, and every one useth violence towards it.

17 And it is easier for Heaven and Earth to pass, than one tittle of the Law to fall.

* Mammon (saith St. Hieron, q. 6. ad Algas.) in the Syriac tongue signifieth riches. *Mammon of iniquity*, because they are often ill gotten, or ill bestowed, or occasion of evil, or at least worldly and false, and not the true heavenly riches.

8 *The Lord commended.*] This man's deceiving his master is not praised, nor are we warranted by this fact to gain unjustly to have wherewith to give alms: but his prudence, in that he provided so substantially for himself whilst his master's goods were in his hands, is commended, not for a virtue, but for a worldly policy: and proposed as an example of the careful provision that rich men (who are God's stewards on earth) should make for their souls, against the time when they are put out of their Bailiffship and are called to account, which is the day of their death: and for a condemnation of faithful men's folly and negligence, that being assured they shall be put out of their offices, and well knowing they might gain salvation by their money, have so little regard thereof.

9 *They may receive.*] A great comfort to all great almsmen, and a wonderful force and virtue in alms, which be-

hides the merit of the works of mercy, which (as in other places of Scripture is said) purgeth sin and gaineth Heaven, procureth also not only the prayers of the beads-men on earth, but their patronage in Heaven also. Whereby also the prayers of Saints for the living, and namely for them to whom they were beholden in their life, are proved. Yea and that they are in such favor with God, that they may and do receive their friends which were once their benefactors, into their mansions in Heaven, no less than the farmers whom the ill steward pleased, might receive their friend into their earthly houses. Which also insinuateth to us, that alms bestowed especially upon holy men, who by their merits and prayers are great in God's grace, may much more help us than our charitable deeds done upon vulgar men in necessity, though that be of exceeding great merit also. See all this in these Doctors following. St. Hieron *quæst.* 6. *ad Algas.* tom. 3. St. Ambrose in *Luc.* St. Augustin in *serm.* 35. *de Verb. Dom.* c. 1. St. Gregory *moral.* li. 21. c. 14. St. Augustin, li. 2. *qu. Evang.* qu. 34. St. Chrysostom *ho.* 33. *ad Po. Antioch.* to 5.

18 Every one that putteth away his wife, and marrieth another, committeth adultery : and he that marrieth her that is put away from her husband, committeth adultery.

19 There was a certain rich man, who was clothed in purple and fine linen ; and feasted sumptuously every day.

20 And there was a certain beggar, named Lazarus, who lay at his gate, full of sores :

21 Desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him, moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the Angels into Abraham's bosom. And the rich man also died : and he was buried in Hell.

23 And lifting up his eyes, when he was in torments, he saw Abraham afar off*, and Lazarus in his bosom :

24 And he cried, and said : Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to

cool my tongue, for I am tormented in this flame.

25 And Abraham said to him : Son, remember that thou didst receive † good things in thy life-time, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is fixed a great chaos ; so that they who would pass from hence to you cannot, nor from thence come hither.

27 And he said : Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren,

28 That he may testify unto them, lest they also come into this place of torments.

29 And Abraham said to him ‡ : They have Moses and the Prophets ; let them hear them.

30 But he said : No, father Abraham, but if one went to them from the dead, they will do penance.

31 And he said to him : If they hear not Moses and the Prophets, neither will they believe, if one rise again from the dead.

18 *And marrieth.*] The good of Marriage throughout all Nations and men, is in issue and fidelity of chastity, but among the people of God it consisteth also in holiness of Sacrament : whereby it cometh to pass that it is a heinous crime to marry again, though there be a divorce made, so long as the parties live. St. Augustin *de bono conjug.* c. 24. to 6. See the Annotations upon *Mark* x. 11.

22 *By the Angels.*] Angels carry good men's souls to Heaven now, as they did then his to Abraham's bosom. See the reward of poverty, affliction, and patience : and on the contrary, the end and reward of wealth joined with unmercifulness. Note also here, that at the day of every man's death there is a particular judgment, and therefore the soul sleepeth not, nor hangeth in suspense till the general judgment.

22 *Abraham's bosom.*] The bosom of Abraham is the resting-place of all them that died in perfect state of grace before Christ's time, Heaven before being shut from men. It is called in Zachary, *a lake without water*, and sometimes *a prison*, but most commonly by the Divines *Limbus Patrum*, for that it is thought to have been the higher part or brim of Hell, the places of punishment being far lower than the same, which therefore are called *Infernum inferius*, *the lower Hell*. Where this mansion of the Fathers stood, or whether it be any part of Hell, St. Augustin doubted : but that there was such a place, neither he nor any Catholic man ever doubted : as all the Fathers make it most certain, that our Saviour descending to Hell, went thither especially, and delivered the said Fathers out of that mansion. Ireneus, *li.* 4. c. 19. Eusebius *Demonst. Evang.* li. 10. c. 8. *sub. finem.* Nazianzen *orat.* 2. *de Pasch.* St. Chrysostom *to 5. in demonst.* *Quod Christus sit Deus, paulo post initum.* St. Epiphanius *in hæres.* 26. *Tatiani.* St. Ambrose *de myst. Pasch.* c. 4. St. Hierom *in 9. Zachariæ.* St. Augustin, *ep.* 99. & *li.* 20. *de Civet.* c. 15. St. Paulin *in Panegyrico Celsi.* St. Cyril *in Jo.* li. 12. c. 36. *ad illud*, *Inclinato capite.* St. Gregory, *li.* 6. *ep.* 179. which truth and place, though of all the ancient writers confessed and proved by this and other Scriptures ; yet the Adversaries deny it (as they do Purgatory) most impudently.

26 *A great chaos.*] A great distance betwixt Abraham's bosom and the inferior Hell. Some judge Purgatory to be placed there, from whence (no doubt) Christ also delivered some at his descending to Hell. For, these in Abraham's bosom were not in pains : and St. Augustin saith the Scriptures are plain that he took some out of the places of punishment, and yet none out of the Hell of the damned. What other place then can that be but Purgatory ?

28 *Lest they also.*] If the damned had care of their friends alive, how and for what cause soever, much more have the Saints and saved persons. And if those in Hell have means to express their cogitations and desires, and to be understood of Abraham so far distant both by place and condition, much rather may the living pray to the Saints and be heard of them : betwixt earth (that is to say) the Church militant and Heaven, being continual passage of souls ; and Angels ascending and descending by Jacob's ladder (*Gen.* xxxiii.) Men must not for all that be curious to search how the souls of the deceased express their minds, and be heard one of another, and so fall into blasphemy, as Calvin doth (*Cal.* li. 2. *Inst.* c. 22. *sect.* 24.) asking whether their ears be so long to hear so far off, and wickedly measuring all things by mortal men's corporal gross manner of uttering conceits one to another. Which was not here done by this damned, nor by Abraham, with corporal instruments of tongue, teeth, and ears : though for the better expressing of the damned's case, Christ vouchsafed to utter it in terms agreeable to our capacity.

* Lazarus in Abraham's bosom, and rest, but both in Hell, and not in the Kingdom of Heaven before Christ. *Hiero.* *ep.* 3. *Epitaph, Nepot.*

† To be in continual pleasures, ease, wealth, peace, and prosperity in this world, is perilous, and a sign of pains in the next. *Hiero.*

‡ Abraham had knowledge of things on earth which were not in his time ; as that they had Moses and the Prophets, books which he never saw. *August.* *de cura pro mor.* c. 14.

C H A P. XVII.

So damnable it is to be author of a Schism, 3. That we must rather forgive be it ever so often. 5. We must be fervent in faith, and humble withal, knowing that we are bound to God, and not he to us. 11. The nine Jews are ungrateful after that he hath cured their leprosy: but the one Samaritan (the one Catholic Church of the Gentiles) far otherwise, 20. The Pharisees asking, when cometh this Kingdom of God? (of whose approach they had now heard so much) he teacheth that God must reign within us: 22. And warneth us after his Passion never to go out of his Catholic Church, for any new secret coming of Christ that Heretics shall pretend, but only to expect his second coming in glory, 26. Preparing ourselves unto it, because it shall come upon many unprovided, 31. Especially through the persecution of Antichrist a little before it.

AND he said to his Disciples: It is * impossible that scandals should not come: but wo to him through whom they come.

2 It were better for him, that a mill-stone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

3 Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him.

4 And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent: forgive him.

5 And the Apostles said to the Lord: Increase our faith.

6 And the Lord said: If you had faith like to a grain of mustard-seed, you might say to this mulberry-tree, be thou rooted up, and be thou transplanted into the sea: and it would obey you.

7 But which of you having a servant plowing or feeding cattle, will say to him when he is come from the field: immediately go and sit down to meat:

8 And will not rather say to him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink.

9 Doth he thank that servant, for doing the things which he commanded him?

10 I think not: So you also, when you shall

have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.

11 And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria, and Galilee.

12 And as he entered into a certain town, there met him ten men that were lepers, who stood afar off.

13 And lifted up their voice, saying: Jesus Master, have mercy on us.

14 Whom when he saw, he said: Go, shew yourselves to the Priests. And it came to pass, as they went, they were made clean.

15 And one of them when he saw that he was made clean, went back with a loud voice glorifying God,

16 And he fell on his face before his feet, giving thanks: and this was a Samaritan.

17 And Jesus answering, said: Were not ten made clean? and where are the nine?

18 There is no one found to return, and give glory to God, but this stranger.

19 And he said to him: Arise, go thy way; for thy faith hath made thee whole.

20 And being asked by the Pharisees: when the Kingdom of God should come? he answered them and said: The Kingdom of God cometh not with observation:

A N N O T A T I O N S O N C H A P. XVII.

* Not of mere necessity, for then it were no fault: but presupposing the great wickedness of men, it is impossible but there shall be scandals, and therefore it followeth, *wo to him by whom they come.*

10 *Unprofitable servants.*] If our Saviour had said, that the keeping of God's Commandments had been unprofitable and not available to ourselves, then might the Protestant have truly argued thereby that our works deserve not Heaven or any reward at God's hand: but he said not so, but that our service is to God unprofitable, who calleth for it as duty, and not as a thing needful or profitable to himself. And though here our Master teach us so humbly to conceive of our own doings toward him, yet himself elsewhere calleth not his servants unprofitable when they have done their labour, but speaketh thus: *Good and faithful servant, because thou wast faithful in a little, I will place thee over much: enter into the joy of thy Lord.* Yea, of such as serve him in the grace of the New Testament, he affirmeth that he will not now name them as servants, but friends, yea, and take them

for his own children, and as his friends and sons he counteth of us and our works towards heaven, though we in humility and truth must confess always that we are to him unprofitable servants. Yea, and St. Paul saith plainly, that by cleansing ourselves from sinful works we shall be profitable vessels to our Lord, 2 Tim. ii. 21.

14. *To the Priests.*] This leprosy signifieth sin; which though God may and can heal without any man's means, yet he doth it not ordinarily, but by the Priest's ministry: therefore, let no man despise God's ordinance, nor say that it is enough to confess to God though he never come at the Priest. *Li. de visit. infirm. apud. August.*

14 *As they went.*] A man may sometimes be so contrite and penitent, that his sin is forgiven before he come to the Priest, but then also he must notwithstanding go to the Priest, as these lepers did: especially, as we are never sure of how contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.

† And yet we see here it was not only Faith, but also his thankfulness and returning to give glory to God.

21 Neither shall they say : Behold here, or behold there. For lo * the Kingdom of God is within you.

22 And he said to his Disciples : The days will come when you shall desire to see one day of the Son of man ; and you shall not see it.

23 And they will say to you : See here, and see there †. Go ye not after, nor follow them.

24 For as the lightning that lightneth from under Heaven, shineth under the parts that are under Heaven, so shall the Son of man be in his day.

25 But first he must suffer many things, and be rejected by this Generation.

26 And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark : and the flood came, and destroyed them all.

28 Likewise as it came to pass in the days of Lot : They did eat and drink, they bought and sold, they planted and built :

29 And in the day that Lot went out of Sodom,

it rained fire and brimstone from Heaven, and destroyed them all :

30 Even thus shall it be in the day when the Son of man shall be revealed.

31 In that hour he that shall be on the house-top, and his goods in the house, let him not go down to take them away : and he that shall be in the field, in like manner let him not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life, shall lose it : and whosoever shall lose it, shall preserve it.

34 I say to you, in that night there shall be two men in one bed : the one shall be taken and the other shall be left.

35 Two women shall be grinding together : the one shall be taken, and the other shall be left : Two men shall be in the field : the one shall be taken, and the other shall be left.

36 They answering say to him : Where Lord ?

37 Who said to them : Wheresoever the body shall be, thither will the eagles also be gathered together.

C H A P. XVIII.

The Church is taught to commit the revenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few will so think) will at length come. 9 We must also pray with humility, because we know not with the Pharisee if we be just, but we know with the Publican that we are sinners. 15. He will have children to be brought to him, and all to be as children. 18. What is to be done to get life everlasting. 22. What also, to get perfection ; 28. And what reward they shall have who leave all, yea or any part, for his sake. 31. He foretelleth of his Passion most particularly. 35. And entering into Jericho, cureth one blind man.

AN D he spoke also a parable to them, that we ought † always to pray, and not to faint,

2 Saying : There was a judge in a certain city, who feared not God, nor regarded man.

3 And there was a certain widow in that city, and she came to him, saying : Avenge me of mine adversary.

4 And he would not for a long time. But afterwards he said within himself : Although I fear not God, nor regard man,

5 Yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.

6 And the Lord said : Hear what the unjust judge saith :

7 And will not God revenge his elect, who cry to him day and night ; and will he have patience in their regard ?

8 I say to you, that he will quickly revenge them. But yet the Son of man when he cometh, shall he find, think you, faith on the earth ?

9 And to some who trusted in themselves as just, and despised others, he spoke also this parable :

10 Two men went up into the Temple to pray ; the one a Pharisee, and the other a Publican.

11 The Pharisee standing, prayed thus with himself : O God, I give thee thanks, that I am not as the rest of men, extortioners, unjust, adulterers, as also is this Publican.

12 I fast twice in a § week ; I give tithes of all that I possess.

* Whilst they ask and look for a temporal Kingdom in pomp and glory, lo their King and Messias was now among them : whose spiritual Kingdom is within all the faithful who have dominion over sin.

† No man must run out of the Church after Schismatics to hear them preach Christ in corners, Christ's doctrine being open in all the world.

AN NOT A T I O N S ON C H A P. XVIII.

† We should pray always by faith, hope, and charity, and by working the things which are acceptable to God : though special times of vocal prayers in the Canonical hours are assigned for the stirring us up to God through external signs of devotion.

8 *Shall be found.]* The Luciferians and Donatists used this place to excuse their fall from the Church, as our Adversaries now do, saying that it was decayed in faith, when they forsook it. To whom we answer as St. Hierom and St. Augustin answered them, that Christ saith not that there should be no faith left on earth : but by this manner of speech insinuateth, that at the latter day in the great persecution of Antichrist faith should be more rare : especially that perfect faith containing devotion, trust, and affection towards God, which our Master so praised in some upon whom he wrought miracles, and by force whereof mountains might be moved, which is rare even when the Church flourishes most.

§ To take pride in fasting, tithing, or any good work, is naught, though the works themselves are very good.

13 And

13 And the Publican standing afar off would not so much as lift up his eyes towards Heaven; but struck * his breast, saying: O God, be merciful to me, a sinner.

14 I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

15 And they brought unto him also infants, that he might touch them. Which when the Disciples saw, they rebuked them.

16 But JESUS calling them together, said: Suffer children to come to me, and forbid them not; for of such is the Kingdom of God.

17 Amen I say to you: Whosoever shall not receive the Kingdom of God † as a child, shall not enter into it.

18 And a certain Ruler asked him, saying: Good Master, what shall I do to possess everlasting life?

19 And JESUS said to him: Why dost thou call me good? None is good but God alone.

20 Thou knowest the Commandments: *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and mother.*

21 Who said: All these things have I kept from my youth.

22 Which when JESUS had heard, he said to him: Yet one thing is wanting to thee: Sell all whatever thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, follow me.

23 He having heard these things, became sorrowful; for he was very rich.

24 And JESUS seeing him become sorrowful, said: How hardly shall they that have riches enter into the Kingdom of God.

25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God.

26 And they that heard it said: Who then can be saved?

27 He said to them: The things that are impossible with men, are possible with God.

28 Then Peter said: Behold, we have left all things, and have followed thee.

29 Who said to them: Amen I say to you, there is no man who hath left house, or parents, or brethren, or children, for the Kingdom of God's sake,

30 Who shall not receive much more in this present time, and in the world to come ‡ life everlasting.

31 Then JESUS took unto him the Twelve, and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the Prophets concerning the Son of man.

32 For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon;

33 And after they have scourged him, they will put him to death; and the third day he shall rise again.

34 And they understood none of these things, and this word was hid from them, and they understood not the things which were said.

35 Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side begging.

36 And when he heard the multitude passing by, he asked what this should be?

37 And they told him that JESUS of Nazareth was passing by.

38 And he cried out, saying: JESUS, Son of David, have mercy on me.

39 And they who went before, rebuked him, that he should hold his peace. But he cried out much more, Son of David! have mercy on me.

40 And JESUS standing, commanded him to be brought unto him. And when he was come near, he asked him,

41 Saying: What wilt thou that I do to thee? but he said: Lord, that I may see.

42 And JESUS said to him: Receive thy sight; thy faith hath made thee whole.

43 And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

C H A P. XIX.

In Jericho he lodgeth in the house of Zacheus a Publican, and against the murmuring Jews openeth the reasons of his so doing. 11. He sheweth, that the last day should not be yet, 15. And what then in the judgment he will do both to us of his Church as well good as bad, 27. And also to the reprobate Jews. 29. Being now come to the Place of his Passion, he entereth (weeping and foretelling the destruction of blind Jerusalem) with triumph as their Christ. 45. He sheweth his zeal for the house of God, and teacheth therein every day. 47. The rulers would destroy him, but for fear of the people.

AN D entering in, he walked through Jericho.
2 And behold there was a man named Zacheus; who was the chief of the Publicans, and he was rich.

3 And he sought to see JESUS who he was, and he could not for the crowd, because he was low of stature.

* So do the Priests and people at the holy Altar knock their breasts, and say with the humble Publican, *Deus propitius.* Aug. Pf. xxxi. conc. 3.

† In matters of faith and religion we must be as humble

and obedient to the Catholic Church as young children to their parents.

‡ Life everlasting the reward for leaving and losing willingly our goods for Christ's sake.

4 And running before, he climbed up into a sycamore tree, that he might see him; for he was to pass that way.

5 And when Jesus was come to the place, looking up, he saw him, and said to him: Zacheus make haste and come down; for this day I must abide in thy house.

6 And he made haste and came down, and received him with joy.

7 And when all saw it, they murmured, saying, That he was gone to be a guest with a man that was a sinner.

8 But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him four-fold.

9 Jesus said to him: This day is salvation come to this house; because he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 As they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately be manifested.

12 He said, therefore: A certain Nobleman went into a far country, to receive for himself a Kingdom, and to return.

13 And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come.

14 But his citizens hated him; and they sent an Embassage after him, saying: We will not have this man to reign over us.

15 And it came to pass that he returned, having received the Kingdom: and he commanded his servants to be called, to whom he had given the money; that he might know how much every man had gained by trading.

16 And the first came, saying: Lord, thy pound hath gained ten pounds.

17 And he said to him: Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power over ten cities.

18 And the second came, saying: Lord, thy pound hath gained five pounds.

19 And he said to him: Be thou also over five cities.

20 And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin,

21 For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow.

22 He saith to him: Out of thine own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow.

23 And why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury?

24 And he said to them who stood by: Take the pound away from him, and give it to him that hath the ten pounds.

25 And they said to him: Lord, he hath ten pounds.

26 But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him.

27 But as for those mine enemies, who would not have me reign over them, bring them hither; and kill them before me.

28 And having said these things, he went before, going up to Jerusalem.

29 And it came to pass when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he sent two of his Disciples,

30 Saying: Go into the town which is over-against you; at your entering into which, you shall find the colt of an ass tied, on which no man ever hath sitten; loose him and bring him hither.

31 And if any man shall ask you: Why do you loose him? You shall say thus unto him: Because the Lord hath need of his service.

32 And they who were sent went their way, and found the colt standing, as he had said unto them.

33 And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?

34 But they said: Because the Lord hath need of him.

35 And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon.

36 And as he went, they spread their clothes underneath in the way.

37 And when he was now coming near the descent of Mount Olivet, the whole multitude of his Disciples, began with joy to praise God with a loud voice, for all the mighty works they had seen,

ANNOTATIONS ON CHAP. XIX.

4 *Climbed.*] Not only inward devotion of faith and charity towards Christ, but external offices of seeing, following, touching, receiving, harbouring him, are recommended to us in this example: even so our manifold exterior devotion towards his Sacraments, Saints, and servants, are grateful: especially the endeavour of good people not only to be present at Mass, or in the Church, but to be near the Blessed Sacrament, and to see it with all reverence and devotion, according to the order of the Church, much more to receive it into the house of their body.

8 *I restore him four-fold.*] That which we give of our own, is alms and satisfaction for our sins: but that which we restore of ill-gotten goods by extortion, usury, simony, bribery, theft, or otherwise, that is called here Restoring.

And it is of duty, and not of free alms, and must be rendered not to whom we list, but to the parties injured, if it be possible; otherwise it must be bestowed upon the Poor, or to other good uses, according to the advice of our Superiors, and such as have charge of our souls. But his giving four-fold, was more than he was bound, yet very satisfactory for his former sins. And herewith we may note, that it is not the giving a penny, groat, or crown of a rich man's superfluity, that is so much recommended to sinners for redeeming their faults: but this large bestowing upon Christ, to sell all and give the produce in alms; to give the moiety of our goods, to render four-times so much for that which is wrongfully gotten, that extinguisheth sins. The poor widow's brass penny was very grateful, because it was all or much of that she had: but the rich man's pound of his superfluity, though it be very good, yet is nothing so grateful.

38 Saying: Blessed be the King who cometh in the name of the Lord, peace in Heaven, and glory on high.

39 And some of the Pharisees from amongst the multitude said to him: Master, rebuke thy Disciples.

40 To whom he said: I say to you, that if these shall hold their peace, the stones will cry out.

41 And when he drew near, seeing the city, he wept over it, saying:

42 If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thine eyes.

43 For * the days shall come upon thee; and thy enemies shall cast a trench about thee and compass thee round, and straiten thee on every side,

44 And beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation.

45 And entering into the Temple, he began to cast out them that sold therein, and them that bought,

46 Saying to them: It is written, *That my house is the house of prayer*; but you have made it, *a den of thieves*.

47 And he was teaching daily in the Temple; and the chief Priests, and the Scribes, and the Rulers of the people, sought to destroy him:

48 And they found not what to do to him; for all the people were very attentive to hear him.

C H A P. XX.

To the Jews he avoucheth his power by the witness of John who was a man sent from God. 9. And foretelleth in a parable their reprobation most worthy (with the vocation of the Gentiles in their place) 17. And consequently their irreparable damnation that shall ensue therefrom. 20. He defeateth their snare about paying tribute to Cæsar: 27. He answereth also the invention of the Sadducees against the Resurrection. 40. And so having put them all to silence, 41. He turneth and puzzleth them, because they imagined that Christ should be no more than a man: 45. Bidding all to beware of the Scribes (authors of the Jews schism from him) being ambitious and hypocrites.

AND it came to pass on one of the days, when he was teaching the people in the Temple and preaching the Gospel, the chief Priests, and the Scribes, with the Ancients, assembled,

2 And spake, saying to him: Tell us, in what power dost thou these things? or, who is he that hath given thee this power?

3 And Jesus answering, said to them: I will also ask you one word. Answer me:

4 The Baptism of John, was it from Heaven, or from men?

5 But they thought within themselves, saying: That if we say, From Heaven, he will say: Why then did you not believe him?

6 But if we say, of men, the whole people will stone us: for they are certain that John is a Prophet.

7 And they answered, that they knew not whence it was.

8 And Jesus said to them: Neither do I tell you in what power I do these things.

9 And he began to say to the people this parable: A certain man planted a vineyard, and let it out to husbandmen; and he was from home a long time.

10 And in time he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard. Who beating him, sent him away empty.

11 And again he sent another servant. But

they beating him also, and reproachfully abusing him, sent him away empty.

12 And again he sent the third. Who wounding him also, cast him out.

13 And the Lord of the vineyard said: What shall I do? I will send my beloved son: perhaps when they shall see him, they will reverence him.

14 Whom when the husbandmen saw, they thought within themselves, saying: This is the heir; let us kill him, that the inheritance may be ours.

15 And casting him forth out of the vineyard, they killed him. What therefore will the Lord of the vineyard do to them?

16 He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid.

17 But he beholding them, said: What is this then that is written, *The stone which the builders rejected, the same is become the head of the corner?*

18 Every one that falleth upon that stone shall be bruised: and upon whom it shall fall, it shall break him to powder.

19 And the chief Priests and Scribes sought to lay hands upon him that hour: and they feared the people, for they knew that he spake this similitude to them.

20 And being upon the watch, they sent spies, who should feign themselves just; that they might take hold of him in his words, that they might deliver him up to the authority and power of the Governor.

* This was fulfilled forty years after the Death of Christ by Titus and Vespasian, when besides incredible miseries of famine and other distresses, there perished eleven hundred thousand, and were taken captives ninety-seven thousand,

the siege beginning in the very same feast and greatest solemnity of Easter when they put Christ to death. *Euseb. li. 3. hist. c. 6, 7, 8. Joseph. li. 7, c. 17.*

21 And they asked him, saying: Master, we know that thou speakest and teachest rightly; and thou dost not respect any person, but teachest the way of God in truth.

22 Is it lawful for us to give tribute to Cæsar, or not?

23 But he considering their guile, said to them: Why tempt thou me?

24 Shew me a penny. Whose image and inscription hath it? They answering, said to him, Cæsar's.

25 And he said to them: Render therefore to Cæsar, the things which are Cæsar's; and to God, the things which are God's.

26 And they could not reprehend his word before the people; and wondering at his answer, they held their peace.

27 And there came to him some of the Sadducees, who deny that there is any resurrection, and they asked him,

28 Saying: Master, Moses wrote unto us: If any man's brother die, having a wife, and he leave no children, that his brother should take her to wife, and raise up seed unto his brother.

29 There were therefore seven brethren; and the first took a wife, and died without children.

30 And the next took her to wife, and he also died childless.

31 And the third took her. And in like manner all the seven; and they died, and left no children.

32 Last of all, the woman died also.

33 In the resurrection, therefore, whose wife of them shall she be? For the seven had her to wife.

34 And Jesus said to them: The children of this world marry, and are given in marriage;

35 But they who shall be accounted * worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives.

36 Neither can they die any more, for they are equal to the Angels; and are the children of God, being the children of the resurrection.

37 Now, that the dead rise again, Moses also shewed at the bush, when he calleth the Lord: *The God of Abraham, and the God of Isaac, and the God of Jacob.*

38 For he is not the God of the dead, but of the living; for all live to him.

39 And some of the Scribes answering, said to him: Master, thou hast said well.

40 And after that they durst not ask him any more questions.

41 But he said to them: How say they, that Christ is the Son of David?

42 And David himself saith, in the book of Psalms: *The Lord said to my Lord, sit thou on my right hand,*

43 *Till I make thine enemies thy foot-stool.*

44 David then calleth him Lord; and how is he his Son?

45 And in the hearing of all the People, he said to his Disciples:

46 Beware of the Scribes, who desire to walk in long robes, and love salutations in the market-place, and the first chairs in the Synagogues, and the chief rooms at feasts.

47 Who devour the houses of widows; feigning long prayer: These shall receive greater damnation.

C H A P. XXI.

He commendeth the poor widow for her two mites, above all. 5. Having said that the Temple shall be quite destroyed, 7. He foretelleth first many things which shall go before. 20. Then a sign also when it is near, after which shall come the destruction itself in most horrible manner, without hope of restitution, until all Nations of the Gentiles be gathered into his Church in the very end of the world. 25. And then what signs shall come of the last day, terrible to the world, 28. But comfortable to us of his Church, 34. So that we be always watchful.

AN D looking on, he saw the rich men cast their gifts into the treasury.

2 And he saw also a certain poor widow casting in two brass mites.

3 And he said: Verily I say to you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast into

35 *Shall be accounted worthy.*] This truth and speech that good men are worthy of Heaven, is according to the Scriptures, and signifieth that man's works done by Christ's grace do condignly or worthily deserve eternal joy: As Sap. iii. *God proved them, and found them worthy of himself:* and Matt. x. *He that loveth his father more than me is not worthy of me:* and Colos. i. *That you may walk worthy of God:* and most plainly, Apoc. iii. *They shall walk with me in white, because they are worthy:* as of Christ (ch. i.) *Thou art worthy, O Lord, to receive glory, &c.* And that, to be counted worthy, and to be worthy, is here all one, it is plain by the Greek word, which St. Paul useth so, as the Adversaries own English Testaments (of 1580) do testify, reading thus, Hebr. x. *Of how much sorer punishment shall he be worthy, which &c.* And it must needs signify, because men for sins are not only counted, but are indeed worthy of punishment, as themselves do grant. They do greatly therefore forget themselves, and

are ignorant in the Scriptures, and know not the force nor the value of the grace of God, which doth not only make our labours grateful to God, but worthy of the reward which he hath provided for such as love him. See the Annotations on 2 Thess. i. 5.

* The Greek importeth also this much, *They that are made worthy*, to wit, by the Grace of God; and so they are indeed worthy: as also in the next chapter verse 36. and 2 Thess. i. 5.

36 *Equal to Angels.*] Saints of our kind, now in their souls, and after their resurrection in body and soul together, shall be in all things equal to Angels; and for degree of bliss, many Saints of greater merit shall be above divers Angels: as St. John Baptist, the Apostles, and others, and our Blessed Lady above all the orders of holy Spirits in dignity and bliss: and no marvel, our nature by Christ being so highly exalted above all Angels.

the

the offerings of God; but she of her want, hath cast in all the living that she had.

5 And some saying of the Temple, that it was adorned with goodly stones and gifts, he said:

6 These things which you see; the days will come in which * there shall not be left a stone upon a stone that shall not be thrown down.

7 And they asked him, saying: Master, when shall these things be; and what shall be the sign when they shall begin to come to pass?

8 Who said: Take heed you be not seduced; for † many will come in my name, saying, I am he, and the time is at hand; go ye not therefore after them.

9 And when ye shall hear of wars and seditions, be not terrified; these things must first come to pass, but the end is not yet presently.

10 Then he said to them: Nation shall rise against nation, and Kingdom against Kingdom;

11 And there shall be great earthquakes in divers places, and pestilences and famines, and terrors from Heaven, and there shall be great signs.

12 But before all these things, they will ‡ lay their hands on you, and persecute you; delivering you up to the synagogues, and into prisons; dragging you before Kings and Governors, for my name's sake.

13 And it shall happen unto you for a testimony.

14 Lay it up therefore in your hearts, not to meditate before how you shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gain-say.

16 And you shall be betrayed by your parents and brethren, and kinsmen and friends; and some of you they will put to death.

17 And you shall be hated by all men for my name's sake.

18 But a hair of your head shall not perish.

19 In your patience you shall possess your souls.

20 And when you shall see Jerusalem compassed about with an army; then know that the desolation thereof is at hand.

21 Then let those who are in Judea flee to the mountains; and those who are in the midst thereof, depart out; and those who are in the countries, not enter into it.

22 For these are the days of vengeance, that all things may be fulfilled that are written.

23 But woe to them that are with child and give suck in those days; for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword; and shall be led away captives into all Nations: and Jerusalem shall be trodden down by the Gentiles till the times of the Nations be fulfilled.

25 And there shall be signs in the sun, and in the moon and in the stars; and upon the earth distress of Nations, by reason of the confusion of the roaring of the sea, and of the waves;

26 Men withering away for fear, and expectation of what shall come upon the whole world; for the powers of Heaven shall be moved:

27 And then they shall see the Son of man coming in a cloud with great power and majesty.

28 But when these things begin to come to pass, look up and lift up your heads; because your redemption is at hand.

29 And he spake to them a similitude. See the fig-tree and all the trees.

30 When they now shoot forth their fruit, you know that summer is nigh.

31 So you also when you shall see these things come to pass, know that the Kingdom of God is at hand.

32 Amen I say to you, this Generation shall not pass away till all things be fulfilled.

33 Heaven and earth shall pass away, but my words shall not pass away.

34 And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life; and that day come upon you suddenly.

35 For as a snare shall it come upon all that sit upon the face of the whole earth.

36 Watch ye therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

37 And in the day time he was teaching in the Temple; but at night going out, he abode in the § mount that is called Olivet.

38 And all the People came early in the morning to him in the Temple to hear him.

ANNOTATIONS ON CHAP. XXI.

4 *Of her want.*] To offer or give alms of our superfluities, is not so acceptable or meritorious, as to bestow some of that which is our necessary provision, and which we may hardly spare from ourselves: for that proceedeth from greater zeal, will, and intention, which are more respected by God than the substance of the gift.

* This was fulfilled forty years after the death of Christ, the 19th of August, being the very month and day wherein

the Babylonians burnt it: from the first building thereof by Solomon 1130 years; from the rebuilding thereof under Cyrus, 639 years. *Joseph. de Bel. Jud. li. 7. chap. 10.*

† Many false Prophets and Heretics. See Annotation, Matt. xxiv. Mark xiii.

‡ Great persecution of Catholic men.

§ Solitariness or hermitage (as St. Gregory Nazianzen saith) is a goodly thing: this doth the mount Carmel of Elias teach, John's desert, and that mount unto which JESUS often retired, and was quietly alone with himself. *Ser. 26. de amore pauperum.*

CHAP. XXII.

Judas doth sell him to the Jews. 7. After the old Pasch, 19. He giveth to his Disciples the Bread of life in a mystical Sacrifice of his Body and Blood, for an everlasting commemoration of his Passion. 21. He covertly admonisheth the traitor. 24. Against their ambitious contention he sheweth them that the majority of any among them in this world is for their service, as his own also was: 28. And how he will exalt them all in the world to come: 31. Foretelling Peter the singular privilege of his faith never failing, 33. And his three negations: 35. And how they shall all now be put to their shifts. 39. And that night, after his prayer with sweating of Blood, 47. He is taken by the Jews, Judas being their Captain: yet shewing them both by miracle and word, that they could do nothing unto him but by his own permission. 54. Then in the chief Priest's house he is thrice denied by Peter, 63. Shamefully abused by his keepers, 66. And in the morning impiously condemned by their Council, for confessing himself to be the Son of God.

NOW the Feast of unleavened bread, which is called the Pasch, was at hand.

2 And the chief Priests and the Scribes sought how they might put JESUS to death: but they feared the people.

3 And Satan entered into Judas who was surnamed Iscariot, one of the Twelve.

4 And he went, and discoursed with the chief Priests and the Magistrates, how he might betray him to them.

5 And they were glad, and covenanted to give him money.

6 And he promised. And he sought opportunity to betray him in the absence of the multitude.

7 And the day of the unleavened bread came, on which it was necessary that the Pasch should be killed.

8 And he sent Peter and John, saying: Go and prepare for us the Pasch, that we may eat.

9 But they said: Where wilt thou that we prepare?

10 And he said to them: Behold, as you go into the city, there shall meet you a man carrying a

pitcher of water: follow him into the house where he entereth in.

11 And you shall say to the Good-man of the house: The Master saith to thee, where is the guest chamber where I may eat the Pasch with my Disciples?

12 And he will shew you a large dining-room, furnished: and there prepare.

13 And they going, found as he had said to them, and made ready the Pasch.

14 And when the hour was come, he sat down, and the twelve Apostles with him.

15 And he said to them: With desire I have desired to eat this Pasch with you, before I suffer.

16 For I say to you, that from this time I will not eat it, till it be fulfilled in the Kingdom of God.

17 And taking the Chalice, he gave thanks, and said: Take and divide it among you.

18 For I say to you, that I will not drink of the fruit of the vine, till the Kingdom of God come.

19 And taking bread, he gave thanks, and brake; and gave to them, saying: This is my Body, which is given for you. Do this for a commemoration of me.

20 In

ANNOTATIONS ON CHAP. XXII.

15 *With desire I have desired.*] This great desire which he had to eat this Paschal Lamb, was not for itself, which he had celebrated many years before: but because he meant immediately after the Paschal lamb of the Law was sacrificed and eaten, to institute the other New Pasch in the oblation and eating of his own Body, by which the Old Pasch should end and be fulfilled, and in which the Old Testament and Law ceasing, the Kingdom of God (which is the state of the New Testament and of his Church) should begin. For, the very passage from the Old Law to the New was in this one Supper.

17 *Taking the Chalice.*] This Chalice, according to the very evidence of the text itself also, is not the second part of the Holy Sacrament, but that solemn Cup of wine which belonged, as a libament, to the offering and eating of the Paschal Lamb. Which being a figure especially of the holy Chalice, was there drank by our Saviour, and given to the Apostles also, with declaration that it should be the last Cup of the Law, not to be drank any more, till it should be drank new in the Kingdom of God; that is to say, in the celebration of the Blessed Sacrament of his Blood of the New Testament. And by this place it seemeth very like that the words in St. Matthew, *I will not drink of the fruit of the vine*, &c. were pertaining to this Cup of the Old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.

19 *This is my Body.*] Although senses tell thee it is bread, yet it is the Body, according to his words; let faith confirm thee, judge not by senses. After the words of our Lord, let no doubt arise in thy mind. St. Cyril Mystag. 4. Of the verity of Flesh and Blood there is left no place to doubt: by the profession of our Lord himself, and by our faith it, is Flesh and Blood indeed. Is not this truth? To them be it untrue, who deny JESUS CHRIST to be true God. St. Hilar. li. 8. de Trinit.

19 *Which is given.*] As the former words make and prove his Body present, so these words plainly signify, that it is present, as given, offered, or sacrificed for us: and being uttered in the present tense, it signifieth not only that it should afterwards be given or offered on the Cross, but that it was then also in the Sacrament given and offered for us. Whereby it is invincibly proved that his Body is present as an Host or Sacrifice: and that the making or consecrating thereof must needs be Sacrificing. And therefore the holy Fathers in this sense call it a Sacrifice. St. Greg. Nyssen Orat. 1. de Resur. St. Leo ser. 7. & de Pass. Helychius, li. 2. in Levit. c. 8. St. Gregory, ho. 37. in Evan. & Dial. li. 4. c. 59. St. Cyril Hieros. mystag. 5. St. Dionysius, Eccl. Hier. c. 3. St. Ignatius, ep. 6. ad Smyrn. St. Justinus, dial. cum. Tryph. circ. med. St. Irenæus, li. 4. c. 32. & 34. Tertullian, ad. cult. scem. & ad. uxor. li. 2. St. Cyprian, ep. ad. Cæcil. & de. Cæn. Dom. Eusebius, Demonst. Evang. li. 1. c. 10. St. Greg. Nazianzen, orat. 1. cont. Julianum. St. Chrysostom ho. 83. in 26. Mat. & li. 6. de Sacred. St. Ambrose, li. 4. de Sacram. c. 6. & li. 1. Offic. c. 48. St. Hierom

20 In like manner the Chalice also, after he had supped, saying: * This is the Chalice, the New Testament in my Blood, which shall be shed for you.

21 But yet behold, the hand of him that betrayeth me is with me on the table.

22 And the Son of man indeed goeth, according

to that which is determined: but yet wo to that man by whom he shall be betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 And there was also a strife amongst them, which of them should seem to be greater.

25 And

Hierom, in ep. ad. Heliod. q. 2. & ad. Evagr. ep. 126 to 3. St. Augustin, in Psal. 33. conc. 1. & alibi sæpe Græci omnes in q. Hebr. & Primasius. Conc. Nic. 1. 14. Ephesinum ad Nestor. Constantinop. 6. can. 32. Nicen. 2. act. 6. to 3. Lateran. Constant. Flor. Trident.

19 Do this.] In these words the holy Sacrament of Order is instituted, because power and commission to do the principal act and work of Priesthood, is given to the Apostles: that is, to do that which Christ then did concerning his Body; which was, to make and offer his Body as a Sacrifice for us and for all that have need of Sacrifice, and to give it to be eaten as Christ's Body sacrificed, to all faithful. For as the Paschal Lamb was first sacrificed, and then eaten; so was his Body: and thus to do, he here giveth commission and authority to the Apostles, and to all Priests, who are their successors in this matter. St. Dionysius cæl. Hierar. c. 3. St. Irenæus li. 4. c. 32. St. Cyprian ep. ad. Cocil. St. Chrytom, bo. 17. in ep. ad Hebr. St. Ambrose, in Psal. 38. & in c. 10. ad. Hebr.

19 For a commemoration.] This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, especially of his Passion: that is to say, that it may be a lively representation, exemplar, and form of his Sacrifice upon the Cross. Of which one oblation on the Cross, not only all other Sacrifices of the Law were figures, but this also: though this in a more high, high, mystical, and marvelous sort than any other. For in them Christ's death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts: but in this of the New Testament, his Body visibly sacrificed on the Cross, in and by the self-same Body sacrificed and immolated in Sacrament and under the shapes of bread and wine, is most nearly and perfectly resembled. And therefore this is most properly commemorative, as most nearly expressing the very condition, nature, efficacy, sort, and substance of that on the Cross. For which the holy Fathers call it the very self-same Sacrifice (though in another manner) which was done on the Cross, as it is the self-same thing, that is offered in the Sacrament, and on the Cross. Whereby you may see the perversity of the Protestants, or their ignorance, who think it therefore not to be Christ's Body, because it is a memory of his Body, or a figure of his Body upon the Cross: not to be a true Sacrifice, because it is a commemorative Sacrifice. For as the thing that more lively, nearly, and truly resembleth, or representeth, is a better figure than that which shadoweth it afar off, so this his Body in the Sacrament is more perfectly a Figure of Christ's Body and Sacrifice than any other. Christ himself, the Son of God, is a figure and character of his Father's Person, being yet of the self-same substance. And Christ's Body transfigured on the holy Mount, was a figure and resemblance of his Person glorified in Heaven. Even so is his Body in the Sacrament to a faithful man that knoweth by his belief grounded on Christ's own word, that in the one form is his Body, in the other his Blood, the most perfect representation of his death that can be. As for the Sacrifice, it is no less a true Sacrifice, because it is commemorative of Christ's Passion, than those of the Old Testament were the less true, because they were prefigurative. For that is the condition annexed to all Sacrifice of every Law, to represent Christ's Passion.

* The Greek is here so plain that there was very Blood in the Chalice, shed for us, that Beza saith it is a corruption in the Greek. See the Annotations upon this place.

20 The New Testament in my Blood.] Moses took the blood of the first Sacrifice that was made after the giving of the Law, Exod. xxiv. and with blood confirmed the covenant and compact betwixt God and his people, and so dedicated

the Old Testament, which without blood (saith St. Paul) was not dedicated. Moses put that blood also into a standing piece, and sprinkled all the people, &c. with the same, and said these formal words: *This is the blood of the Covenant, &c.* or (as it is read in St. Paul) *of the Testament which God hath delivered unto you.* Unto all which, Christ in this action about the second part of this his Sacrifice, in every one of the Evangelists most clearly alludeth: expressing that the New Testament is begun and dedicated in his blood in the Chalice, no less than the Old was dedicated, begun and ratified, in that blood of calves contained in the goblet of Moses. With which his own Blood he sprinkled inwardly his Apostles, as the first fruits of the New Testament, imitating the words of Moses, and saying: *This is the Chalice the New Testament, &c.* Which the other Evangelists spake more plainly: *This is my Blood of the New Testament.* By all which it is most certain, that Christ's Blood in the Chalice, is the Blood of Sacrifice, and that in this Sacrifice of the Altar consisteth the external religion and proper service of the New Testament, no less than the sovereign worship of God in the Old Law did consist in the Sacrifices of the same. For though Christ's Sacrifice on the Cross and his Blood shed for us there, be the general price, redemption and satisfaction for us all, and is the last and most perfect sealing or confirmation of the New Law and Testament: yet the Service and Sacrifice which the people of the New Testament might resort unto could not be that violent action of the Cross, but this on the Altar, which by Christ's own appointment is and shall be the eternal office of the New Testament, and the continual application of all the benefits of his Passion unto us.

20 Which shall be shed.] It is much to be observed that the relative, *which*, in these words is not governed or ruled (as some would perhaps think) of the Noun, *Blood*, but of the word *Chalice*. Which is most plain by the Greek: which taketh away all cavils and shifts from the Protestants, both against the real Presence and the true Sacrificing. For it sheweth evidently, that the Blood as the contents of the Chalice, or as in the Chalice, is shed for us (for so the Greek readeth in the present tense) and not only as upon the Cross. And therefore as it followeth hence invincibly, that it is no bare Figure, but his Blood indeed, so it ensueth necessarily, that it is a Sacrifice and propitiatory, because the Chalice (that is the Blood contained in the same) is shed for our sins. For all who know the manner of the Scripture's speeches, know also that, *Blood to be shed for sin*, is to be sacrificed for propitiation or for pardon of sins. And this text proveth all this so plainly, that Beza turneth himself roundly upon the holy Evangelist, charging him with Solecism, or false Greek, or else that the words (which yet he confesseth to be in all copies, Greek and Latin) are thrust into the text out of some other place: which he rather standeth upon than that St. Luke should speak incongruously in so plain a matter. And therefore he saith plainly that it cannot be truly said neither of the Chalice itself nor of the contents thereof: which is indeed to give the lye to the Blessed Evangelist, or to deny this to be Scripture. So clear is the Scripture for us, and so miserable flights and shifts is falsehood put to, God be thanked.

24 A Strife.] The Apostles perceiving Christ's departure from them and his Kingdom to be near, as infirm men and not yet endowed with the Spirit of God, began to have emulation and thoughts of Superiority one over another; which our Master represseth in them by exhortation to humility and by his his own example, who being their Lord, yet had so lately served them: not forbidding Majority or Superiority in them, but pride, tyranny, and contempt of their inferiors.

31 Simon,

25 And he said to them : The Kings of the Gentiles lord it over them ; and they who have power over them, are called beneficent.

26 But you not so : but he that is the greater among you, let him become as the younger : and he that is the leader, as he that serveth.

27 For which is greater, he that sitteth at table, or he that serveth ? Is not he that sitteth at table ? but I am in the midst of you, as he that serveth :

28 And you are they who have continued with me in my temptations.

29 And I dispose to you, as my Father hath disposed to me, a Kingdom :

30 That you may eat and drink at my table in my Kingdom, and may sit * upon thrones judging the twelve tribes of Israel.

31 And the Lord said : Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.

32 But I have prayed for thee that thy faith fail not : and thou being once converted, confirm thy brethren.

33 Who said to him : Lord, I am ready to go with thee both into prison and to death.

34 And he said : I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me.

35 And he said to them : When I sent you without purse, and skrip ; and shoes, did you want any thing ?

36 But they said : Nothing. Then said he unto them : But now he that hath a purse, let him take it, and likewise a skrip, and he that hath not, let him sell his coat, and buy a sword.

37 For I say to you, that this that is written, must yet be fulfilled in me, *And with the wicked was he reckoned.* For the things concerning me have an end.

38 But they said : Lord, behold here are two swords. And he said to them : It is enough.

39 And going out, he went according to his custom to the Mount of Olives ; and his Disciples also followed him.

* Straight after the former loving check and admonition, he promiseth to them all that have been partakers with him of his miseries in this life, greater pre-eminence in Heaven than any Potentate can have in this world, and therefore that they need not be careful of dignity or Supremacy.

31 *Simon, Simon.*] Lastly, to put them out of doubt, he calleth Peter twice by name, and telling him the Devil's desire to sift and try them all to the uttermost (as he did that night) faith that he hath especially prayed for him, to this end that his faith should never fail, and that he being once converted, should after that for ever confirm, establish, or uphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superior over them and the whole Church. Whereby we may learn that it was thought fit in the providence of God, that he who should be the Head of the Church, should have a special privilege by Christ's prayer and promise never to fail in faith, and that none other, either Apostle, Bishop, or Priest, may challenge any such singular or special prerogative either of his Office or Person, otherwise than joining in faith with Peter and by holding by him. The danger (saith St. Leo) was common to all the Apostles, but our Lord took special care of Peter, that the state of all the rest might be more sure, if the Head were invincible : God so dispensing the aid of his grace, that the assurance and strength which Christ gave to Peter, might redound by Peter to the rest of his Apostles : St. Augustin also, Christ praying for Peter, prayed for the rest, because in the Pastor and Prelate the people is corrected and commended. And St. Ambrose writeth, that Peter after his temptation was made Pastor of the Church, because it was said to him : *Thou being converted, confirm thy brethren.* Neither was this the privilege of St. Peter's person, but of his Office, that he should not fail in faith, but ever confirm all others in their faith. For the Church, for whose sake that privilege was thought necessary in Peter the Head thereof, was to be preserved no less afterwards, than in the Apostles time. Whereupon all the Fathers apply this privilege, of not failing and of confirming others in faith, to the Roman Church, and Peter's successors in the same. To which (saith St. Cyprian) infidelity or false faith cannot come. And St. Bernard saith, writing to Innocentius Pope, against Abailardus the Heretic : We must refer to your Apostleship all the scandals and perils which may fall, in matter of faith especially. For there the defects of faith must be helped, where faith cannot fail. For to what other See was it ever said : *I have prayed for thee, Peter, that thy faith do*

not fail ? So say the Fathers : not meaning that none of Peter's seat can err in person, understanding, private doctrine or writings, but that they cannot nor shall not ever judicially conclude or give definitive sentence for falsehood or heresy against the Catholic faith, in their Consistories, Courts, Councils, Decrees, Deliberations, or Consultations, kept for decision and determination of such controversies, doubts, or questions of faith, as shall be proposed unto them : because Christ's prayer and promise protecteth them therein for confirmation of their brethren. And no marvel that our Master would have his Vicar's Consistory and Seat infallible, seeing even in the Old Law the High-Priesthood and Chair of Moles wanted not great privilege in this case, though nothing like the Church's and Peter's prerogative. But in both any man of sense may see the difference between the Person, and the Office, as well in doctrine as life. Liberius in persecution might yield, Marcellinus for fear might commit Idolatry, Honorius might fall to Heresy, and more than all this, some Judas might creep into the Office : and yet all this without prejudice of the Office and Seat, *in which* (saith St. Augustin) *our Lord hath set the doctrine of truth.* Caiaphas by privilege of his Office prophesied right of Christ, but according to his own knowledge and faith, knew not Christ. The Evangelists and other Penners of Holy Writ, for the execution of that function had the assistance of God, and so far could not possibly err : but that Luke, Mark, Solomon, or the rest, might not err in their other private writings ; that we say not. It was not the personal wisdom, virtue, learning, or faith of Christ's Vicars, that made St. Bernard seek to Innocentius the third : St. Augustin and the Bishops of Africk to Innocentius the first, and to Celestinus, *ep.* 90, 92, 95. St. Chrysostom to the said Innocentius : St. Basil to the Pope in his time, *ep.* 52. St. Hierom to Damasus, *ep.* 57, 58. to 2. but it was the prerogative of their Office and higher degree of Unction, and Christ's ordinance, who would have all Apostles and Pastors in the world, for their confirmation in faith and ecclesiastical government, depend on Peter. The want of knowledge and humble acceptation of which God's providence, that is, that one is not honored and obeyed of all the brotherhood, is the cause of all Schisms and Heresies, saith St. Cyprian. A point of such importance, that all the Twelve being in Apostleship like, Christ would yet for the better keeping of unity and truth, have one to be Head of them all, that a Head being once appointed, occasion of Schism might be taken away, saith St. Hierom, *li. i. adv. Jovin. c. 14.*

40 And when he was come to the place, he said to them: Pray, lest you enter into temptation.

41 And he was withdrawn away from them a stone's cast; and kneeling down, he prayed,

42 Saying: Father, if thou wilt, remove this Chalice from me; but yet not my will, but thine be done.

43 And there appeared to him an Angel from Heaven, strengthening him; and being in an agony, he prayed the longer.

44 And his sweat became as drops of blood trickling down upon the ground.

45 And when he rose up from prayer, and was come to his Disciples, he found them sleeping for sorrow.

46 And he said to them: Why sleep you? arise, pray, lest you enter into temptation.

47 As he was yet speaking, behold a multitude; and he that was called Judas, one of the Twelve, went before them, and drew near to Jesus, for to kiss him.

48 And Jesus said to him: Judas, dost thou betray the Son of man with a kiss?

49 And they who were about him, seeing what would follow, said to him: Lord, shall we strike with the sword?

50 And one of them struck the servant of the High-Priest and cut off his right ear.

51 But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him.

52 And Jesus said to the chief Priests and Magistrates of the Temple, and the Ancients, who were come unto him. Are you come out, as it were against a thief, with swords and clubs?

53 When I was daily with you in the Temple, you did not stretch forth your hands against me; but this is your hour, and the power of darkness.

54 And apprehending him, they led him to the High-Priest's house; but Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them.

56 Whom when a certain servant-maid had seen sitting at the light, and had earnestly beheld him, she said: This man also was with him.

57 But he denied him, saying: Woman, I know him not.

58 And after a little while another seeing him, said: Thou also art one of them. But Peter said: O man! I am not.

59 And after the space as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with him; for he is also a Galilean.

60 And Peter said: Man! I know not what thou sayest. And immediately, as he was yet speaking, the cock crew.

61 And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: That before the cock crow thou shalt deny me thrice.

62 And Peter going out, wept bitterly.

63 And the men who held him, mocked him, and struck him.

64 And they blindfolded him, and smote his face. And they asked him, saying: Prophecy, who it was that struck thee?

65 And blaspheming, many other things they said against him.

66 And as soon as it was day, the Ancients of the People, and the chief Priests and Scribes came together, and they brought him into their Council, saying: If thou be the Christ, tell us.

67 And he said to them: If I shall tell you, you will not believe me:

68 And if I shall ask you, you will not answer me, nor let me go.

69 But hereafter the Son of man shall be sitting on the right hand of the power of God.

70 Then said they all: Art thou then the Son of God? Who said: You say that, I am.

71 And they said: What need we any further testimony; for we ourselves have heard it from his own mouth?

CHAP. XXIII.

The Jews accuse him to Pilate the Gentile: 4. Who seeking earnestly to deliver him, especially after that Herod sent him back, 17. They not only prefer the murderer Barabbas, but also cry CRUCIFIXE: 26. In the way to Calvary he foretelleth the women that lamented upon him, the horrible destruction of their Jerusalem. 32. Upon the Cross he is between two thieves, 35. Scorned by the Jews, 36. By the Soldiers, 39. And by one of the Thieves. 40. But even there confessed by the other Thief, 47. And after his death (because of the great miracles concurring) also by the Centurion, 48. Yea, and by the whole multitude. 50. And finally, he is buried honorably.

AND the whole multitude of them rising up, led him to Pilate.

2 And they began to accuse him, saying: We have found this man perverting our Nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the King.

3 And Pilate asked him, saying: Art thou the King of the Jews? But he answering, said: Thou sayest it.

4 And Pilate said to the chief Priests and to the multitudes: I find no cause in this man.

[No. XV.]

5 But they were the more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

6 But Pilate hearing Galilee, asked if the man were of Galilee?

7 And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days.

8 And Herod seeing Jesus, was very glad, for he was desirous of a long time to see him, because

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he had heard many things of him : and he hoped to see some sign wrought by him.

9 And he questioned him in many words ; but he answered him nothing.

10 And the chief Priests and the Scribes stood by earnestly accusing him.

11 And Herod with his army set him at naught ; and mocked him, putting on him a white garment, and sent him back to Pilate.

12 And Herod and Pilate were made friends that same day ; for before they were enemies one to another.

13 And Pilate calling together the chief Priests, and the Magistrates, and the People,

14 Said to them : You have presented unto me this man, as one that perverteth the People, and behold I, having examined him before you, find no cause in this man in those things wherein you accuse him.

15 No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him.

16 I will chastise him therefore, and release him.

17 Now of necessity he was to release unto them one upon the feast-day.

18 But the whole multitude together cried out, saying : Away with this man, and release unto us Barabbas,

19 Who, for a certain sedition made in the city and for murder, was cast into prison.

20 And Pilate again spoke to them, desiring to release Jesus.

21 But they cried again, saying : Crucify him, crucify him.

22 And he said to them, the third time : Why, what evil hath this man done ? I find no cause of death in him. I will chastise him therefore, and let him go.

23 But they were instant, with loud voices requiring that he might be crucified ; and their voices prevailed.

24 And Pilate gave sentence, that it should be as they required.

25 And he released unto them him, who for murder and sedition had been cast into prison, whom they had desired ; but Jesus he delivered up to their will.

26 And as they led him away, they laid hold of one Simon, of Cyrene, coming from the country ; and they laid the Cross on him to carry after Jesus.

27 And there followed him a great multitude of People, and of women who bewailed and lamented him.

28 But Jesus turning to them, said : Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children.

29 For behold the days shall come, wherein they will say : Blessed are the barren, and the wombs that have not borne, and the paps which have not given suck.

30 Then shall they begin to say to the mountains, Fall upon us ; and to the hills, Cover us.

31 For if in the green wood they do these thing, what shall be done in the dry ?

32 And there were also two other malefactors led with him, to be put to death.

33 And when they were come to the place which is called Calvary, they crucified him there ; and the robbers, one on the right hand, and the other on the left.

34 And Jesus said : Father, forgive them, for they know not what they do. But they dividing his garments, cast lots.

35 And the People stood beholding, and the Rulers with them derided him, saying : He saved others, let him save himself, if he be Christ, the Elect of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying : If thou be the King of the Jews, save thyself.

38 And there was also a superscription written over him, in letters of Greek, and Latin, and Hebrew : THIS IS THE KING OF THE JEWS.

39 And one of those robbers who were hanged, blasphemed him, saying : If thou be Christ, save thyself, and us.

40 But the other answering, rebuked him, saying : Neither dost thou fear God, seeing thou art under the same condemnation.

41 And we indeed justly, for we receive the due reward of our deeds ; but this man hath done no evil.

42 And he said to Jesus : Lord, remember me when thou shalt come into thy Kingdom.

43 And Jesus said to him : Amen I say to thee, this day thou shalt be with me in Paradise.

44 And it was almost the sixth hour ; and there was darkness over all the earth until the ninth hour.

45 And the sun was darkened ; and the veil of the Temple was rent in the midst.

ANNOTATIONS ON CHAP. XXIII.

34 *Forgive them.*] A perfect example of charity in our Saviour praying for his Crucifiers, which the first Martyr St. Stephen did follow, *Acts vii* : and the prayers of both were heard : Christ's prayer taking effect in the Centurion and others, Stephen's in St. Paul.

43 *In Paradise.*] Thou may'st not hereupon defer thy conversion or amendment, presuming on grace at the last hour of thy life, nor look to have salvation by faith and confession of Christ without good works, nor to go straight to Heaven without satisfaction, penance, or punishment for thy former sins and life ill spent ; nor challenge security and certain knowledge of thy salvation. For this good thief's case is not common but a rare example of mercy and prerogative. But for the first point, learn only not to despair, tho' thou

hast been ill to the last moment of thy life. For the second, that faith, hope, and charity, repentance, and good will, are sufficient, and good works not required, where for want of time and opportunity they cannot be had. For the third, that Christ gave to this happy man for his zealous confession of him and reprehending his fellow not only remission of his sins, but also by extraordinary grace, a pardon of all penance and satisfaction due either in this life or the next for the same : even as the holy Church, by this example and commission, giveth pardons also to some of her zealous children of all punishment due for their offences ; and such go straight to Heaven. Lastly, that every one hath not a revelation of his salvation as this man had, and therefore cannot be so sure as he was.

* This Eclipse was seen and wondered at as a thing above nature, by Areopagita at Thebes, when he was yet a Pagan. *Dionys. ep. ad Policarp. & ep. ad Appollophanem.*

46 And

46 And JESUS, crying with a loud voice, said: *Father! into thy hands I commend my spirit.* And saying this, he gave up the ghost.

47 Now the Centurion, seeing what was done, glorified God, saying: Indeed this was a just man.

48 And all the multitude of them that were come together to that sight, and saw the things that were done, returned, striking their breasts.

49 And all his acquaintance, and the women who had followed him from Galilee, stood afar off beholding these things.

50 And behold there was a man named Joseph, who was a Counsellor, a good and a just man,

51 (The same had not consented to their counsel and doings) of Arimathea, a city of Judca,

who also himself looked for the Kingdom of God.

52 This man went to Pilate, and begged the Body of JESUS.

53 And taking him down, he wrapped him in fine linen, and laid him in a Sepulchre that was hewed in stone, wherein never yet any man had been laid.

54 And it was the day of the Parasceve*, and the Sabbath drew on.

55 And the women who were come with him from Galilee, following after, saw the Sepulchre, and how his Body was laid.

56 And returning, they prepared spices and ointments; and on the Sabbath-day they rested, according to the commandment.

C H A P. XXIV.

Devout women not finding his Body in the Sepulchre, 4. Angels tell them he is risen according to his own prediction: 9. Yet the Apostles will not believe it. 12. But neither Peter findeth his Body there. 13. He walketh with two Disciples, declaring all this unto them out of the Scriptures, and is known of them by breaking of bread. 36. The same day he appeareth to the Apostles being together, is felt by them, and eateth with them. Finally teaching them out of the Scriptures not only of his Passion and Resurrection, 47. But also of his Catholic Church, 49. He promiseth the Holy Ghost to confirm them, 50. And so ascendeth into Heaven.

AN D in the † first of the Sabbath, very early, they came to the Sepulchre, bringing the spices which they had prepared.

2 And they found the stone rolled back from the Sepulchre.

3 And going in, they found not the Body of the Lord JESUS.

4 And it came to pass, as they were astonished in their mind at this, behold two men stood by them in shining apparel.

5 And as they were afraid and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead?

6 He is not here, but is risen. Remember how he spoke unto you, when he was yet in Galilee,

7 Saying: That the Son of man must be delivered into the hands of sinful men, and be crucified; and the third day rise again.

8 And they remembered his words.

9 And going back from the Sepulchre, they told all these things to the Eleven, and to all the rest.

10 And it was Mary Magdalen, and Joanna, and Mary of James, and the other women who were with them, who told those things to the Apostles.

11 And these words seemed to them as idle tales, and they did not believe them.

12 But Peter rising up ran to the Sepulchre; and stooping down he saw the linen cloths laid by themselves, and went away wondering in himself at that which was come to pass.

13 And behold, two of them went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they reasoned, Jesus himself also drawing near went with them.

16 But their eyes were held that they should not know him.

17 And he said to them: What are these discourses which you hold one with another as you walk, and are sad?

53 *Wherein never.*] As in the womb of Mary none was conceived before nor after him, so in this monument none was laid before nor after him: which prerogative (no doubt) was of God's providence; this Joseph no less abstaining afterwards to be buried in it, than the other Joseph from copulation with the mother of our Lord. *St. Aug.*

* The Eve or Day of Preparation for the Sabbath.

55 *Saw the Sepulchre.*] These good women through great devotion observed the Sepulchre for the honor of the holy Body. Wherefore the devotion of faithful folks watching and visiting on Good-Friday the Sepulchre made in every Church for memory of our Lord's burial, is exceeding good and godly, especially the Blessed Sacrament for more signification's sake being present in the same Sepulchre.

A N N O T A T I O N S ON CHAP. XXIV.

† That is, first, after the Sabbath, which is (saith St. Hierom, q. 2. ad Hedib.) *dies Dominica*, our Lord's day, whereon he arose. For the week is divided into the Sabbath, and the 1st, 2d, 3d, 4th, 5th, 6th, of the Sabbath. And the Apostle (1 Cor. xvi. 2.) commanded a collection of money to be made on the first of the Sabbath. Whereby we learn, both the keeping of Sunday, and the Church's account of days by the 2d, 3d, 4th, of the Sabbath, to be Apostolical. Which St. Sylvester afterwards named, 2d, 3d, 4th, feriam, &c. *Breviar. Roman. Decemb. 31.*

18 And the one of them whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days?

19 To whom he said: What things? And they said, concerning Jesus of Nazareth, who was a Prophet, mighty in work and word before God and all the People.

20 And how our chief Priests and Princes delivered him to be condemned to death, and crucified him.

21 But we hoped that it was he that should have redeemed Israel: and now besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company, affrighted us, who before it was light, were at the Sepulchre.

23 And not finding his Body, came, saying that they had also seen a vision of Angels, who say that he is alive.

24 And some of our people went to the Sepulchre: and found it so as the women had said, but him they found not.

25 Then he said to them: O foolish, and slow of heart to believe in all things which the Prophets have spoken.

26 Ought not Christ to have suffered these things, and so to enter into the glory?

27 And beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things which were concerning him.

28 And they drew nigh to the town whither they were going: and he made as though he would go farther.

29 But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them.

30 And it came to pass, whilst he was at table with them, he took bread, and blessed and brake, and gave to them.

31 And their eyes were opened, and they knew him: and he vanished out of their sight.

32 And they said one to the other: Was not our heart burning within us, whilst he spoke in the way, and opened to us the scriptures.

33 And rising up the same hour they went back to Jerusalem: and they found the Eleven gathered together, and those who were with them,

34 Saying, That the Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way; and how they knew him in the breaking of bread.

36 Now, whilst they were speaking these things, Jesus stood in the midst of them; and said to them: Peace be to you; it is I, fear not.

37 But they being troubled and frightened, supposed that they saw a Spirit.

38 And he said to them: Why are you troubled, and why do thoughts arise in your hearts?

39 See my hands and feet, that it is I myself; handle, and see; for a Spirit hath not flesh and bones, as you see me to have.

40 And when he had said this, he shewed them his hands and feet.

41 But while they yet believed not, and wondered for joy, he said: Have you here any thing to eat?

42 And they offered him a piece of broiled fish, and a honey-comb.

43 And when he had eaten before them, taking the remains, he gave to them.

44 And he said to them: these are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.

45 Then he opened their understanding, that they might understand the Scriptures.

46 And he said to them, That thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day.

47 * And that penance and remission of sins should be preached, in his Name, unto all Nations, beginning at Jerusalem.

48 And you are witnesses of these things.

49 And I send the promise of my Father upon you; but stay you in the city, till you be endued with power from on high.

30 *Took bread.*] The Fathers in divers places take this to be meant of the Blessed Sacrament. *Author operis imperf. ho. 17^o St. Augustin, li. 3. de consensu Evang. c. 25. & ser. 140 de temp. & ep. 59. ad Paulinum, q. 8.* Paulinus himself in the next epistle before that, among St. Augustin's. Venerable Bede also upon this place. Theophylact upon this place. And that it should be meant of the holy Sacrament; the form of solemn taking the bread into his hands, blessing it, breaking it, and reaching it to his Disciples, (exceeding proper to the Consecration, and common to none other Benediction, nor any where used but in Christ's miraculous multiplying the loaves) and the singular effects in notifying Christ unto them, do prove. And if it be the Sacrament (as it is most probable) then it is an evident example and warrant of ministration in one kind.

* As he shall be Anathema (saith St. Augustin) who preacheth that Christ neither suffered, nor rose again, because we learn by the Gospel, *That it behoved Christ to suffer, and*

to rise again the third day: so he shall also be Anathema, whosoever preacheth the Church to be elsewhere than in the communion of all nations: because by the self-same Gospel we learn, in the words next following, *And penance to be preached in his name, and remission of sins throughout all nations.* Aug. ep. 48.

47 *Penance and remission.*] He shewed unto them out of the scriptures, not only the things which were now accomplished in himself, but also that were yet to come about his Church, as, where it should begin, to wit, at Jerusalem, and how far it should go, to wit, to all Nations: that he might not suffer us (saith St. Augustin) to err neither in the Bridegroom, nor in the Bride. For this maketh manifestly against all Heretics and Schismatics, who set up new Churches in particular countries, drawing the people from the aforesaid only true Church, which from Jerusalem so groweth over all Nations till the end of the world come.

50 And he led them out as far as Bethania; and lifting up his hands, he blessed them.

51 And it came to pass, whilst he blessed them, that he departed from them, and was carried up to Heaven.

52 And they adoring, went back into Jerusalem with great joy;

53 And they were always in the Temple, praising and blessing God. Amen.

50 *He blessed them.*] Christ our High-Priest, (Heb. vii. 6. Jo. xx. 21, 26. Mar. x. 16.) prefigured especially therein by Melchisedech, often gave his blessing to his: sometimes by words, as, *Peace be to you*: sometimes by imposing his hands: and now hereby lifting up his hands over his Disciples as it were for his farewell. In what form, the Scripture doth not express, but very like it is that in form of the Cross, as (Gen. xlviii. 14.) Jacob the Patriarch blessed his grandsons for signification of Christ's benediction: for now the Cross began to be glorious among the faithful, and the Apostles (as it is most certain by the Fathers, who call

it an ancient tradition) used that sign for an external note of benediction. Yea, St. Augustin saith (in Ps. 30. Conc. 3.) that Christ himself not without cause would have his sign to be fixed on our foreheads as on the seat of shamefacedness, that a Christian man should not be ashamed of the reproach of Christ. And what form can a Christian man use rather to bless himself or others, than that which was dedicated in Christ's death, and is a convenient memorial of the same? And that the Bishops and Priests of God's Church should bless with an external sign, is what no man can reprehend, they being warranted by Christ's own example and action.



Sanctus JOANNES - Aquilæ instar celsa revelat.
Altivolans Verbum prædicat esse Deum

T. Clarke Sculp.

T H E

H O L Y G O S P E L

O F

J E S U S C H R I S T,

A C C O R D I N G T O

S^T. J O H N.

The ARGUMENT of St. JOHN'S GOSPEL.

St. John's Gospel may be divided into four Parts.

The first Part is, Of the Acts of Christ before his solemn Manifestation of himself, while John Baptist was yet baptizing : Chap. I. II. III. IV.

*The second, Of his Acts in Jewry (having now begun his solemn Manifestation in Galilee, Mat. iv. 12.) the second Easter or Pasch of his preaching : Chap. V. For of the first Pasch, we had in the first part, Chap. ii. 13. And the Pasch of * the Jews was at hand. And that feast whereof we have in this second part, Chap. v. 1. After this there was a festival day of * the Jews, is thought by good Authors to be the feast of Pasch.*

*The third Part is, Of his Acts in Galilee, and in Jewry, about the third Pasch, and after it : Chap. VI. to the XIIth. For so we have, chap. vi. 4. And the Pasch the festival day of the * Jews was at hand.*

*The fourth Part is, Of the fourth Pasch (which we have in the end of chap. xi. 55. And the Pasch of * the Jews was at hand) that is to say, of the Holy Week of his Passion in Jerusalem : Chap. XII. unto the end of the Book.*

By which division it is manifest, that the intent of this Evangelist writing after the other three, was to omit the Acts of Christ in Galilee, because the other three had written them at large : and to report his Acts done in Jewry, which they had omitted.

And this he doth, because Jewry with Jerusalem and the Temple, being the principal part of the Country, there abode the principal of the Jews, both for authority, and also for learning in the law or knowledge of the Scriptures, and therefore that was the place, where our Lord JESUS finding in the Head itself and in the leaders of the rest, such wilful obstinacy and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainly than in Galilee, both say and prove, at sundry times, even every year of his preaching : himself to be the CHRIST that had been so long promised unto them, and expected by them : and the same CHRIST to be not only a man, as they imagined, but also the natural, con-substantial, and co-eternal Son of God, the Father, who now had sent him. Therefore these were the words and deeds that served best the purpose of this Evangelist, being to shew the glory and excellence of this Person JESUS : that thereby the Gentiles might see how worthily Jerusalem and the Jews were reprobated who had refused, yea and crucified such an one : and how well and to their own salvation themselves might do, to receive him and to believe in him. For this to have been his purpose, himself declareth in the end, saying : These are written, that you may believe that JESUS is CHRIST the Son of God : and that believing, you may have life in his name.

* This way of speech which is very common in this Gospel, as appeareth by the places here marked, declareth that he writeth to the Gentiles.

And hereupon it is, that St. Hierom writeth thus in his life: John the Apostle, whom Jesus loved very much, the son of Zebedee, the brother of James the Apostle, whom Herod after our Lord's Passion beheaded, last of all wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretics, and especially against the assertion of the Ebionites then rising, who say that CHRIST was not before MARY. Whereupon also he was compelled to utter his Divine Nativity.

Of his three Epistles, and of his Apocalypse, shall be said in their own places.

It followeth in St. Hierom, that in the second persecution under Domitian, fourteen years after the persecution of Nero, he was exiled into the Isle of Patmos. But after that Domitian was slain, and his Acts for his passing cruelty repealed by the Senate: under Nerva the Emperor he returned to Ephesus, and there continuing unto the time of Trajan the Emperor: he founded and governed all the Churches of Asia, and worn with old age, he died the sixty-eighth year after the Passion of our Lord, and was buried beside the same city.

Whose Excellency the same holy Doctor thus briefly describeth, li. 1. advers. Jovinianum.

JOHNS the Apostle, one of our Lord's Disciples, who was the youngest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is more loved by our Lord, and lieth upon the breast of Jesus: and that which Peter durst not ask, he desireth him to ask: and after the resurrection, when Mary Magdalen had reported that our Lord was risen again, both of them ran to the Sepulchre, but he came thither first: and when they were in the ship and fished in the lake of Genesareth, Jesus stood on the shore, neither did the Apostles know whom he saw: only the virgin knoweth the virgin, and saith to Peter, It is our Lord. This John was both an Apostle, an Evangelist and Prophet: An Apostle, because he wrote to the Churches as a Master: An Evangelist, because he compiled a book of the Gospel, which (except Matthew) none other of the twelve Apostles did: A Prophet, for he saw in the Isle of Patmos, where he was banished by Domitian the Emperor for the testimony of our Lord, the Apocalypse, containing infinite mysteries of things to come. Tertullian also reporteth, that at Rome being cast into a barrel of hot boiling oil, he came forth more pure and fresher, or livelier, than he went in. Yea, and his Gospel itself much differeth from the rest. Matthew beginneth to write as of a Man: Mark of the Prophecy of Malachy and Esay: Luke of the Priesthood of Zachary. The first hath the face of a Man, because of the Genealogy: the second the face of a Lion, for the Voice of one crying in the desert: the third the face of a Calf, because of the Priesthood. But John as an Eagle flieth to the things on high, and mounteth to the Father himself, saying: In the beginning was the WORD, and the WORD was with God, and God was the WORD. Thus far St. Hierom.

Upon this Gospel there are the famous Commentaries of St. Augustin called Tractatus, in Evang. Joan. to 6. and twelve Books of St. Cyril's Commentaries.

C H A P. I.

The Preface of the Evangelist, commending Christ (as being God the Son incarnate) to the Gentiles, and setting out the blindness of the Jews in not receiving him. 19. Then, the testimonies of John Baptist, first to the solemn Embassy of the Jews: 29. Secondly, when he saw JESUS come to him: 35. Thirdly, to his own Disciples also, putting them over from himself to JESUS, who made it plainer to them that he is Christ, 40. And so began he also to have Disciples.

IN the beginning was the Word, and the Word was with God, and God was the Word.

2 The same was in the beginning with God.

3 All things were made by him: and without him was made nothing that was made,

4 In him was life, and the life was the light of men:

5 And the light shineth in darkness, and the darkness did not comprehend it.

6 There was a man sent from God, whose name was John.

7 This man came for a witness; to give testimony of the light, that all men might believe through him.

8 He was not the light, but was to give testimony of the light,

9 That was the true light which enlighteneth every man that cometh into this world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came into his own, and his own received him not.

12 But as many as received him, he gave them power † to be made the sons of God, to them that believe in his name.

13 Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as it were of the only begotten of the Father) full of grace and truth.

15 John beareth witness of him, and crieth out saying: This was he of whom I spoke, He that shall come after me, is ‡ preferred before me: because he was before me.

16 And of his fulness we all have received, and grace for grace.

17 For the Law was given by Moses; Grace and Truth came by JESUS CHRIST.

18 No man hath seen God at any Time: The only-begotten Son, who is in the bosom of the Father, he hath declared him.

ANNOTATIONS ON CHAP. I.

1 Was the Word.] The second Person in the Trinity, which is the natural, only, and eternal Son of God the Father, is called the WORD: not as the holy Scriptures, or speeches of the Prophets and Apostles (written and spoken by God's commandment, for the uttering of his divine will towards man) are called his word; but in a more divine, eminent and ineffable sort, to express to us, as it were by a term agreeable to our capacity, that the Son of God so is, and so from everlasting is born of God the Father, as our prime idea (which is our internal and mental word) is and issueth out of our intelligence and mind. This Word then, Son, or second Person in the Holy Trinity, was and had his being then already, when creatures (of what sort soever) had but their beginning; and therefore cannot be a creature, as many Heretics, before the writing of this Gospel, taught, and as the Arians after taught. And this first sentence of the Gospel not only the faithful, but the Platonics did so admire (as St. Augustin writeth) that they wished it to be written in Gold.

1 With God.] Because a man might say: If the Word were before any thing was created, where or how could he be? The Evangelist, preventing that carnal notion, saith: First, that he was with God, whose being dependeth not upon time, place, space, or any creatures, all which were made by him: Secondly, he giveth us to understand, that the Word hath his proper subsistence or personality distinct from God the Father; whereby Sabellius, the old Heretic, is refuted: Thirdly, here is insinuated the order of these two Persons, one towards the other, to wit, that this Son is with and of the Father, and not the Father of the Son: Fourthly, you may confute here the blasphemy of * Calvin, holding the second Person to be God, not as of the Father, but as of himself. And yet such are the books that our youth now read commonly in England, and that by commandment.

* *Calv. Inst. li. 1. c. 13. sec. 23 & 25.*

1 God was the Word.] Lest any man upon the premises, which set forth the relation, and distinction of the second Person from the first, might think that the Father only were

God; the Evangelist expressly teacheth, the Word to be God. For though the words seem to lie otherwise (because we have of purpose followed the elegance which the Evangelist himself observed in placing them so, and therefore they stand so both in Greek and Latin) yet indeed the construction is thus: *The Word was God*, and (as in his first Epistle the same Apostle writeth) *true God*: lest any might say (as the Arians did) that he was God indeed, but not truly and naturally, but by common adoption or calling, as good men in the Church are called the sons of God. What wonderful wrangling and tergiversation the Arians used to avoid the evidence of this place, we see in St. Augustin, *li. 3. de Doct. Christ. c. 2.* even such as the Protestants do, to avoid the like words, *This is my Body*, concerning the Blessed Sacrament.

3 By him.] Again, by this he signifieth the eternity, divinity, omnipotence, and equality of the Word or Son, with God the Father, because by him all things were created: All things he saith, both visible of this world, and invisible, as Angels and all Spiritual Creatures. Whereupon it is evident also, that himself is no creature, being the Creator of all: neither is sin of his creation, being a defect of a thing, rather than a thing itself, and therefore neither of nor by him.

12 He gave them power.] Free-will to receive or acknowledge Christ, and power given to men, if they will, to be made by Christ the sons of God: but not forced or drawn thereunto by any necessity.

† Beza falsely translated *dignitatem* for *poteſtatem*.

14 The Word was made flesh.] This is the high and divine testimony of Christ's Incarnation and that he vouchsafed to become man. For the acknowledging of which inexplicable benefit, and giving humble thanks for the same, all Christian people in the world, by tradition of the Fathers, prostrate themselves, or kneel down, when they hear it sung or said at the holy Mass, either in this Gospel, or in the Creed, by these words: *ET HOMO FACTUS EST.*

‡ He is preferred and made of more dignity and excellency than I, because he was before me and all things, Eternal God.

19 And this is the Testimony of John, when the Jews sent from Jerusalem Priests and Levites to him, to ask him, Who art thou?

20 And he confessed, and did not deny: And he confessed, I am not the CHRIST.

21 And they asked him: What then? Art thou Elias? And he said: I am not. Art thou * the Prophet? And he answered: No.

22 They said therefore unto him: Who art thou, that we may give an answer to them who sent us? What sayest thou of thyself?

23 He said: *I am the Voice of one crying in the wilderness—make straight the way of the Lord*; as said the Prophet Isaias.

24 And they who were sent were of the Pharisees.

25 And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet.

26 John answered them, saying: † I baptize with water; but there hath stood one in the midst of you whom you know not.

27 The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose.

28 These things were done in Bethania beyond the Jordan, where John was baptizing.

29 The next day John saw JESUS coming to him, and he saith: *Behold the Lamb of God! behold him that taketh away the Sin of the world.*

30 This is he of whom I said: After me there cometh a man, who is preferred before me; because he was before me.

31 And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water.

32 And John gave Testimony, saying: I saw the Spirit coming down, as a Dove, from Heaven; and he remained upon him.

33 And I knew him not; but he, who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost.

34 And I saw; and I gave Testimony, that this is the Son of God.

35 The next day, again John stood, and two of his Disciples,

36 And beholding JESUS walking, he saith: Behold the Lamb of God!

37 And the two Disciples heard him speak, and they followed JESUS.

38 And JESUS turning, and seeing them following him, saith to them: What seek you? Who said to him: Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

39 He saith to them: Come and see. They came, and saw where he abode, and they staid with him that day: Now it was about the tenth hour.

40 And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed him.

41 He findeth first his brother Simon, and saith to him: We have found the MESSIAS, which is being interpreted, the CHRIST.

42 And he brought him to JESUS. And JESUS looking upon him, said: Thou art Simon the Son of Jona: thou shalt be called *Cephas*, which is, interpreted, *Peter*.

43 On the following day he would go forth into Galilee, and he findeth Philip. And JESUS saith to him: Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith to him: We have found him of whom Moses in the law, and the Prophets did write, JESUS the Son of Joseph, of Nazareth.

46 And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see.

47 JESUS saw Nathanael coming to him, and he saith of him: Behold, an Israelite indeed, in whom there is no guile.

48 Nathanael saith to him: Whence knowest thou me? JESUS answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered him, and saith: Rabbi, thou art the Son of God, thou art the King of Israel.

50 JESUS answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest; greater things than these shalt thou see.

51 And he saith to him: Amen, Amen I say to you, You shall see the Heaven opened, and the Angels of God ascending and descending upon the Son of man.

18 *No man hath seen.*] Never man in this mortality saw God in the very shape and natural form of the Divine Essence, but men see him only in the shape of visible creatures, in or by which it pleaseth him to shew himself unto many diversely in this world: but never in such sort as when he shewed himself in the Person of the Son of God, being made truly man, and conversing with men.

* Probably the Jews ignorantly understood not the place in Deuteronomy, of Christ, and therefore they ask also whether he be the Prophet there spoken of. See also ch. vii. 40.

† He doth often here signify the great difference of his Baptism, and of Christ's, as of his person and Christ's. See Annot. on Mat. ch. iii.

32 *The Spirit.*] Here is an evident testimony of the third Person in the Trinity, which is the Holy Ghost: so that in this one Chapter we find expressly against all Here-

tics, Jews, and Pagans, set forth the truth of the Church's doctrine concerning the whole Trinity.

42 *Looking upon him.*] This beholding of Simon, insinuateth Christ's appointment: and preferring of him to be the chief Apostle, the Rock of the Church, and his Vicar; and therefore upon that Divine Providence and intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriac word, as much as to say, Rock, or Stone. And St. Paul commonly calleth him by this name *Cephas*; whereas others, both Greeks and Latins, call him altogether by the Greek word, *Peter*, which signifieth the self-same thing. Whereof St. Cyril saith, that our Saviour by foretelling that his name should no more now be Simon, but *Peter*, did by the word itself aptly signify, that on him, as on a rock and stone most firm, he would build his Church.

C H A P. II.

At the request of his Mother he worketh his first miracle, turning water into wine at a marriage in Galilee, although the time of his manifestation be not yet come. 12. Then in Jerusalem at the Pasch, being but one, and as yet obscure, he driveth out of the Temple most miraculously all the merchants. 18. And the blind Jews still asking for a sign, he signifieth so long before, that they should kill him, but that he will rise again the third day. 24. Which also presently they would do, but that he knowing their false hearts (though many believe in him) will not tarry among them.

AN D the third day there was a marriage in Cana of Galilee; and the Mother of Jesus was there.

2 And Jesus also was invited, and his Disciples, to the marriage.

3 And the wine failing, the Mother of Jesus saith to him: They have no wine.

4 And Jesus saith to her: What is to me and thee, woman? my hour is not yet come.

5 His Mother saith to the waiters: Whatsoever he shall say to you, do ye.

6 Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a piece.

7 Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim.

8 And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.

9 And when the chief steward had tasted the * water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom,

10 And saith to him: Every man at first setteth

forth good wine, and when men have well drank, then that which is worse. But thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee: and manifested his glory, and his Disciples believed in him.

12 After this he went down to Capharnaum, he and his Mother, and his Brethren, and his Disciples; and they remained there not many days.

13 And the Pasch of the Jews was at hand, and Jesus went up to Jerusalem:

14 And he found in the Temple them who sold oxen, and sheep, and doves, and the changers of money sitting.

15 And when he had made as it were a scourge of little cords, he drove them all out of the Temple, the sheep also, and the oxen, and the money of the changers he poured out, and the tables he overthrew.

16 And to them who sold doves, he said: Take these things hence, and make not the house of my Father a house of traffic.

17 And his Disciples remembered that it was written: *The zeal of thy house hath eaten me up.*

A N N O T A T I O N S O N C H A P. II.

2 *JESUS also was invited.*] By his vouchsafing to come with his to the marriage, he approveth the custom of the Faithful in meeting at honest feasts and recreations for maintenance of love, peace and amity among themselves: he reproveth the heresy of Tatian, Marcion, and such like, condemning Wedlock: lastly (as St. Cyril saith) he sanctifieth and blesteth the marriage of the Faithful in the New Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the frequent divorces, remarriages, and pluralities of wives, and the women's servile subjection and imparity in that case, are redressed, and reduced to the primitive institution, and so Christian marriage made a Sacrament. See St. Augustin, *de nupt. & concup.* li. 1. c. 10. & 21. li. *de adult. conjug.* c. 8.

3 *They have no wine.*] Our Lady many ways understood that now the time approached of manifesting himself to the world by miracles and preaching, and nothing doubted but that he would now begin at her request. Whereby we learn that Christ ordinarily giveth not his graces, but when humbly asked and requested thereunto; and that his Mother's intercession is more than vulgarly effectual, and that he denieth her nothing.

4 *What is it to me and thee?*] Because this speech is subject to divers senses, we keep the words of our text, lest by turning it into an English phrase, we might straiten the Holy Ghost's intention to some certain sense either not intended, or not only intended, and so take away the choice and indifference from the Reader, whereof (in holy Scriptures especially) all Translators must beware. Christ then may mean here, what is that, woman, to me and thee, being but strangers, that they want wine? as some interpret it. Or (which is the more proper use of that kind of speech in holy writ) what have I to do with thee? that is, why should I have respect to

thy desire in this case? in matters touching my charge and the commission of my Father for preaching, working miracles, and other graces, I must not be tied to flesh and blood. Which was not a reprehension of our Lady, or signification that he would not hear her in this or other things pertaining to God's glory or the good of men, for the event sheweth the contrary: But it was a lesson to the company that heard it, and namely to his Disciples, that respect of kindred should not draw them to do any thing against reason, or be the principal motive why they do their duties, but God's glory.

5 *Whatsoever he shall say.*] By this you see, our Lady by her divine prudence and entire familiarity and acquaintance with all his manner of speeches, knew it was no check to her, but a doctrine to others: and that she had no repulse, though he seemed to say his time was not yet come to work miracles: not doubting but he would begin a little before his ordinary time for her sake, as St. Cyril thinketh he did: and therefore she admonisheth the waiters to mark well, and to execute what ever Christ should bid them do.

* He that seeth water turned into wine, needeth not dispute or doubt how Christ changed bread into his Body.

15 *Drove them all out.*] By this chastising corporally the defilers and abusers of the Temple, he doth not only shew his power, that being but one poor man he could by force execute his pleasure upon so many sturdy fellows: but also his sovereign authority over all offenders; and that not upon their souls only, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual jurisdiction, upon their bodies and goods also. That the Spirituality may learn, how far and in what cases, for just zeal of Christ's Church, they may use and exercise both spiritually and temporally their forces and faculties against offenders, especially against the prophaners of God's Church, according to the Apostle's allusion, 1 Cor. iii. *If any man defile the Temple of God, him will God destroy.*

18 The Jews therefore answered, and said unto him: What sign dost thou shew unto us, seeing thou dost these things?

19 JESUS answered, and said to them: Destroy this Temple, and in three days I will raise it up.

20 The Jews then said: Six-and-forty years was this Temple in building, and wilt thou raise it up in three days?

21 But he spoke of the Temple of his Body.

22 When therefore he was risen again from the dead, his Disciples remembred, that he had said

this, and they believed the scripture, and the word that JESUS had said.

23 Now when he was at Jerufalem at the Pasch, upon the festival-day, many believed in his name, seeing his signs which he did.

24 But JESUS did not trust himself unto them, for that he knew all men,

25 And because he needed not that any should give testimony of man; for he knew what was in man.

CHAP. III.

He teacheth Nicodemus, that to come to the Kingdom of God, Baptism is necessary, as being our Regeneration. 10. Which point Nicodemus as then not understanding, 11. He sheweth that they must believe him, and what good cause there is for them so to do. 23. After this he also baptized, and John likewise at the same time: 25. Whereupon a question being moved, whether Baptism is better? 27. John answereth it by saying, that he is so far inferior to Christ, as a mere man to God most high.

AN D there was a man of the Pharisees, named Nicodemus, a Ruler of the Jews.

2 This man came to JESUS by night, and said to him: Rabbi, we know that thou art come a Teacher from God; for no man can do these signs which thou dost, unless God be with him.

3 JESUS answered, and said to him: Amen, Amen I say to thee, unless a man be born again, he cannot see the Kingdom of God.

4 Nicodemus saith to him: How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again?

5 JESUS answered: Amen, Amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7 Wonder not, that I said to thee, You must be born again.

8 The Spirit breatheth where * he will; and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth; so is every one that is born of the Spirit.

9 Nicodemus answered, and said to him: How can these things be done.

10 JESUS answered, and said to him: Art thou a Master in Israel, and knowest not these things?

11 Amen, Amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony.

12 If I have spoken to you earthly things, and you believe not; how will you believe, if I shall speak to you heavenly things?

13 And no man hath ascended into Heaven, but he that descended from Heaven, the Son of man who is in Heaven.

14 And as Moses lifted up the Serpent in the desert, so must the Son of man be lifted up:

15 That whosoever believeth in him, may not perish, but may have life everlasting.

16 For God so loved the world, as to give his only begotten Son; that whosoever believeth in him may not perish, but may have life everlasting.

17 For God sent not his Son into the world, to judge the world, but that the world may be saved by him.

24 *JESUS did not trust himself.]* St. Augustin applieth this their first faith and belief in Christ, suddenly raised upon the admiration of his wonders, but yet not fully formed or established in them, to the faith of Novices or Catechumens in the Church: and Christ not committing his Person to them as yet, to the Church's like wariness and wisdom, in not opening nor giving to them our Lord in the Blessed Sacrament, because all were not to be trusted with that high point without full trial of their faith.

ANNOTATIONS ON CHAP. III.

5 *Born again of water.]* As no man can enter into this world nor have his life and being in the same, except he be born of his carnal parents: no more can a man enter into the life and state of grace which is in Christ, or attain to life everlasting, unless he be born and baptized of water and the Holy Ghost. Whereby we see First, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal, which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal virtue of the Holy Spirit: wherein it excelleth

John's Baptism, which had the external element, but not the spiritual grace. Thirdly, that no man can enter into the Kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the Pelagians, and Calvinists, are condemned, who promise life everlasting to young children that die without Baptism, and all others that think only faith to serve, or the eternal element of water superfluous or not necessary: our Saviour's words being plain and general. Though in this case, God who hath not bound his grace, in respect of his own freedom, to any Sacrament, may and doth accept them as baptized, who either are martyred before they could be baptized, or else depart this life with vow and desire to have that Sacrament, but by some remediless necessity could not obtain it. Lastly, it is proved that this Sacrament giveth grace *ex opere operato*, that is, of the work itself (which all the Protestants deny) because it so breedeth our spiritual life in God, as our carnal birth giveth the life of the world.

* We follow rather St. Augustin and those ancient Fathers who most commonly understand this place of the Holy Ghost, and not of the wind: though both senses be good.

18 He that believeth in him, is not judged. But he that doth not believe, is already judged; because, he believeth not in the Name of the only begotten Son of God.

19 And this is the judgment: Because the light is come into the world; and men loved darkness rather than the light: for their works were evil.

20 For every one that doth evil hateth the light, and cometh not to the light, that his works may not be repoved.

21 But he that doth truth, cometh to the light, that his works may be manifest, because they are done in God.

22 After these things Jesus and his Disciples came into the land of Judea; and there he abode with them, and baptized.

23 And John also was baptizing in Enon, near Salim; because there was much water there, and they came, and were baptized.

24 For John was not yet cast into prison.

25 And there arose a question between some of John's Disciples and the Jews, concerning purification.

26 And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him.

27 John answered, and said: A man cannot re-

ceive any thing, unless it be given him from Heaven.

28 You yourselves do bear me witness, that I said, I am not CHRIST; but that I am sent before him.

29 He that hath the bride, is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy, because of the bridegroom's voice. This my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from Heaven, is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony, hath set to his seal that God is true.

34 For he whom God hath sent, speaketh the words of God. For God doth not give the Spirit by measure.

35 The Father loveth the Son; and he hath given all things into his hand.

36 He that believeth in the Son, hath life everlasting; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

C H A P. IV.

Leaving Jewry because of the Pharisees, in the way to Galilee he talketh with a Samaritan woman, telling her that he will give water of everlasting life, 16. Showing himself to know men's secrets, 19. Preferring the Jews religion before the Samaritans, but ours (the Christian Catholic religion) before them both, 25. And uttering unto her that he is Christ: 28. Which by her testimony and his preaching very many Samaritans do believe: he in the mean time foretelling his Disciples, of the harvest he will send them into. 45. The Galileans also receive him, where again he worketh his second miracle.

WHEN Jesus therefore understood that the Pharisees had heard that Jesus maketh more Disciples, and baptizeth more than John,

2 (Though Jesus himself did not baptize, but his Disciples)

3 He left Judea, and went again into Galilee.

4 And he was of necessity to pass through Samaria.

5 He cometh therefore to a city of Samaria, which is called Sichar; near the Land which Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith to her: Give me to drink.

8 For his Disciples were gone into the city to buy meats.

9 Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? (For the Jews do not communicate with the Samaritans.)

18 *Is Already judged.*] He that believeth in Christ with faith which worketh by charity (as the Apostle speaketh) shall not be condemned at the latter day, nor at the hour of his death: but the Infidel, be he Jew, Pagan, or Heretic, is already (if he die in his incredulity) by his own profession and sentence condemned, and shall not come to judgment either particular or general, to be discussed according to his works of mercy done or omitted. In which sense St. Paul saith that the obstinate Heretic is condemned by his own judgment, preventing in himself of his own free-will, the sentence both of Christ and of the Church.

31 *He that cometh from above.*] As if he should say: No marvel that men resort to Christ so fast and make less account of me. For his Baptism, and his preaching, and his Person, are all from Heaven immediately. He bringeth all from the very bosom, mouth, and substance of God his Father. Whatsoever is in me, is but a little drop of his grace. His Spirit and graces are above all measures or men's gifts, even according to his manhood: and all power temporal and spiritual, the Kingdom and the Priesthood, and all sovereignty in Heaven and earth are bestowed upon him, as he is man also.

10 JESUS answered, and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou, perhaps, wouldst have asked of him, and he would have given thee living water.

11 The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water?

12 Art thou greater than our Father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

13 JESUS answered, and said to her: Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever,

14 But the water that I will give him, shall become in him a fountain of water springing up unto life everlasting.

15 The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw.

16 JESUS saith to her: Go, call thy husband and come hither.

17 The woman answered, and said: I have no husband. JESUS said to her: Thou hast said well, I have no husband.

18 For thou hast had five husbands; and he whom thou now hast, is not thy husband. This thou hast said truly.

19 The woman saith to him: Sir, I perceive that thou art a Prophet.

20 Our Fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore.

21 JESUS saith to her: Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father.

22 You adore that which you know not; we adore that which we know; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.

24 God is a Spirit, and they that adore him, must adore him in spirit and in truth.

25 The woman saith to him: I know that the MESSIAS cometh (who is called CHRIST) therefore when he is come, he will tell us all things.

26 And JESUS saith to her: I am he, who am speaking with thee.

27 And immediately his Disciples came: and they wondered that he talked with the woman. Yet no man said: What seekest thou, or why talkest thou with her.

28 The woman therefore left her water-pot: and went her way into the city, and saith to the men there:

ANNOTATIONS ON CHAP. IV.

20 *Our Fathers adored.*] By adoration is meant doing of Sacrifice. For other offices of Religion might be done in any place. The Samaritans to defend their adoring in Garizim, pretended their worshipping there to be more ancient than the Jew's at Jerusalem, referring it to Jacob: whereas indeed that Patriarch adoring there before the Temple was appointed, or the Law given, made nothing for their Schism: which was begun by Manasses, a fugitive Priest, only to hold his unlawful wife thereby, and to obtain Superiority in Schism: which he could not do in the unity of his brethren; long after the Temple of Jerusalem from which revolt was made. Therefore Christ giveth sentence for the Jews and the Temple of Jerusalem, affirming that they had a good ground thereof, but the Samaritans none at all.

Josephus also recordeth how the Samaritans demanded of Alexander the Great, the like privileges and immunities as he had granted to the High-Priest and Temple of Jerusalem, pretending their Temple to be as great and as worthy, and themselves to be Jews as the other, and to worship the same God. But their schismatical hypocrisy was easily spied and dismissed with nothing. Another time the Jews and Samaritans (as the same writer testifieth) made a great stir in Alexandria about the truth and antiquity of the Schismatical Temple and service in Garizim, and the other true Temple of Solomon: insomuch that the matter was put up to arbitrement by Ptolomæus the King's commandment, only to try whether of the two was first. And the Schismatics (as their custom is) *per saltum* can make their Church or service as old as they list, referring it to the Patriarchs, as our Schismatics do now to Christ and the Apostles. But when the trial was had, only they of Jerusalem did invincibly prove by continual succession of their Priests, and by the just note of the time when the Schismatics went out from them, that theirs was the lawful, and the other the false Temple, and false adoration. And so it was judged, and the Samaritans put to silence. Afterwards the said Schismatics (which is likely the end of all Schisms) revolted quite from the Jews religion, and dedicated their Temple in Garizim to

Jupiter Olympius, as Calvin's supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus.

23 *In spirit and truth.*] Our Saviour foretelleth that the end and ceasing of their Sacrifice and adoration in both the Temples should shortly be, and even then was begun to be fulfilled: instructed her in three things concerning that point. First, that the true Sacrifice should be tied no more to that one place or Nation, but that true adoration should be throughout all Nations according to the Prophecy of Malachy. Secondly, that the gross and carnal adoration by the flesh and blood of beasts and other external terrene creatures not having in them grace, spirit, and life, should be taken away, and another Sacrifice succeed, which should be in itself invisible, celestial, divine, full of life, spirit and grace. And thirdly, that this adoration and Sacrifice should be the truth itself, whereof all the former Sacrifices and Hosts were but shadows and figures. And he calleth that here spirit and truth, which in the first Chapter is called grace and truth. All which is no more than a prophecy and description of the Sacrifice of the faithful Gentiles in the Body and Blood of Christ: not that it is not by external means given to us (for otherwise we being men consisting of flesh and blood could not be capable thereof) but that it is spirit and life in itself, being the flesh of the WORD of God. And if a man enlarge the word of Adoration, (which here, as is said, signifieth properly the worship of God by Sacrifice) to all the Sacraments of the new Law, they all likewise are spirits and grace: the Holy Ghost working invisibly and internally upon our souls by every one of them. Wherefore our Baptism, is water and the Holy Ghost; our Penance, the word of absolution and the Holy Ghost; our Confirmation, oil and the Holy Ghost by imposition of hands: finally, all the adoration of the Catholic Church, is properly spiritual, though certain external creatures (because the state of our nature requireth it) are joined thereunto. Take heed therefore thou gather not from Christ's words, that Christian men should have no use of external office towards God: for that would take away all Sacrifices, Sacraments, Prayers, Churches, and society of men in his Service.

29 Come, and see a man who has told me all things whatsoever I have done. Is not he the CHRIST?

30 They went therefore out of the city, and came unto him.

31 In the mean time the Disciples prayed him, saying: Rabbi, eat.

32 But he said to them: I have meat to eat which you know not.

33 The Disciples therefore said one to another: Hath any man brought him to eat?

34 Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work.

35 Do not you say there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest.

36 And he that reapeth, receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together.

37 For in this is the saying true: that it is one man that soweth, and it is another that reapeth.

38 I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.

39 Now of that city many of the Samaritans believed in him, for the word of the * woman giving testimony, that he told me all things whatsoever I have done.

40 So when the Samaritans were come to him, they desired him that he would tarry there, and he abode there two days.

41 And many more believed in him, because of his own word.

42 And they said to the woman, We now be-

lieve, not for thy saying; for we ourselves have heard him, and know that this is indeed the Saviour of the world.

43 Now after two days he departed thence; and went into Galilee.

44 For Jesus himself gave testimony that a prophet hath no honor in his own country:

45 And when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerufalem on the festival day: for they also went to the festival day.

46 He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain Ruler whose son was sick at Capharnaum.

47 He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son; for he was at the point of death.

48 Jesus therefore said to him: Unless you see signs and wonders you believe not.

49 The Ruler saith to him: Lord, come down before that my son die.

50 Jesus saith to him: Go thy way; thy son liveth. The man believed the word which Jesus said to him, and went his way.

51 And as he was going down, his servants met him: and they brought word, saying, That his son lived.

52 He asked therefore of them the hour, wherein he grew better. And they said to him, yesterday at the seventh hour the fever left him.

53 The father therefore knew that it was at the same hour, that Jesus said to him, Thy son liveth; and himself believed and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

C H A P. V.

Curing a bed-ridden man at the Pond of miracle, because he doth it on the Sabbath, the blind Jews do persecute him. 17. And again because he saith that God is his natural Father. 19. He thereupon continueth saying, the Father's operation and his to be in every thing all one, and that he shall do greater things than these miraculous cures, to wit, 21. Quicken the dead in soul by sin, as being appointed Judge of all, 28. Yea and quicken the dead in bodies also; immediately judging all uprightly. 31. And that these are not Boasts of his own but his witnesses to be 33. John Baptist, 36. His own miraculous works, 37. His Father's voice at his Baptism, 39. The Scriptures also, namely, of Moses.

AFTER these things there was a festival day of the Jews, and Jesus went up to Jerufalem.

2 Now there is at Jerufalem a pond, called † Probatic, which in Hebrew is named Bethesda, having five porches.

3 In

* This woman mystically being the Church, is here signified that they who at first believe, because the Church teacheth so, afterwards are much confirmed, finding it in the Scripture also, and by other instructions.

A N N O T A T I O N S O N C H A P. V.

† By our Latin text and the Greek, this miraculous Pond was in or upon *Probatica*, that is, a place where the sheep, to be sacrificed, were kept. But by other Latin copies, St.

Hierom and some Greek Fathers, *Probatica*, is the very Pond itself: so called, because the sheep of sacrifice were there washed.

2 *A Pond.*] This is as great a wonder and work as any in the old Law, yet never recorded in the Scripture before: the conditions and circumstances of the same much to be distinctly weighed against the miscreants of this time for many causes. First, that God without derogation to his honor, yea to the great commendation of it, doth give virtue

3 In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water.

4 And an Angel of the Lord descended at certain times into the pond; and the water was moved: And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

5 And there was a certain man there that had been eight and thirty years under his infirmity.

6 Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole?

7 The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming another goeth down before me.

8 Jesus saith to him: Arise, take up thy bed, and walk.

9 And immediately the man was made whole: and he took up his bed, and walked. And it was the Sabbath that day.

10 The Jews therefore said to him that was healed: It is the Sabbath, it is not lawful for thee to take up thy bed.

11 He answered them: He that made me whole, he said to me, take up thy bed, and walk.

12 They asked him therefore, who is that man who said to thee, take up thy bed, and walk?

13 But he who was healed, knew not who it was. For Jesus went aside from the multitude standing in the place.

14 Afterwards Jesus finding him in the Temple, and said to him: Behold thou art made whole: sin no more lest, some worse thing happen to thee.

15 The man went his way and told the Jews that it was Jesus who had made him whole.

16 Therefore did the Jews persecute Jesus, because he did these things on the Sabbath.

17 But Jesus answered them: My Father worketh until now; and I work.

18 Hereupon therefore the Jews sought the more to kill him, because he did not only break the Sabbath, but also said God was his Father, making himself equal to God.

19 Then Jesus answered, and said to them: Amen, Amen, I say unto you, the Son cannot do any thing of himself, but what he seeth the Father doing. For what things soever he doth, these the Son also doth in like manner.

20 For the Father loveth the Son, and sheweth him all things which himself doth, and greater works than these will he shew him, that you may wonder.

21 For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will.

22 For neither doth the Father judge any man: but hath given all judgment to the Son.

23 That all men may honor the Son, as they honor the Father, He who honoreth not the Son, honoreth not the Father who sent him.

24 Amen, Amen, I say unto you, that he who heareth my word, and believeth him that sent me hath life everlasting; and cometh not into judgment, but is passed from death to life.

25 Amen, Amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live.

26 For as the Father hath life in himself; so he hath given to the Son also to have life in himself:

27 And he hath given him power to do judgment, because he is the Son of man.

28 Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God.

virtue of miracles and cure to water or other creatures. Secondly, that he giveth such virtue to these creatures especially, which are (by use and occupying in sacred functions, or otherwise) as it were sanctified: for this Pond was that wherein the carcasses of sheep (therefore called Probatina) and other beasts, to be sacrificed, were first washed, which being always red (as St. Hierom saith) with the blood of hosts, this force was given, for the commendation of the Sacrifice of the Law there offered. How much more may we acknowledge such works of God miraculously done in or about the Sacrifice or Sacraments of the New Testament, which faithless men wholly reject and condemn for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was given at one time more than another, and rather on great festival days than other vulgar times (for this was the feast of the Pasch or Pentecost) as days more sanctified, and when the people made greater concourse: which sheweth that we should not wonder to see miracles done at the memorials and feasts of Martyrs or other great festivals, more than at other places and times. Fourthly, that the Angels or some special Saints are Presidents or Patrons of such places of miracle, and workers also under God of the effects which are there extraordinarily done. Which ought to make Christians less doubt, that the force of divers waters in the world is justly attributed by our forefathers and good traditions to the prayers and presence of Saints, which profane, incredulous men refer only to nature, untruly pretending that God is more glorified by the works of nature, which are of his ordinary providence, than by

the graces of Miracle given to his Saints or Angels by his extraordinary providence. Fifthly, that Miracles are not wrought on men by their faith only, and as well by the presence in spirit as in body, or upon the parties desire or devotion only, according the Heretics pretext that God is alike present by his power and grace to every man and place: and therefore that men need not to go from their own houses or countries to seek holiness or health, at the places of Christ's or his Saints birth, death, relics or memories: for none could have benefit of this water but he that could touch it, and be in it corporally, and just when the water was in motion by the Angel. Yea sixthly, we may consider that in such cases to make the matter more marvelous, rare, and more earnestly to be sought for, and to signify to us that God hath all such extraordinary operations in his own will and commandment, without all rules of our reasons and questioning thereon, none could be healed but that person who could get first into the Pond after the Angel came and stirred the same. Seventhly, that these graces of corporal cures given to this water, prefigure the like force of the Sacrament of Baptism for the cure of souls, though we need not seek the correspondence thereof to the figure in every point. Lastly, Christ by his power of excellency and prerogative could and did heal this poor man that could get nobody to help him into the water, because he earnestly and long desired the remedy by God appointed, but was excluded by necessity: as our Lord saveth all such as die without Baptism, if they in their own persons earnestly intended, desired, and sought for the same.

29. And

29 And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

30 I cannot of myself do any thing. As I hear, so I judge: and my judgment is just, because I seek not my own will, but the will of him that sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.

33 You sent to John; and he gave testimony to the truth,

34 But I receive not testimony from man: but I say these things, that you may be saved.

35 He was a burning and a shining light. And you were willing for a time to rejoice in his light.

36 But I have a greater testimony than that of John. For the works which the Father hath given me to perfect: the works themselves which I do, give testimony of me, that the Father hath sent me.

37 And the Father himself who hath sent me, hath given testimony of me: neither have ye

heard his voice at any time, nor seen his shape,

38 And you have not his word abiding in you: for whom he hath sent, him you believe not.

39 Search the *Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me:

40 And you will not come to me, that you may have life.

41 I receive not glory from men.

42 But I know you, that you have not the love of God in you.

43 I am come in the name of my Father, and you receive me not: If † another shall come in his own name, him you will receive.

44 How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek?

45 Think not that I will accuse you to the Father. There is one that accuseth you, Moses in whom you trust.

46 For if you did believe Moses, you would perhaps believe me also. For he wrote of me.

47 But if you do not believe his writings: how will you believe my words.

C H A P. VI.

Having with five loaves fed five thousand: 16 (Walking also the night after upon the sea) 22. On the morrow the People thereupon resorting unto him, 27. He preacheth unto them of the Bread which he will give: telling them that he is come from Heaven, and therefore able to give such Bread as can quicken the world, even his own Flesh: and that all his Elect shall believe as much. 60. Many notwithstanding do murmur at this doctrine, yea and become apostates, though he tell them that they should see by his Ascension into Heaven, that he is descended from Heaven; but the Twelve stick unto him, Peter in all their names confessing that he is God omnipotent. 70. Among which Twelve yet (that no man can be scandalized) he signifieth that he foreknoweth which will become a traitor: as among the aforesaid, which would become apostates.

AF T E R these things JESUS went beyond the sea of Galilee, which is that of Tiberias:

2 And a great multitude followed him, because they saw the miracles which he did on them that were diseased.

3 JESUS therefore went up into a mountain, and there he sat with his Disciples.

4 Now the Pasch, the festival-day of the Jews, was at hand.

5 When JESUS therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat?

34 *I receive not.*] Our Master meaneth that man's testimony is not necessary to him, and that the truth of his Divinity dependeth not on wordly witnesses, or men's commendations, though to us such testimonies are agreeable and necessary. And so for our instruction he vouchsafed to take the testimonies of John the Baptist and Moses the Prophets: and departing out of this world, to send forth all his Apostles, and in them all Bishops and lawful Pastors, to be his witnesses from Jerusalem to the end of the world.

* Catholics search the Scriptures, and find there, Peter's and his successors Primacy, the real Presence, the Priests Power to forgive sins, Justification by faith and good works, Virginity preferred before Matrimony, Breach of the vow of continence damnable, Voluntary Poverty, Penance, Alms, and good Deeds meritorious, divers rewards in Heaven according to divers merits, and such like.

[No. XVII.]

L 1

39 *Search the Scriptures.*] He reprehendeth the Jews, that reading daily the Scriptures and acknowledging that in them they should find life and salvation, yet they looked over them so superficially, that they could not find therein him to be CHRIST their King, Lord, Life, and Saviour. For the special Masters and Scribes of the Jews then, were like to our Heretics now, who are ever talking, and turning, and shuffling the Scriptures, but are of all men the most ignorant in the deep knowledge thereof. And therefore our Master referreth them not to the reading only, or learning them without book, or having the sentences thereof gloriously painted or written in their Temple, houses, or coats: but to the deep search of the meaning and mysteries of the Scriptures, which are not so easily to be seen in the letter.

† He meaneth especially Antichrist. How then can the Pope be he, seeing the Jews receive him not?

6 And

6 And this he said to try him; for he himself knew what he would do.

7 Philip answered him: Two hundred penny worth of bread is not sufficient for them, that every one of them may take a little.

8 One of his Disciples, Andrew, the brother of Simon Peter, saith to him:

9 There is a boy here that hath five barley loaves, and two fishes; but what are these among so many?

10 Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes as much as they would.

12 And when they were filled, he said to his Disciples: Gather up the fragments that remain, lest they be lost.

13 They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them who had eaten.

14 Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the Prophet that is to come into the world.

15 Jesus therefore, when he knew that they would come to take him by force and make him King, fled again into the mountain himself alone.

16 And when evening was come, his Disciples went down to the sea.

17 And when they had gone up into a ship, they went over the sea to Capernaum: And it was now dark, and Jesus was not come unto them.

18 And the sea arose, by reason of a great wind that blew.

19 When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and drawing nigh to the ship, and they were afraid.

20 But he saith to them: It is I; be not afraid.

21 They were willing therefore to take him into the ship: and presently the ship was at the land to which they were going.

22 The next day, the multitude that stood on the other side of the sea, saw that there was no

other ship there but one, and that Jesus had not entered into the ship with his Disciples, but that his Disciples were gone away alone.

23 (But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord * giving thanks.)

24 When therefore the multitude saw that Jesus was not there, nor his Disciples, they took shipping, and came to Capernaum seeking for Jesus.

25 And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither.

26 Jesus answered them, and said: Amen, Amen I say to you, you seek me not because you have seen miracles, but because you did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God the Father, sealed.

28 They said therefore unto him: What shall we do that we may work the works of God?

29 Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent.

30 They said therefore to him: What sign therefore dost thou shew that we may see, and may believe thee? What dost thou work?

31 Our Fathers did eat Manna in the desert, as it is written, *He gave them bread from Heaven to eat.*

32 Then Jesus said to them: Amen, Amen I say to you, Moses gave you not bread from Heaven, but my Father giveth you the true bread from Heaven.

33 For the bread of God is that which cometh down from Heaven, and giveth life to the world.

34 They said therefore unto him: Lord, give us always this bread.

35 Jesus said to them: I am the bread of life, he that cometh to me, shall not hunger; and he that believeth in me, shall never thirst.

36 But I said unto you, that you also have seen me, and you believed not.

37 All that the Father giveth me, shall come to me; and him that cometh to me, I will not cast out.

38 Because I came down from Heaven, not to do my own will, but the will of him that sent me.

ANNOTATIONS ON CHAP. VI.

* These words do plainly import, that the giving thanks was an effectual blessing of the bread and working the multiplication thereof.

27 *Labour not for the meat.*] By their greedy seeking after him for meat of the body, he taketh occasion to draw them to the desire of a more excellent food which he had to give them, and so by little and little to open unto them the great meat and mystery of the Blessed Sacrament: which (as he proveth) doth not only far surpass their ordinary bread or his marvelous multiplied loaves, but Manna itself, which they thought came from Heaven, and so much wondered at it.

32 *The true bread.*] Though the Person of Christ incarnate, even out of the Sacrament also, be meant under the metaphors of bread and drink from Heaven: and our belief in him, be signified by eating and feeding: yet the causes why they should be commended to us in such terms, were,

that he was to be eaten and drank indeed in the forms of bread and wine: for the which cause his Body on the Cross is called (Jer. xi. 19.) his bread: and his Blood shed on the Cross, (Gen. xlix. 11.) the blood of the grape: no doubt because the same Body and Blood were in the Holy Sacrament to be eaten and drank. In which speeches, either of Christ's Person generally, or peculiarly of the same as in the Blessed Sacrament, *the true bread* is not taken properly and especially for that substance which is of corn, and called with us bread; but generally for food and meat: and therefore it hath joined with it usually a term signifying a more excellent sort of sustenance: as, the true bread, the bread of Heaven, the bread of life, Super substantial bread. In which sort the Holy Sacrament, which is Christ's Body, is both here, and in St. Luke and St. Paul also, often called bread, even after Consecration: not only for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, than that which ordinarily is named bread.

39 Now this is the will of the Father who sent me; that of all that he hath given me I should lose nothing, but should raise it up again in the last day.

40 And this is the will of my Father that sent me; that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day,

41 The Jews therefore murmured at him, because he had said, I am the living bread which came down from Heaven;

42 And they said: Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, I came down from Heaven?

43 Jesus therefore answered, and said to them: Murmur not among yourselves.

44 No man can come to me, except the Father who hath sent me draw him, and I will raise him up in the last day.

45 It is written in the Prophets: *And they shall all be taught of God.* Every one that hath heard of the Father, and hath learned, cometh to me.

46 Not that any man hath seen the Father, but he who is of God, he hath seen the Father.

47 Amen, Amen I say unto you: He that believeth in me, hath everlasting life.

48 I am the bread of life.

49 Your fathers did eat Manna in the desert, and are dead.

50 This is the bread which cometh down from Heaven: that if any man eat of it, he may not die.

51 I am the living bread, which came down from Heaven.

52 If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, for the life of the world.

53 The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat?

54 Then Jesus said to them: Amen, Amen I say unto you, Except you eat the Flesh of the Son of man, and drink his Blood, you shall not have life in you.

55 He that eateth my Flesh, and drinketh my Blood, hath everlasting life, and I will raise him up in the last day.

44 *Draw him.*] The Father draweth us and teacheth us to come to his Son, and to believe these high and hard mysteries of his Incarnation, and of his feeding us with his own substance in the Sacrament: not compelling or violently forcing any against their will, or without any respect of their consent, as Heretics pretend; but by the sweet internal motions and persuasions of his grace and spirit he wholly maketh us of our own will and liking to consent to the same.

49 *Did eat Manna.*] The Heretics holding the Fathers of the Old Testament to have eaten of the same meat, and to have had as good Sacraments as we, are here confuted: Christ putting a plain difference in the very substance thereof, and in the graces and effects much more at large. Manna was only a figure of the Blessed Sacrament, though a very excellent figure thereof for many causes. It came in a sort from Heaven, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their pregrination, our Sacrament more: it was to every man what he liked best, our Sacrament more: a little thereof served and sufficed as well as much, our Sacrament more: it was reserved for such days as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the ark of the Testament, our Sacrament much more: the discontented and incredulous murmured at it, and gainsayed it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament, both body and soul, much more.

53 *How can this man?*] *It came not to their mind, that nothing was impossible to God, who wickedly said, How can this man give us his flesh? But we may make great profit of their sin, believing the mysteries, and taking a lesson, never to say, or once think, How? for it is a Jewish word, and worthy all punishment.* So saith St. Cyril, li. 4. c. 13. in Jo. "Nevertheless if one asked only through desire to learn in humility, as our Lady did touching her having a child in her virginity, then he must take the Angel's answer to her, 'That it is of the Holy Ghost.'" So saith St. Damas. li. 4. c. 14.

54 *Except you eat.*] Christ commending the Sacrament of the faithful to us, said, *Except you eat, &c. you cannot have life in you.* So the life saith of life: and to him that thinketh the life to be a liar, this meat shall be death and not life to him. St. Augustin, Ser. 2. de Verb. Ap. c. 1. And St. Leo thus: *Because our Lord saith, Except you eat, &c. let us so communicate that we doubt nothing of the truth of Christ's Body and Blood: for that is received with mouth, which is believed in heart: and they answer Amen in vain, who dispute against that which they receive.*

54 *And drink.*] This the Protestants alledge for the necessity of receiving in both kinds: but in respect of themselves (who hold all this chapter to pertain nothing to the Sacramental receiving, but to spiritual feeding on Christ by

faith only) it can make nothing for one kind or other. And in respect of us Catholics, who believe Christ's whole Person, both humanity and Divinity, both flesh and blood, to be in either form, and to be wholly received no less in the first, than in the second, or in both, this place commandeth nothing for both the kinds.

54 *You shall not have life.*] Though the Catholics teach these words to be spoken of the Sacrament, yet they mean not (no more than our Saviour here doth) to exclude all from salvation, that receive not actually and Sacramentally under one or both kinds. For then children that die after they are baptized and never received Sacramentally, should perish: which to hold, were heretical. Neither did St. Augustin mean, applying these words to infants also, that they could not be saved without receiving Sacramentally, as not only the Heretics, but Erasmus did unlearnedly mistake him: but his sense is, that they were by the right of their Baptism joined to Christ's Body Mystical, and thereby spiritually partakers of the other Sacrament also of Christ's Body and Blood. As all Catholic men who are in prison, joining with the Church of God in heart and desire to receive and be partakers with the Church of this Sacrament, and those especially who devoutly hear Mass and adore in presence the Body and Blood of Christ, joining in heart with the Priests: all these receive life and fruit of the Sacrament, though at every time they receive not Sacramentally in one or both kinds. And although in the Primitive Church the Holy Sacrament in the second kind were often given even to infants to sanctify them, yet (as the holy Council hath declared) it was never ministered unto them with opinion that they could not be saved without it. And therefore the Heretics do untruly charge the Church and the Fathers with that error.

55 *I will raise him*] *As the Son liveth by the Father, even so do we by his Flesh,* saith St. Hilary, li. 8. de Trin. And St. Cyril again thus: *Though by nature of our flesh we are corruptible, yet by participation of life we are reformed to the property of life.* For not only our souls were to be lifted up by the Holy Ghost to life everlasting, but this rude, gross, terrestrial body of ours, is to be reduced to immortality by touching, tasting, and eating this agreeable food of Christ's Body. And when Christ saith: *I will raise him up,* he meaneth that this Body which he eateth, shall raise him. Our flesh (saith Tertullian) eateth the Body and Blood of Christ, that the soul may also be fattened. Therefore they shall both have one reward at the Resurrection. And St. Irenæus: *How do they affirm, that our bodies are not capable of life everlasting, which are nourished by the Body and Blood of our Lord? Either let them change their opinion, or else cease to offer the Eucharist.* St. Gregory Nyssen also saith: *That lively Body entering into our body, changeth it, and maketh it like and immortal.*

56 For

56 For my Flesh is meat indeed : and my Blood is drink indeed.

57 He that eateth my Flesh and drinketh my Blood, abideth in me, and I in him.

58 As the living Father hath sent me, and I live by the Father : so he that eateth me, the same also shall live by me.

59 This is the bread that came down from Heaven. Not as your Fathers did eat Manna, and are dead. He that eateth this bread, shall live for ever.

60 These things he said teaching in the Synagogue, in Capharnaum.

61 Many therefore of his Disciples hearing it, said : This saying is hard, and who can hear it ?

62 But Jesus knowing in himself that his Disciples murmured at this, said to them : Doth this scandalize you ?

63 If then you shall see the Son of man ascend up where he was before ?

64 It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you, are spirit and life.

65 But

56 *Meat indeed.*] Manna, was not the true meat : nor the water of the rock, the drink indeed : for they did but drive away death or famine for a time and for this life. *But the holy Body of Christ is the true food, nourishing to life everlasting, and his Blood the true drink that driveth death away utterly ; for they are not the Body and Blood of a mere man, but of him that being joined to life is made life ; and therefore are we the body and members of Christ, because by this benediction of the mystery we receive the Son of God himself.* So saith St. Cyril, li. 4. c. 16. in Jo.

59 *He that eateth this bread.*] By this place the holy Council proveth that for the grace and effect of this Sacrament, which is the life of the soul, there is no difference whether a man receive both kinds or one. Because our Saviour, who before attributed life to the eating and drinking of his Body and Blood, doth here also affirm the same effect, which is life everlasting, to come of eating only under one form. Therefore the Heretics are seditious calumniators, that would make the people believe, the Catholic Church and Priests to have defrauded them of the grace and benefit of one of the kinds in this Sacrament. Nay it is they that have defrauded the world, by taking away both the real substance of Christ, and the grace from one kind and both kinds, and from all other Sacraments. The Church doth only (by the wisdom of God's Spirit and by instruction of Christ and his Apostles, according to time and place, for God's most honor, the reverence of the Sacrament, and the People's most profit thereby) dispose of the manner and order how the Priest, how the people shall receive, and all other particular points, *which himself* (saith St. Augustin) *did not take order for, that he might commit that to the Apostles, by whom he was to dispose his Church's affairs.* Though both he and the Apostles and the Fathers of the Primitive Church left us example of receiving under one kind. Christ at *Emmaus*, Luke xxiv. 15. The Apostles, *Acts* ii. 42. The Primitive Church in giving the Blood only to Children, St. Cyprian, *li. de lapsis*, nu. 10. In reserving most commonly the Body only, Tertullian, *li. 2. ad uxorem*, 4. St. Cyprian *de lapsis*, nu. 10. In communicating the sick therewith, Eusebius *Eccl. hist.* li. 6. c. 36. In the holy Hermits also that received and reserved it commonly, and not the Blood, in the wilderness, St. Basil, *ep. ad Casariam Patritiam*, and in divers other cases, which were too long to rehearse.

Whereby the Church being warranted, and in the regulating of such things fully taught by God's Spirit, as well for the reprovng of certain heresies, which maintained that Christ, God and man, was not whole and in every part of the Sacrament, as especially for that the Christian people, being now enlarged, and the communicants often so many at once, that neither so much wine could be conveniently consecrated, nor without manifold accidents of shedding or abusing be received (whereof the Protestants have no regard, because it is but common wine which they receive, but the Church knowing it to be Christ's own Blood, must have all awful regard;) therefore I say she hath decreed, and for some hundred years put in use, that the Priest saying Mass, should always both consecrate and also receive both kinds ; because he must express lively the Passion of Christ, and the separation of his

Blood from his Body in the same, and to imitate the whole action and institution as well in sacrificing as receiving, as to whom properly it was said : *Do this* ; for that was spoken only to such as have power hereby to offer and consecrate : but the Lay-men, and the Clergy also when they do not execute or say Mass themselves, should receive in one kind, being thereby no less partakers of Christ's whole Person and grace, than if they received both. For (as St. Paul saith) *He that eateth the hosts is partaker of the Altar.* He that eateth, saith he : for though commonly there were drink-offerings or libaments joined to every Sacrifice, yet it was enough to eat only of one kind, to be partaker of the whole.

63 *If then you shall see.*] Our Saviour seemeth to insinuate, that such as believe not his words touching the Holy Sacrament, and think it impossible for him to give his Body to be eaten in so many places at once, being yet on earth, should be much more scandalized and tempted after they saw or knew him to be ascended into Heaven. Which is proved true in the Capharnaïtes of this time. Whose principal reason against Christ's Presence in the Blessed Sacrament is ; that he is ascended into Heaven : yea, who are so bold as to expound this same sentence for themselves thus, It is not this Body or Flesh which I will give you, for that I will carry with me to Heaven. Whereby if they meant only that the condition and qualities of his Body in Heaven should be other than in the Sacrament, it were tolerable : for St. Augustin speaketh sometimes in that sense. But to deny the substance of the Body to be the same, that is wicked.

64 *The flesh profiteth nothing.*] If this speech were spoken in the sense of the Sacramentaries, it would take away Christ's Incarnation, Manhood, and Death, no less than his corporal Presence in the Sacrament. For if his flesh were not profitable, all these things were vain. Therefore Christ denieth not his own Flesh to be profitable, but that their gross and carnal conceiving of his words, of his flesh, and of the manner of eating the same, was unprofitable : which is plain by the sentence following, where he warneth them, that his words are spirit and life, of high Mystical meaning, and not vulgarly and grossly to be taken, as they took them. And it is the use of the Scripture to call man's natural sense, reason, and carnal resisting or not reaching supernatural truths, flesh or blood : as, *Flesh and Blood revealed not this to thee, &c. Mat. xvi.*

This carnality then of theirs, consisted in two points especially : First, that they imagined that he would kill himself, and cut and mangle his flesh into parts, and so give it them raw or roasted, to be eaten among them. Which could not be meant, saith St. Augustin : for that had contained an heinous and barbarous fact ; and therefore they might and should have been assured, that he would come and no such thing : but that these his hard, mystical or figurative words, had some other sweet sense, and were to be fulfilled in a Sacrament, mystery, and a marvelous divine sort, otherwise than they could comprehend. Secondly, they did err touching his Flesh, in that they took it to be flesh of a mere man, and of a dead man also, when it should come to be eaten, of which kind of flesh Christ here pronounceth that it profiteth nothing. Whereupon St. Cyril saith : *This Body is not of Peter*

65 But there are some of you that believe not. For JESUS knew from the beginning who they were that did not believe, and who he was that would betray him.

66 And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father.

67 After this, many of his Disciples went back: and walked no more with him.

68 Then JESUS said to the Twelve: Will you also go away?

69 And Simon Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life.

70 And we believe and have known that thou art the Christ the Son of God.

71 JESUS answered them: Have not I chosen you Twelve; and one of you is a Devil?

72 Now he meant Judas Iscariot, the Son of Simon: for this same was about to betray him, whereas he was one of the Twelve.

or Paul, or any other like, but of CHRIST JESUS, who is the life itself: and therefore this Body giveth life, the very fullness of the Divinity dwelling in it. And the whole Council of Ephesus, in the eleventh Anathematism, expounded also by St. Cyril: *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the WORD itself. But the Heretic Nestorius dissolveth the virtue of this Mystery, holding man's flesh only to be in the Eucharist: Thus there.* And St. Ignatius cited by Theodoret, and many other Fathers have the like. Whereby we may see that it cometh of the Divinity and Spirit (without which Christ's Flesh cannot be) that this Sacrament giveth life.

65 *That believe not.*] It is want of faith, you see here, which causeth men to spurn at this high truth of the Sacrament: as also it may be learned here, that it is the great and merciful gift of God that Catholic men do against their senses and carnal reasons, believe and submit themselves to the humble acknowledging of this mystery: lastly, that it may well by Christ's insinuation of Judas, be gathered, that he specially spurned at our Master's speeches of the holy Sacrament.

67 *Went back.*] It can be no marvel to us now that so many revolt from the Church, by offence or scandal unjustly taken at Christ's Body and Blood in the Sacrament: seeing many of his Disciples who saw his wonderful life, doctrine, and miracles, forsook Christ himself, upon the speech and promise of the same Sacrament. For the mystery of it is so supernatural and divine in itself, and withal so low and base (for our sakes) by the shew of the forms of these terrene elements under which it is, and we eat it; that the unfaithful and infirm do so stumble at Christ in the Sacrament, as the Jews and Gentiles did at Christ in his humanity. For, the causes of contradictions of the Incarnation and Transubstantiation are alike. And it may be verily deemed, that whosoever now cannot believe the Sacrament to be Christ, because it is under the forms of bread and wine, and is eaten and drank, would not then have believed that Christ had been God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mystery of bare bread and wine, nor any Metaphorical or Allegorical

speech, that could make such a troop of his Disciples revolt at once. When he said he was a door, a vine, a way, a Pastor, and such like (unto which kind of speeches the Protestants ridiculously resemble the words of the holy Sacrament) who was so mad to mistake him, or forsake him for the same? For the Apostles at least would have plucked them by the sleeves, and said: Go not away, my Masters, he speaketh parables. The cause therefore was their incredulity, and the height of the Mystery, for that they neither knew the means how it might be present, nor would believe that he was able to give his Flesh to be eaten in many places. And even such is the unbelief of the Heretics about this matter, at this day.

69 *Peter answered.*] Peter answereth for the Twelve, not knowing that Judas at heart was already naught, and believed not Christ's former words touching the Blessed Sacrament, but would revolt afterwards as well as the others. Wherein as Peter beareth the Person of the Church and all Catholic men, that for no difficulty of his word, nor for any revolt (be it never so general) of Schismatics, Heretics, or Apostates, either with regard to this Sacrament or any other Article, will ever forsake Christ: So Judas was the chief suborner, maintainer, and father of this Heresy against the real Presence of Christ's Body and Blood in the Blessed Sacrament, and of the revolt from him for the same: As St. Augustin teacheth in *enarratione, Psal. liv. ad ver. 22. & Psal. lv. ad ver. 7.* declaring withal that this was the first heresy against Christ's doctrine, and worthily commending St. Peter for his humble obedience, in receiving Christ's speech, and firmly believing his words to be true and good, which he did not yet understand. By whose example therefore, when company draweth us to revolt, let us say thus: Lord, whither and to whom shall we go, when we have forsaken thee? to Calvin, or Luther, or such like: and forsake thee and thy Church with the unfaithful multitude? No, thou hast the words of life, and we believe thee; and thy Church neither will nor can beguile us. *Thou hast* (saith the same St. Augustin) *life everlasting in the ministration of thy Body and Blood.* And in a little after, *Thou art life everlasting itself, and thou givest not in thy Flesh and Blood but that which thyself art.*

CHAP. VII.

The Jews (of Jerusalem) seeking his death, he walketh in Galilee : where he signifieth to his brethren, that not in this feast of Tabernacles, but in another (to wit, the Pasch following) the Jews should kill him : that is, not when they would; but when he will. 10. Infomuch that at this feast he teacheth openly in the Temple, and converteth many, 14. Both in the middle day, 37. And the last day thereof, without any hurt, though also the Rulers send to apprehend him.

AFTER these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him.

2 Now the Jews feast of * Tabernacles was at hand.

3 And his brethren said to him: Pass from hence, and go into Judea; that thy Disciples also may see thy works which thou dost.

4 For there is no man that doth any thing in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said to them: My time is not yet come; but your time is always ready.

7 The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil.

8 Go you up to this festival-day: But I go not up to this festival-day; because my time is not accomplished.

9 When he had said these things, he himself staid in Galilee.

10 But after his brethren were gone up, then he also went up to the feast, not openly, but as it were in secret.

11 The Jews therefore sought him on the festival-day, and said: Where is he?

12 And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No; but he seduceth the people.

13 Yet no man spoke openly of him, for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into the Temple, and taught.

15 And the Jews wondered, saying: How doth this man know letters, having never learned?

16 Jesus answered them, and said: My doctrine is not mine, but his that sent me.

17 If any man † will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He ‡ that speaketh of himself, seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.

19 Did not Moses give you the Law, and yet none of you keepeth the Law?

20 Why seek you to kill me? The multitude answered, and said §: Thou hast a Devil; who seeketh to kill thee?

21 Jesus answered, and said to them: One work I have done; and you all wonder.

22 Therefore Moses gave you circumcision: (not because it is of Moses, but of the Fathers,) and on the Sabbath-day you circumcise a man.

23 If a man receive circumcision on the Sabbath-day, that the Law of Moses may not be broken; are you angry at me because I have healed the whole man on the Sabbath-day?

24 Judge not according to the appearance, but judge just judgment.

25 Some therefore of Jerusalem said: Is not this he whom they seek to kill?

26 And behold, he speaketh openly, and they say nothing to him. Have the Rulers known for a truth that this is the CHRIST?

27 But we know this man whence he is. But when the CHRIST cometh, no man knoweth whence he is.

28 Jesus therefore cried out in the Temple, teaching and saying: You both know me, and you know whence I am. And I am not come of myself; but he that sent me is true, whom you know not.

29 I know him, because I am from him, and he hath sent me.

30 They sought therefore to apprehend him; and no man laid hands on him, because his hour was not yet come.

31 But of the people many believed in him, and said: When the CHRIST cometh, shall he do more miracles than these which this man doth?

32 The Pharisees heard the people murmuring these things concerning him; and the Rulers and Pharisees sent Ministers to apprehend him.

33 Jesus therefore said to them: Yet a little while I am with you; and then I go to him that sent me.

34 You shall seek me, and shall not find me; and where I am, thither you cannot come.

35 The Jews therefore said among themselves; whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles?

ANNOTATIONS ON CHAP. VII.

* The Feast of Tabernacles (*Leviticus* xxiii.) which the Jews kept from the seventh of October for eight days together, by God's commandment, for a memory that their fathers dwelt by God's protection forty years in Tabernacles

or tents, and not in houses, coming out of Ægypt. See *Levit.* xiii. 34.

† The way to come to know the truth, is to live well.

‡ It is spoken of Antichrist especially, and it is true in all Heretics. *August. tract* 29. in *Evang. Joan.*

§ No marvel, when these speak thus to Christ himself, if Heretics call his Vicar Antichrist.

36 What

36 What is this saying that he hath said? You shall seek me, and shall not find me; and where I am, thither you cannot come.

37 And on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me, and drink.

38 He that believeth in me, as the Scripture saith, *Out of his belly shall flow rivers of living water.*

39 (Now this he said of the Spirit which they should receive who believed in him*. For as yet the Spirit was not given, because Jesus was not yet glorified.)

40 Of that multitude therefore, when they had heard these words of his, some said: This is the Prophet indeed.

41 Others said: This is the Christ. But some said: Doth the CHRIST come out of Galilee?

42 Doth not the Scripture say: That CHRIST cometh of the seed of David, and from Bethlehem, the town where David was.

43 So there arose a dissension among the people, because of him.

44 And some of them would have apprehended him; but no man laid hands upon.

45 The Ministers therefore came to the chief Priests and the Pharisees; and they said to them: Why have you not brought him?

46 The Ministers answered: Never did man speak like this man.

47 The Pharisees therefore answered them: Are you also seduced?

48 Hath any one of the Rulers believed in him, or of the Pharisees?

49 But this multitude, that knoweth not the Law, are accursed.

50 Nicodemus said to them†, (he that came to him by night, who was one of them:)

51 Doth our Law judge any man, unless it first hear him, and know what he doth?

52 They answered, and said to him: Art thou also a Galilean? Search the Scriptures, and see, that out of Galilee a Prophet riseth not.

53 And every man returned to his own house.

C H A P. VIII.

Again in the Temple (absolving an adulteress after his merciful manner, and yet withal declaring against his enemies that he is not a favourer of sin, any more than Moses) 12. He teacheth openly, and is not for all that apprehended: telling them both of his Godhead, 21. And of their reprobation, 28. Of his exaltation also by their Crucifying of him: 31. Exhorting the believers to persevere, 33. And shewing them that seek his death, that they are neither free, 39. Nor of Abraham, 41. Nor of God, 44. But of the Devil. 45. But that himself is of God, 52. And greater and more ancient than Abraham. 59. For the which they seek to stone him, but in vain.

AND Jesus went unto Mount Olivet.

2 And early in the morning he came again into the Temple, and all the People came to him, and sitting down he taught them.

3 And the Scribes and Pharisees bring unto him a woman taken in adultery; and they set her in the midst.

4 And said to him: Master, this Woman was even now taken in adultery.

5 Now, Moses in the Law commanded us to stone such a one. But what sayest thou?

6 And this they said, tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground.

7 When therefore they continued asking him; he lifted up himself, and said to them‡: He that is without sin among you, let him first cast a stone at her.

8 And again stooping down, he wrote on the ground.

9 But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.

10 Then Jesus lifting up himself, said to her: Woman, where are they that accused thee: Hath no man condemned thee?

11 Who said: No man, Lord. And Jesus said§: Neither will I condemn thee. Go, and now sin no more.

12 Again, therefore, Jesus spoke to them, saying: I am the light of the world: He that followeth me, walketh not in darkness, but shall have the light of life.

13 The Pharisees therefore said to him: Thou givest testimony of thyself; thy testimony is not true.

14 Jesus answered, and said to them: Although I give testimony of myself, my testimony is true: For I know whence I came, and whither I go: But you know not whence I come, or whither I go.

* This was fulfilled on Whitsunday, *Acts* ii. and afterwards always by imposition of hands in the Sacrament of Confirmation: visibly in the Primitive Church, and invisibly to the end of the world.

† Christ hath some good always, even among the wicked, who secretly serve him, and by wise delays avert the execution of unjust laws against him and his people, as Nicodemus and Gamaliel.

ANNOTATIONS ON CHAP. VIII.

‡ We cannot conveniently reprehend or condemn other men's faults, if ourselves be guilty of the same, or other greater. *Cyril. in Jo.* See Annotat. *Mat.* vii. 1.

§ St. Augustin, by this example of our Master, proveth that Clergyman especially should be given much to mercy, and that they ought often, as the cause and time require, to get pardon of the secular Magistrates for offenders that are penitent. *Ep.* 54.

15 You judge according to the flesh : I judge not any man.

16 And if I do judge, my judgment is true : Because I am not alone, but I and the Father that sent me.

17 And in your Law it is written, that the testimony of two men is true.

18 I am one that give testimony of myself : And the Father that sent me, giveth testimony of me.

19 They said therefore to him : Where is thy Father ? JESUS answered : Neither me do you know, nor my Father. If you did know me, perhaps you would know my Father also.

20 These words JESUS spake in the treasury, teaching in the Temple ; and no man laid hands on him, because his hour was not yet come.

21 Again therefore JESUS said to them : I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come.

22 The Jews therefore said : Will he kill himself, because he said, Whither I go, you cannot come ?

23 And he said to them . You are from beneath, I am from above. You are of this world, I am not of this world.

24 Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin.

25 They said therefore to him : Who art thou ? JESUS said to them* : The Beginning, who also speak unto you.

26 Many things I have to speak and to judge of you. But he that sent me is true. And the things I have heard of him these same I speak in the world.

27 And they understood not, that he called God his Father.

28 JESUS therefore said to them : When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak :

29 And he that sent me is with me : And he hath not left me alone, for I do always the things that please him.

30 When he spake these things, many believed in him.

31 Then JESUS said to those Jews who believed him : If you continue in my word, you shall be my Disciples indeed.

32 And you shall know the truth ; and the truth shall make you free.

33 They answered him : We are the seed of Abraham, and we have never been slaves to any man : How sayest thou, You shall be free ?

34 JESUS answered them : Amen, Amen I say unto you, that whosoever committeth sin, is the servant of sin.

35 Now the servant abideth not in the house for ever : But the son abideth for ever.

36 If therefore the Son make you free, you shall be † free indeed.

37 I know that you are the Children of Abraham : But you seek to kill me, because my word taketh not in you.

38 I speak that which I have seen of my Father : and you do the things that you have seen with your Father.

39 They answered, and said to him : Our Father is Abraham. JESUS saith to them : If you be the Children of Abraham ‡, do the works of Abraham.

40 But now, you seek to kill me, a man that have spoken the truth to you, which I have heard of God. This Abraham did not.

41 You do the works of your Father. They said therefore to him : We were not born of fornication. We have one Father, God.

42 JESUS therefore said to them : If God were your Father, you would indeed love me. For from God I proceeded, and came : For I came not of myself, but he sent me :

43 Why do you not know my speech ? Because you cannot hear my Word.

44 You are of your father the Devil, and the desires of your father you will do. He was a || murderer from the beginning, and he stood not in the truth ; because truth is not in him. When he speaketh a lye he speaketh of his own, for he is a liar, and the father thereof.

45 But if I say the truth, you believe me not.

46 Which of you shall convince me of sin ? If I say the truth to you, why do you not believe me ?

47 He that is of God, heareth the word of God. Therefore you hear them not, because you are not of God.

48 The Jews therefore answered, and said to him : Do not we say well, that thou art a Samaritan, and hast a Devil ?

* So read St. Cyril, and St. Ambrose, and St. Augustin : expounding it of Christ's Person, that he is the beginning or cause of all creatures.

† Only faith is not sufficient without perseverance or abiding in the keeping of his commandments.

‡ Amen, Amen.] What is it (saith St. Augustin upon this place) when our Lord said, Amen, Amen ? He doth much commend and urge the thing that he so uttereth, doubling it. It is a certain oath of his, if a man may so say : for Amen in Hebrew, signifieth verum, a truth. Yet is it not translated, whereas it might have been said, verum, verum, dico vobis ; but neither the Greek interpreter durst do it, nor the Latin ; the Hebrew word hath remained still, that so it might be the more esteemed. Tract. 41. in Joan. By which words and the

like, recorded in other places of this New Testament, the Reader may see great reason, why we also say, Amen, Amen, and durst not translate it and such like words into our English tongue.

§ Man was never without free will : but having the grace of Christ, his will is truly made free (as St. Augustin saith) from servitude of sin also. Tract. 41. in Evang. Jo.

|| Not only faith but good works also make men the children of Abraham, according as St. James also speaketh of Abraham's works, c. 2.

¶ St. Augustin compareth Heretics, in their spiritual murder, by driving Christian men out of the Church, to the Devil that drove our Parents out of Paradise. Cont. lit. Petil. li. 2. c. 13.

49 JESUS answered *: I have not a Devil; but I honor my Father, and you have dishonored me.

50 But I seek not my own Glory. There is one that seeketh and judgeth.

51 Amen, Amen I say to you: If any man keep my word, he shall not see death for ever.

52 The Jews therefore said: Now we know that thou hast a Devil. Abraham is dead, and the Prophets; and thou sayest: If any man keep my word, he shall not taste death for ever.

53 Art thou greater than our father Abraham, who is dead? and the Prophets are dead. Whom dost thou make thyself?

54 JESUS answered: If I glorify myself, my

glory is nothing. It is my Father that glorifieth me, of whom you say; that he is your God.

55 And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word.

56 Abraham, your father, rejoiced that he might see my day: He saw it, and was glad.

57 The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham?

58 JESUS said to them: Men, Amen I say unto you, before Abraham was made, I am.

59 They took up stones therefore to cast at him. But JESUS hid himself, and went out of the Temple.

CHAP. IX.

To shew that by his Baptism (being the Sacrament of illumination or faith) he will take away the blindness of the world, he giveth with strange ceremonies sight to one born blind. 3. By which wonderful miracle (the attestation of the party himself and of his parents concurring) first the neighbours, then also the Pharisees themselves are plainly confounded; yet so obstinate they are, that because it was the Sabbath when he wrought it, they infer that he is not of God; yet, and throw out of the Synagogue the party for confessing him. 35. But our Lord receiveth him; 39. And foretelleth by this occasion the excecation of the Jews (because of their wilful obstinacy and illumination of the Gentiles, who confess their own blindness.

AND JESUS passing by, saw a man who was blind from his birth:

2 And his Disciples asked him: Rabbi, who hath sinned, this man or his parents, that he should be born blind

3 JESUS answered, † Neither has this man sinned, nor his parents; but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, whilst it is day; the night cometh‡, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes,

7 And said to him: Go §, wash in the pool of Siloe, which is interpreted, Sent. He went therefore and washed, and he came seeing.

8 The neighbours therefore, and they who had seen him before, that he was a beggar, said: Is not this he that sat, and begged? Some said: This is he.

9 But others: said No, but he is like him. But he said: I am he.

10 They said therefore to him: How were thy eyes opened?

11 He answered: That man that is called JESUS,

made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see.

12 And they said to him: Where is he? He saith: I know not.

13 They bring him that had been blind, to the Pharisees.

14 Now it was the Sabbath when JESUS made the clay and opened his eyes.

15 Again therefore the Pharisees asked him, how he had received his sight? But he said to them: He put clay upon my eyes, and I washed, and I see.

16 Some therefore of the Pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.

17 They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a Prophet.

18 The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight.

19 And asked them, saying: Is this your son, whom you say was born blind? How then doth he now see?

* He denieth not that he is a Samaritan, because he is our keeper or protector, as the word signifieth, and because he is indeed that merciful Samaritan in the parable of the wounded man, *Lu. x. 33. Aug. tract. 43. in Joan.*

ANNOTATIONS ON CHAP. IX.

† Though many infirmities call for sin, yet not all: some coming for probation, and some sent that God by the cure thereof may be glorified.

‡ The time of working and meriting is in this life: after [No. XVIII.]

death we can deserve no more by our deeds but must only receive good or ill, according to the difference of works here.

§ Made clay.] Christ that could have cured this man by his own will or word, yet used certain creatures as his instruments in working, and divers circumstances and ceremonies, clay, water, anointing, washing, &c. No marvel then that he and his Church use such diversities of Sacraments and ceremonies external in curing our souls.

§ This was a figure of Baptism, to which all men born in sin and blindness are sent for health and sight. *Amb. li. 3. c. 2. de Sacramentis.*

20 His parents answered them and said: We know that this is our son; and that he was born blind;

21 But how he now seeth, we know not; or who hath opened his eyes, we know not. Ask himself; he is of age, let him speak for himself.

22 These things his parents said, because they feared the Jews. For the Jews had already agreed among themselves, that if any man should confess him to be CHRIST, he should be put out of the Synagogue.

23 Therefore did his parents say: He is of age, ask him.

24 They therefore called the man again that had been blind, and said to him*: Give glory to God. We know that this man is a sinner.

25 He said therefore to them: If he be a sinner, I know not; one thing I know, that whereas I was blind, now I see.

26 They said then to him: What did he to thee? how did he open thy eyes?

27 He answered them: I have told you already, and you have heard; why would you hear it again? will you also become his Disciples?

28 They reviled him therefore, and said: Be thou his Disciple; but we are the Disciples of Moses.

29 We know that God spoke to Moses; but as to this man, we know not from whence he is.

30 The man answered, and said to them: Why,

herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes.

31 Now we know that God doth not hear sinners; but if a man be a server of God, and doth his will, him he heareth.

32 From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.

33 Unless this man were of God, he could not do any thing.

34 They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

35 JESUS heard that they had cast him out; and when he had found him, he said to him: Dost thou believe in the Son of God?

36 He answered, and said: Who is he, Lord, that I may believe in him?

37 And JESUS said to him: Thou hast both seen him; and it is he that talketh with thee.

38 And he said, I believe, Lord. And falling down, he adored him.

39 And JESUS said: For judgment I am come into this world†; that they who see not, may see; and they who see, may become blind.

40 And some of the Pharisees, who were with him, heard; and they said unto him: Are we also blind?

41 JESUS said to them: If you were blind, you should not have sin; but now you say, We see; your sin remaineth.

22 *Put out of the Synagogue.*] The Heretics untruly translate here (and ver. 35.) *Excommunicate*: To make the simple conceive the Church's Excommunication to be no other, or no better, or no more rightly used against them, than this casting out of the Synagogue such as confessed our Saviour. They might as well have translated for Synagogue, Church: for the Old Testament, the New: for Law, Grace: For Flesh, Spirit: for Moses, Christ. For no less difference is there between Casting out of the Synagogue, and Excommunication. Besides that, not every one which was not of the Jews Synagogue, was therefore out of the communion of the Faithful, many true believers being in other parts of the world not subject to the Jews Synagogue, Law, nor Sacraments. And therefore it was not all one to be out of the Synagogue, and to be excommunicated; as now, whosoever is out of the Church's communion, either by his own will, or for his just deserts thrust out of it by the spiritual Magistrate, he is quite cast out of all the society of Saints in Heaven and in earth, so long as he so continueth.

As for the cause of thrusting this poor man and such others out of the Synagogue, and excommunicating Heretics, there is as great a difference as betwixt Heaven and hell: he being so dealt with for following Christ and his Church, these for forsaking Christ and his Church. Some more agreement

there is between that corrupt sentence of the Jews against the followers of Christ, and the pretended excommunication executed against Catholic men by our Heretics: although in truth there is no great resemblance. For, the Jews though they abused their power sometimes, yet had they authority indeed by God's Law so to punish contemners of their Law, and therefore it was feared and respected even of good men. But the excommunication used by Heretics against Catholics or any offenders, is not to be respected at all, being no more than a ridiculous usurpation of the Church's right and fashion of the same. For out of their Synagogues all faithful men ought to fly, and not to tarry to be thrust out: according to the warning given against Core and Dathan: *Be ye separated from their tabernacles, lest ye be wrapped in their sins.*

* So say the Heretics when they derogate from miracles done by Saints and their Relics, pharisaically pretending the glory of God. As though it were not God's glory, when his Saints do it by his power and virtue: yea his greater glory, that doth such things by his servants, and by the meanest things belonging to them, as Peter's shadow, *Acts v.* and Paul's napkins, *Acts xix.*

† By this we see that this miracle was not only marvelous and beneficial to the blind, but also significative of taking away spiritual blindness.

C H A P. X.

He continueth his discourse to the Pharisees, shewing that they and all others that will not enter in by him, are wolves : and that they who hear them, are not the true sheep. 11. But that himself is the good Shepherd, and therefore to save the sheep from these wolves, he will yield his life, which otherwise no might of theirs could take from him, foretelling also his Resurrection, and the vocation of the Gentiles. 22. Again another time, he telleth these Jews openly, that they are not of his sheep, and that no might of theirs should take from him his true sheep, because he is God, even as his Father is God. 31. Which by his miracles and by Scripture he sheweth to be no blasphemy : and they in vain seeking to stone and to apprehend him, 40 He goeth out to the place where John Baptist had given open witness of him.

AMEN, Amen, I say to you, he that entereth not by the door into the sheep-fold ; but climbeth up another way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep.

3 To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out.

4 And when he hath let out his own sheep, he* goeth before them ; and the sheep follow him, because they know his voice.

5 But a stranger they follow not, but fly from him, because they know not the voice of strangers.

6 This Proverb Jesus spoke to them ; but they understood not what he spoke to them.

7 Jesus therefore said to them again ; Amen, Amen I say to you, I am the door of the sheep.

8 All others as many as have come are thieves and robbers ; and the sheep heard them not.

9 I am the door. By me if any man enter in he shall be saved : and he shall go in and go out, and shall find pastures.

10 The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

11 I am the good Shepherd. The good Shepherd giveth his life for his sheep.

12 But the hireling and he that is not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth ; and the wolf catcheth, and scattereth the sheep.

13 And the hireling flieth, because he is a hireling ; and he hath no care for the sheep.

14 I am the good Shepherd ; and I know mine, and mine know me.

15 As the Father knoweth me, and I know the Father : and I lay down my † life for my sheep.

16 And ‡ other sheep I have that are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one Shepherd.

17 Therefore doth the Father love me : because I lay down my life, that I may take it again.

18 No man taketh it away from me : but I lay it down of myself. And I have power to lay it down : And I have power to take it again. This commandment have I received of my Father.

19 A dissension rose again among the Jews for these words.

20 And many of them said : He hath a Devil, and is mad ; why hear you him ?

21 Others said : These are not the words of one that hath a Devil. Can a Devil open the eyes of the blind.

22 And it was the feast of the Dedication at Jerusalem ; and it was winter.

ANNOTATIONS ON CHAP. X.

1 *Climbeth up another way.*] Whosoever taketh upon him to preach without lawful sending, and to administer Sacraments, and is not Canonically ordained by a true Catholic Bishop, to be a Curate of souls, Parson, Bishop, or other spiritual Pastor, and cometh not in by lawful election and holy Church's ordinance, to that dignity, but breacheth in against order by force or favor of men, and by human laws, he is a thief and a murderer. So came in Arius, Calvin, Luther, and all Heretics : and all that succeed them in rosin and doctrine : And generally every one that descendeth not by Lawful succession in the known ordinary line of Catholic Bishops and Pastors that have been in all Countries since their conversion. And according to this rule St. Irenæus, *li. 3. c. 3.* trieth the true shepherds, and distinguishes them from thieves and Heretics. So do Tertullian, *de Præscr. nu. 11.* St. Cyprain, *de unit. Ec. nu. 7.* St. Augustin, *ep. 165. & cont. ep. Manich. c. 4.* and Vincentius Lirinensis.

* That is the fashion of Jewry and other countries, signifying that the Shepherd or Pastor must teach the sheep, and not they him.

11 *Good Shepherd.*] The good Shepherd is he whose special care is not of his own advantage, but of the safety of the flock. The hireling, is he that respecteth not the profit and good of the flock, but his own lucre. The wolf, is the Heretic, or any persecutor of the Church, which is Christ's flock.

13 *Flieth.*] Every Bishop and Pastor is bound to abide with his flock in times of danger and persecution even to death, except himself be personally sought for, rather than the flock, or the flock itself forsake him. For in such cases the Pastor may fly, as the Apostles did, and St. Athanasius, and others. *St. Athan. Apol. de sua fuga. August. ep. 180.*

† Christ's death was so necessary for the flock, that when he might have escaped, he voluntarily offered himself to death for his flock.

‡ He meaneth the Church of the Gentiles.

22 *The Dedication*] This is the feast of Dedication instituted by Judas Machabæus, *li. 1. Mach. c. 4.* Christ vouchsafed to honor and keep that feast instituted by him : and our Heretics vouchsafe not to pray and offer sacrifice for the dead, used and approved by him. The Dedication also of Christian Churches is warranted hereby, with the annual memories thereof. And it proveth that such things may be instituted without any express commandment in Scripture.

23 And Jesus walked in the Temple, in Solomon's porch.

24 The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the CHRIST, tell us plainly.

25 Jesus answered them: I speak to you, and you believe not; the works that I do in the name of my Father, they give testimony of me.

26 But you do not believe, because you are not of my sheep.

27 My sheep hear my voice; and I know them, and they follow me.

28 And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand.

29 That which my Father hath given me, is greater than all; and no man can snatch them out of the hand of my Father.

30 I and the Father are one.

31 The Jews then took up stones to stone him.

32 Jesus answered them: Many good works I have shewed you from my Father; for which of those works do you stone me?

33 The Jews answered him: For a good work we stone thee not; but for blasphemy, and because that thou being a man, makest thyself God.

34 Jesus answered them: Is it not written in your law, *I said you are Gods?*

35 If he called them Gods, to whom the word of God was spoken, and the Scripture cannot be broken;

36 Do you say of him, whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father.

39 They sought therefore to take him; and he escaped out of their hands.

40 And he went again beyond the Jordan, into that place where John was baptizing first; and there he abode.

41 And many resorted to him, and they said: John indeed did no sign.

42 But all things whatsoever John said of this man, were true. And many believed in him.

CHAP. XI.

He cometh once again into Jerory (the time that he would be killed by them, being not yet come) and raiseth Lazarus, four days buried. 47. At which miracle the blind malice of the Rulers so increaseth, that in Council they conclude to make him away. Howbeit the High-Priest prophesieth unawares of the salvation of the world by his death. 54. He thereupon goeth again out of the way.

NOW there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister.

2 And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair; whose brother Lazarus was sick.)

3 His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest, is sick.

4 And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.

5 Now Jesus loved Martha, and her sister Mary, and Lazarus.

6 When he had heard therefore that he was sick, he still remained in the same place two days:

7 Then after that he said to his Disciples: Let us go into Judea again.

8 The Disciples say to him: Rabbi, the Jews but now sought to stone thee; and goest thou thither again?

9 Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world;

10 But if he walk in the night, he stumbleth, because the light is not in him.

11 These things he said; and after that he said to them: Lazarus our friend sleepeth; but I go, that I may awake him out of sleep.

12 His Disciples therefore said: Lord, if he sleep, he shall do well.

13 But Jesus spoke of his death; and they thought that he spoke of the repose of sleep.

14 Then therefore Jesus said to them plainly: Lazarus is dead;

15 And I am glad for your sakes, that I was not there, that you may believe; but let us go to him.

16 Thomas therefore, who is called Didymus, said to his fellow Disciples: Let us also go, that we may die with him.

17 Jesus therefore came, and found that he had been four days already in the grave.

18 (Now Bethania was near Jerusalem about fifteen furlongs off.)

19 And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

29 *That which my Father hath given.*] Thus read also divers of the Fathers, namely, St. Hilary, *Trin. li. 7. post medium.* St. Ambrose *de Sp. S. li. 3. c. 18.* St. Augustin in *Jo. tract. 48.* St. Cyril, *li. 7. in Jo. c. 10.* and use it to prove that Christ had his essence and nature of the Father. And there-

fore the Heretics of our time wickedly accuse the Council of Lateran for falsifying this place and applying it to the same purpose. Which they less can abide, for that it is against Calvin's Autotheism, holding that Christ took his Person of the Father, but not his substance. 2 *Annot. in Jo. v. 1*

20 Martha

20 Martha therefore as soon as she heard that Jesus was come, went to meet him; but Mary sat at home.

21 Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died.

22 But now also I know that whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith to her: Thy brother shall rise again.

24 Martha saith to him: I know that he shall rise again in the resurrection, at the last day.

25 Jesus said to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live.

26 And every one that liveth, and believeth in me, shall not die for ever. Believest thou this?

27 She saith to him: Yea, Lord, I have believed that thou art CHRIST, the Son of the living God, who art come into this world.

28 And when she had said these things, she went, and called her sister Mary, secretly saying: The Master is come, and calleth for thee.

29 She, as soon as she heard this, riseth quickly and cometh to him.

30 For Jesus was not yet come into the town; but he was still in that place where Martha had met him.

31 The Jews therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave, to weep there.

32 When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died.

33 Jesus therefore, when he saw her weeping, and the Jews that were come with her weeping, groaned in the spirit, and troubled himself,

34 And said: Where have you laid him? They say to him: Lord, come and see.

35 And Jesus wept.

36 The Jews therefore said: Behold how he loved him.

37 But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die?

38 Jesus therefore again groaning in himself, cometh to the sepulchre: now it was a cave; and a stone was laid over it.

39 Jesus saith: Take away the stone. Martha the sister of him that was dead, saith to him; Lord, by this time he stinketh, for he is now of four days.

40 Jesus saith to her: Did not I say to thee,

that if thou believe, thou shalt see the glory of God?

41 They took therefore the stone away. And Jesus lifting up his eyes, said: Father, I give thee thanks that thou hast heard me.

42 And I knew that thou hearest me always, but because of the people who stand about have I said it; that they may believe that thou hast sent me.

43 When he had said these things, he cried with a loud voice: Lazarus, come forth.

44 And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them*: Loose him, and let him go.

45 Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

46 But some of them went to the Pharisees, and told them the things that Jesus had done.

47 The chief Priests therefore, and the Pharisees, gathered a Council, and said: What do we, for this man doth many miracles?

48 If we let him alone so, all will believe in him: and the Romans will come, and † take away our place and Nation.

49 But one of them, named Caiphas, being the High-Priest that year, said to them: You know nothing,

50 Neither do you consider, that it is expedient for you that one man should die for the People, and that the whole Nation perish not.

51 And this he spoke not of himself, but being the High-Priest of that year, he prophesied that Jesus should die for the Nation.

52 And not only for the Nation, but to gather together in one the children of God that were dispersed.

53 From that day therefore, they devised to put him to death.

54 Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his Disciples.

55 And the Pasch of the Jews was at hand: and many from the country went up to Jerusalem before the Pasch, to purify themselves.

56 They sought therefore for Jesus; and they discoursed one with another, standing in the Temple: What think you, that he is not come to the festival-day?

57 And the chief Priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

ANNOTATIONS ON CHAP. XI.

* *St. Cyril, li. 7. c. ult. in Jo. and St. August. tract. 49. in Jo.* apply this to the Apostles and Priests authority of absolving sinners: affirming Christ to revive none from sin, but in the Church and by the Priest's ministry.

† All men, but especially Nations, must take heed, that whilst to save their temporal state, they forsake God, they lose not both as the Jews did. *August. tract. 45. in Jo.*

51 *Being the High-Priest.* Marvel not that Christ preserveth his truth in the Church, as well by the unworthy as

the worthy Prelates thereof: the gifts of the Holy Ghost following their order and office, as we see here in *Caiphas*, and not their merits or person. And if this man, being many ways wicked, and in part a usurper, and the law and priesthood being to decline and to give place to Christ's new ordinance, had yet some assistance from God, for utterance of truth which himself meant not, nor knew: how much more may we be assured, that Christ will not leave *Peter's* seat, whose faith he promised should never fail, tho' the persons which occupy the same, were as ill as the blasphemous and malicious mouths of heretics do affirm.

CHAP. XII.

The Rulers dealing as if he hid himself, 1. He cometh to Bethania. 3. Where, by occasion of Judas the thief murmuring at Mary Magdalen's costly devotion, he foretelleth his death. 12. From thence, though they did now intend to kill Lazarus also, he rid openly into Jerusalem, the people (because he had raised Lazarus) confessing, with their acclamations, that he is Christ. 20. Where certain Gentiles desiring to see him, 23. He foretelleth the conversion of the whole world from the Devil to him, to be now at hand, as the effect of his Death upon the Cross. 28. The Father also answering from Heaven to his prayer made to that purpose, 37. Yet after all this, the Jews continue incredulous, as Esay prophesied of them: 42. Though many believed, but were ashamed to confess him. 44. Whereupon he sheweth that it is glorious before God, and salvation to them, selves, to believe in him, and confess him; and damnable to despise him.

JESUS therefore six days before the Pasch came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

2 And they made him a supper there: and Martha served, but Lazarus was one of them that were at table with him.

3 Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4 Then one of his Disciples, Judas Iscariot, he that was about to betray him, said:

5 Why was not this ointment sold for three hundred pence, and given to the poor.

6 Now he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put therein.

7 Jesus therefore said: Let her alone, that she may keep it against the day of my * burial,

8 For the poor you have always with you; but† me you have not always.

9 A great multitude therefore of the Jews knew that he was there; and they came not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead.

10 But the chief Priests thought to kill Lazarus also;

11 Because many of the Jews by reason of him went away, and believed in Jesus.

12 And on the next day a great multitude, that was come to the festival-day, when they had heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried: *Hosanna, Blessed is he that cometh in the name of the Lord, the King of Israel.*

14 And Jesus found a young ass, and sat upon it, as it is written:

15 *Fear not daughter of Sion: behold, thy King cometh sitting on an Ass's colt.*

16 These things his Disciples did not know at the first; but when Jesus was glorified, then they

remembered that these things were written of him, and that they had done these things to him.

17 The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead.

18 For which reason also the people came to meet him, because they heard that he had done this miracle.

19 The Pharisees therefore said among themselves: Do you see that we prevail nothing? Behold, the whole world is gone after him.

20 Now there were certain Gentiles among them, who came up to adore ‡ on the festival-day.

21 These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus.

22 Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus.

23 But Jesus answered them, saying: The hour is come, that the Son of man should be glorified.

24 men, Amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit.

25 He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal.

26 If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honor.

27 Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.

28 Father, glorify thy name. A voice therefore came from Heaven: I have both glorified it, and will glorify it again.

29 The multitude therefore that stood and heard said, that it thundered; others said, An Angel spake to him.

30 Jesus answered, and said: This voice came not because of me, but for your sakes.

ANNOTATIONS ON CHAP. XII.

5 *Why was.*] So wicked, covetous, and sacrilegious persons reprehend good men for bestowing their goods upon church ornaments, &c. under pretence of better bestowing them on the poor: such provide for the poor as Judas did.

6. *A thief.*] Judas did not then first perish when he sold our Lord, for he was a thief before: and being lost, he yet followed Christ, not in heart, but in body only. Which

our Master tolerated, to give us a lesson to tolerate the Bad, rather than divide the Body. *Aug. tract. 50. in Jo.*

* The devout offices of balm and anointing the dead bodies of the faithful are here allowed.

† Not in visible and mortal condition, to receive alms of you or such like offices for supply of my necessities.

‡ We may see there is a great difference where a man pray or adore, at home or in the Church and holy places: when the Gentiles also came out of devotion a pilgrimage to the Temple in Jerusalem.

31 Now is the judgment of the world: now shall the Prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all things to myself.

33 (Now ~~this~~ he said, signifying what death he should die.)[†]

34 The multitude answered him: We have heard out of the law, that Christ abideth for ever; and how say'st thou: The Son of man must be lifted up? Who is this Son of man?

35 Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth.

36 Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and he went away, and hid himself from them.

37 And whereas he had done so many miracles before them, they believed not in him:

38 That the saying of Isaias the Prophet might be fulfilled, which he said: *Lord, who hath believed our bearing? And to whom hath the arm of the Lord been revealed?*

39 Therefore they * could not believe, because Isaias said again:

40 *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor un-*

derstand with their heart, and be converted, and I should heal them:

41 These things said Isaias, when he saw his glory, and spoke of him.

42 However many of the chief men also believed in him; but[†], because of the Pharisees, they did not confess *him*, that they might not be cast out of the Synagogue.

43 for they loved the glory of men, more than the glory of God.

44 But Jesus cried, and said: He that believeth in me, doth not believe in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world; that whosoever believeth in me, may not remain in darkness.

47 And if any man hear my words, and keep them not: I do not judge him. For I came not to judge the world, but to save the world.

48 He that despiseth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting. The things therefore that I speak; even as the Father said unto me, so do I speak.

C H A P. XIII.

At his last Supper, to give his farewell, and that in a most wonderful loving manner, 4. He washeth his Disciples feet, 6. Beginning with Peter, 8.-(Shewing how necessary it is for us to be washed by him in Baptism, and needful also after Baptism) 12. And by this example teaching them all humility one towards another. 21. Then he foretelleth, that (notwithstanding his exceeding love towards them) one even of them will betray him, meaning Judas. 22. As to John he secretly sheweth. After whose going out, he rejoiceth and saith, that even now the hour is come, 34. Commendeth unto them to love one another, as a new commandment, 36. And foretelleth Peter, who presumed too much on his own strength, that even this night he will deny him thrice.

BEFORE the festival-day of the Pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end.

2 And [†]when supper was done (the Devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him)

3 Knowing that the Father had given him all

things into his hands, and that he came from God, and goeth to God:

4 He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself.

5 After that, he putteth water into a bason, and began to wash the feet of the Disciples, and to wipe them with the towel wherewith he was girded.

* If any man ask (saith St. Augustin) why they could not believe: I answer roundly, because they would not. *Tract. 33. in Jo.*

† This is the case of many principal men in such countries where heresy hath the upperhand, who know and believe the Catholic faith; but making choice rather to keep man's favor than God's, they dare not confess the same. Such may pray that God and the world may agree together: for else it is seen whose part they will rather take.

ANNOTATIONS ON CHAP. XIII.

† By supper, he meaneth the eating of the Paschal Lamb: for the institution of the Blessed Sacrament was after this.

‡ *Began to wash.* This washing was not only of courtesy, such as the Jews used towards their guests, nor only for example of humility: but for mystery and signification of the great purity that is required before we come to receive the holy Sacrament, which straight after this washing was to be instituted and given to the Apostles. St. Ambrose, *li. 3. de Sacra. c. 1.* St. Bernard *de Cæna Domini, Serm. 1.*

6 He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7 JESUS answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter.

8 Peter saith to him: Thou shalt never wash my feet. JESUS answered him: If I wash thee not, thou shalt have no part with me.

9 Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

10 JESUS saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11 For he knew who he was that would betray him; therefore he said: You are not all clean.

12 Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you?

13 You call me, Master, and Lord: and you say well, for so I am.

14 If then I, being Lord and Master, have washed your feet; you also ought to wash one another's feet.

15 For I have given you an example, that as I have done to you, so you do also.

16 Amen, Amen I say to you, the servant is not greater than his Lord; neither is the Apostle greater than he that sent him.

17 If you know these things, you shall be blessed if you do them.

18 I speak not of you all: I know whom I have chosen. But that the Scripture may be fulfilled, *He that catcheth bread with me, shall lift up his heel against me.*

19 At present I tell you, before it come to pass: that when it shall come to pass, you may believe, that I am he.

20 Amen, Amen I say to you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When JESUS had said these things, he was troubled in spirit: and he testified, and said: Amen, Amen I say to you, one of you shall betray me.

22 The Disciples therefore looked one upon another, doubting of whom he spake.

23 Now there was leaning on JESUS's bosom one of his Disciples, whom JESUS loved.

24 Simon Peter therefore beckoned to him, and said to him: Who is it of whom he speaketh?

25 He therefore leaning on the breast of JESUS, saith to him: Lord, who is it?

26 JESUS answered: He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, *the son of Simon.*

27 And after the morsel, Satan entered into him. And JESUS said to him: That which thou dost, do quickly.

28 Now no man at the table knew to what purpose he said this unto him.

29 For some thought, because Judas had the *purse, that JESUS had said to him: Buy those things which we have need of for the festival-day; or that he should give something to the poor.

30 He therefore having received the morsel, went out immediately. And it was night.

31 When he therefore was gone out, JESUS said: Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God also will glorify himself, and immediately will he glorify him.

33 Little children, yet a little while I am with you. You shall seek me, and as I said to the Jews, whither I go, you cannot come: So I say to you now.

34 A new commandment I give unto you, That you love one another: As I have loved you, that you also love one another.

35 By this shall all men know that you are my Disciples, if you have love one for another.

36 Simon Peter saith to him: Lord, whither goest thou? JESUS answered, Whither I go, thou canst not follow me now, but thou shalt follow hereafter.

37 Peter saith to him: Why cannot I follow thee now? I will lay down my life for thee.

38 JESUS answered him: Wilt thou lay down thy life for me? Amen, Amen I say to thee, the cock shall not crow, till thou deny me thrice.

10 *To wash his feet.*] The foulness of the feet, when all the rest is clean, signifieth the earthly affections and relics of former sins remitted: which are to be cleansed by devout acts of charity and humility, as St. Ambrose, *li. 3. de Sacr. c. 1.* and St. Augustin, *ep. 108. & tract. 56. in Jo.* do note. And because this was only a ceremony, and yet had such force, both now and afterwards used by the Apostles, that it purged smaller offences and filthiness of the soul, as St. Ambrose and St. Bernard gather, it may not seem strange that Holy water and such ceremonies may remit venial sins.

14 *You also ought.*] Our Master never spoke plainer of, nor seemed to command more precisely, either Baptism or the Eucharist or any other Sacrament: and yet by the

Church's judgment directed by the Holy Ghost we know this to be no Sacrament nor necessary ceremony; and the other to be. And why do they believe the Church in this, and do not credit her affirming the Chalice not to be necessary for the communicants.

* Christ had some provision before hand given him by the collections of the faithful; which was used both in his own necessities, and bestowed upon the poor.

34 *A new commandment.*] The commandment of mutual love was given before, but manifoldly misconstrued, and abridged by the Jews to friends only, to this life only, for earthly respects only: but Christ reneweth it and enlargeth it after the form of his own love towards us, and giveth grace to fulfil it.

C H A P. XIV.

They being sad, because he said that he must go from them, he comforteth them many ways, as putting them in hope to follow him unto the same place, providing they keep his commandments. Where he telleth them, that himself is the way thither according to his Humanity, and also the end according to his Divinity, no less than his Father, because he is consubstantial, 15. Promising also to send unto them, (that is, to his Church) the Holy Ghost, to be after his departure with them for ever. 18. And saying that it is his promotion (according to his Humanity) to go to the Father, for whose obedience this his death shall be, and not for any guilt of his own.

I E. T not your heart be troubled. You believe in God; believe also in me.

2 In my Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you.

3 And if I shall go, and prepare a place for you: I will come again, and will take you to myself; that where I am, you also may be.

4 And whither I go you know, and the way you know.

5 Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way?

6 JESUS saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

7 If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him, and you have seen him.

8 Philip saith to him: Lord, shew us the Father, and it is enough for us.

9 JESUS saith to him: So long a time have I been with you; and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Shew us the Father?

10 Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works.

11 Believe you not, that I am in the Father, and the Father in me?

12 Otherwise believe, for the very works sake. Amen, Amen I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do.

13 Because I go to the Father; and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son.

14 If you shall ask me any thing in my name, that I will do.

15 If you love me, keep my commandments.

16 And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever,

17 The Spirit of truth, whom the world cannot receive, because it seeth him not nor knoweth him: but you shall know him: because he shall abide with you, and shall be in you.

18 I will not leave you orphans: I will come to you.

19 Yet a little while: and the world seeth me no more. But you see me, because I live, and you shall live.

20 In that day you shall know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.

22 Judas saith to him, (not the Iscariot:) Lord, how is it, that thou wilt manifest thyself to us, and not to the world?

ANNOTATIONS ON CHAP. XIV.

12 *Greater than these.*] St. Chrysostom, in a whole Book against the Pagans, proveth that this was fulfilled not only in Peter's shadow, and Paul's garments, which, as we read in the Acts, healed infirmities: but also by the relics and monuments of Saints, namely, of St. Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did perform these wonderful works, by the very ashes of his servants. The Protestants on the contrary, as patrons of the Pagans infidelity, as though our Saviour had promised these and the like miraculous wroks in vain, either not meaning, or not able to fulfil them, discredit all approved histories of the Church concerning miracles wrought by Saints, namely, That St. Gregory Thaumaturgus removed a mountain, the miracles of St. Paul the Hermit, and St. Hilarion, written by St. Hierom, the miracles of St. Martin, written by Severus Sulpitius, the miracles testified by St. Augustin, de Civit. Dei, the miracles approved by St. Gregory in his dialogues, the miracles reported by St. Bede, in his ecclesiastical History and Lives of Saints; and all other miracles, ever so faithfully recorded in ecclesiastical Writers. In all which things, above their reach of reason and nature, they are as little persuaded, and have no more faith than had the Pagans, against whom St. Chrysostom, in the foresaid

[N. XIX.]

P P

book, and St. Augustin, de Civ. Dei. li. 22. c. 8. and other Fathers, heretofore have written. No man therefore needeth to marvel that the very image of our Lady, and the like, do miracles, even as Peter's shadow did: Nor wonder, if such things seem stranger and greater than those which Christ himself did: whereas our Saviour, to put us out of doubt, saith expressly, that his Saints shall do greater things than himself did.

16 *For ever.*] If the Holy Ghost had been promised only to the Apostles, thir successors and the Church after them could not have challenged it, but it was promised them for ever. Whereby we may learn, both that the privileges and promises made to the Apostles, were not personal, but pertaining to their offices perpetually; and also that the Church and Pastors in all ages had and have the same Holy Ghost to govern them that the Apostles and Primitive Church had.

17 *The spirit of truth.*] They had many particular gifts and graces of the Holy Ghost before, and many virtues by the same, as all holy men have at all times; but the Holy Ghost, here promised to the Apostles, and thir successors for ever, is to this use especially promised, to direct them in all truth and verity: and is contrary to the spirit of error, heresy, and falshood. And therefore the Church cannot fall into Apostacy or Heresy, or come to nothing, as the Adversaries say.

23 JESUS

23 JESUS answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him.

24 He that loveth me not keepeth not my words. And the word which you have heard is not mine; but the Father's who sent me.

25 These things have I spoken to you, abiding with you.

26 But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind whatsoever I shall have said to you.

27 Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you.

Let not your heart be troubled, nor let it be afraid.

28 You have heard that I said to you, I go away and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.

29 And now I have told you before it come to pass: that when it shall come to pass you may believe.

30 I will not now speak many things with you. For the Prince of this world cometh, and in me he hath not any thing.

31 But that the world may know that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence.

CHAP. XV.

He exhorteth them to abide in him (that is his Church, being the true vine, and not the Synagogue of the Jews any more) 9. and in his love, loving one another, and keeping his commandments: 13. Shewing how much he accounteth of them, by this that he dieth for them, 15. and revealeth unto them the secrets of Heaven, 17. And appointeth their fruit to be perpetual: confirming them also against the persecutions and hatred of the obstinate Jews.

I AM the true vine; and my Father is the husband-man.

2 Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit he will purge it, that it may bring forth more fruit.

3 Now you are clean, by reason of the word which I have spoken to you.

4 Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can you, unless you abide in me.

5 I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.

6 If any one abide not in me: he shall be cast forth as a branch, and shall wither; and they shall gather him up and cast him into the fire, and he burneth.

7 If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you.

8 In this is my Father glorified; that you bring forth very much fruit, and become my Disciples.

9 As the Father hath loved me, I also have loved you. Abide in my love.

10 If you keep my commandments, you shall abide in my love: as I also have kept my Father's commandments, and do abide in his love.

11 These things I have spoken to you, that my joy may be in you, and your joy may be filled.

12 This is my commandment, that you love one another as I have loved you.

13 Greater love than this no man hath, that a man lay down his life for his friends.

14 You are my friends, if you do the things that I command you.

28 *Father is greater than I*] There is no place of scripture that seemeth any thing so much to make for the Sacramentaries, as this and others in outward shew of words seemed to make for the Arians, who denied the equality of the Son with the Father. Which words yet indeed rightly understood after the Church's sense, make nothing for their false sect, but only signify that Christ according to his manhood was inferior indeed, and that according to his Divinity he came of the Father. And if the heresy or disease of this time were Arianism, we should stand upon these places and the like against the Arians, as we now do upon others against the Protestants, whose sect is the disease and bane of this time.

ANNOTATIONS ON CHAP. XV.

2 *Every branch in me*] By this it appeareth that Christ hath some branches in his Body mystical that are fruitless: therefore ill livers also may be members of Christ and the Church, though none can be saved but fruitful branches.

2 *More fruit.*] This proveth, that a just man may continually increase in justice and sanctification so long as he liveth.

4 *Unless it abide.*] Whosoever, by Heresy, or Schism, or for any other cause, is cut off, or separated from the Church, he can do no meritorious work of salvation. Neither can he be heard, though he pray never so much in Schism, because he is not in the Body of Christ, which is a condition necessarily required in prayer. *Ver. 7.*

4 *Unless you abide*] These conditional speeches, *If you remain in the vine, If you keep my commandments*, and such like, give us to understand that we are not sure to persist, persevere, nor to be saved, but under conditions to be fulfilled by us. St. Augustine, *de Corrept. & gra. c. 13.*

10 *Keep my commandments.*] This careful and frequent admonition of keeping his commandments, proveth that a Christian man's life is not only or principally in faith, but in good works.

15 I will not now call you servants: for the servant knoweth not what his Lord doth. But I have called you friends; because all things whatsoever I have heard of my Father, I have made known to you.

16 You have not chosen me, but I have chosen you; and have appointed you, that you should go, and should bring forth fruit: and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

17 These things I command you, that you love one another.

18 If the world hate you, know ye that it hath hated me before you.

19 If you had been of the world, the world would love its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember my word that I said to you: The servant is not greater than his Master. If they have persecuted me, they will also persecute you.

If they have kept my Word, they will keep yours also.

21 But all these things they will do to you for my name's sake; because they know not him that sent me.

22 If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen, and hated both me and my Father.

25 But that the word may be fulfilled which is written in their law: *They hated me without cause.*

26 But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me:

27 And you also shall give testimony, because you are with me from the beginning.

C H A P. XVI.

The cause why he foretelleth them their persecution by the Jews, is, that they be not afterwards scandalized thereat. 6. Though they think this heavy news, it is for their advantage that he departeth, because of the great benefits that they shall receive by the coming then of the Holy Ghost, who shall also be his witness against his enemies. 16. Although in this world they shall so be persecuted, yet to his heavenly Father they and their prayers made in his name, shall be most acceptable, and at length the child (that is, Christ in all his members) being born, their joy shall be such as no persecutor can take from them. 31. Howbeit at this instant of his apprehension, they will all forsake him.

THESE things have I spoken to you, that you may not be scandalized.

2 They will put you out of the Synagogues: yea the hour cometh, that whosoever killeth you, will think that he doth a service to God.

3 And these things will they do to you, because they have not known the Father, nor me.

4 But these things I have told you: that when the hour shall come, you may remember that I told you of them.

5 But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou?

6 But because I have spoken these things to you, sorrow hath filled your heart.

7 But I tell you the truth, it is expedient for you

that I go. For if I go not, the Paraclete will not come to you: but if I go, I will send him to you.

8 And when he is come, he will convince the world of sin, and of justice, and of judgment.

9 Of sin: because they believed not in me.

10 And of justice: because I go to the Father; and you shall see me no longer.

11 And of judgment: because the Prince of this world is already judged.

12 I have yet many things to say to you: but you cannot bear them now.

13 But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come, he shall shew you.

ANNOTATIONS ON CHAP. XVI.

24 *If I had.*] If the Jews had not sinned by refusing Christ, in case he had not done greater miracles than any other: then were it a great folly of Catholics to believe Luther's or Calvin's new opinions, without any miracles at all.

26 *Whom I will send.*] The Holy Ghost is sent by the Son, therefore he proceedeth from him also, as from the Father: though the late Schismatical Greeks think otherwise.

27 *You shall give.*] He vouchsafeth to join together the testimony of the Holy Ghost, and of the Apostles: that we may see the testimony of truth jointly to consist in the Holy Ghost and in the Prelates of the Church. See Annot. Acts. xv. 28.

12 *Yet many things.*] This place convinceth that the Apostles and the faithful are taught many things, which Christ omitted to teach them for their weakness: and that it was the providence of God that Christ in presence should not teach and order all things, that we might be no less assured of the things that the Church teacheth by the Holy Ghost, than of the things that himself delivered.

13 *The Spirit of truth.*] Ever note that the Holy Ghost, in that he is promised to the Church, is called the Spirit of truth. Which Holy Spirit for many other causes is given to divers private men and to all good men, to sanctification: but to teach all truth and preserve in truth and from error, he is promised and performed only to the Church and the chief Governor and general Councils thereof.

14 He shall glorify me; because he shall receive of mine, and shall shew it to you.

15 All things whatsoever the Father hath are mine. Therefore I said, that he shall receive of mine, and shew it to you.

16 A little while, and now you shall not see me; and again a little while, and you shall see me: because I go to the Father.

17 Then some of his Disciples said one to another: What is this that he saith to us: A little while, and you shall not see me; and again a little while, and you shall see me, and because I go to the Father?

18 They said therefore: What is this that he saith, A little while? we know not what he speaketh.

19 And Jesus knew that they had a mind to ask him; and he said to them: Of this do you enquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me.

20 Amen, Amen I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 So also you, now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

23 And in that day you shall not ask me any thing. Amen, Amen I say to you, if you ask the Father any thing in my name, he will give it you.

24 Hitherto you have not asked any thing in my name. Ask and you shall receive; that your joy may be full.

25 These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father.

26 In that day you shall ask in my name: and I say not to you, that I will ask the Father for you.

27 For the Father himself loveth you, because you have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.

29 His Disciples say to him: Behold now thou speakest plainly, and speakest no proverb.

30 Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou comest forth from God.

31 Jesus answered them: Do ye now believe?

32 Behold the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken to you, that in me you may have peace. In the world you shall have distress, but have confidence, I have overcome the world.

C H A P. XVII.

After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his work, he will give him his appointed glory, for the conversion of all Nations, 6. And preserve his Apostles, and his Church after them, in unity and truth (that is, from Schism and Heresy:) 24. Finally also glorify them with him in Heaven.

THESE things Jesus spoke: and lifting up his eyes to Heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee.

2 As thou hast given him power over all flesh, that he may give eternal life to all, whom thou hast given him.

3 Now this is eternal life, that they may know thee, the only true God, and JESUS CHRIST, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do:

5 And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.

6 I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word.

7 Now they have known, that all things which thou hast given me are from thee:

8 Because the words which thou gavest me, I have given to them: and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them whom thou hast given me; because they are thine:

10 And all my things are thine, and thine are mine: and I am glorified in them.

11 And now I am not in the world, and these are in the world, and I come to thee. Holy Father keep them in thy name, whom thou hast given me: that they may be one, as we also are.

12 While I was with them, I kept them in thy name. Those whom thou gavest me have I kept, and none of them is lost, but the Son of perdition, that the Scripture may be fulfilled.

ANNO TATIONS ON CHAP. XVII.

3 *Life everlasting.*] Both the life of glory in Heaven, and of grace here in the Church, consisteth in the know-

ledge of God: that, in perfect vision: this, in faith working by charity. For, knowledge of God without keeping his commandments, is not true knowledge, that is to say, it is an unprofitable knowledge, 1 Jo. ii.

13 And

13 And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, as I also am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil.

16 they are not of the world: as I also am not of the world.

17 Sanctify them in truth. Thy word is truth.

18 As thou hast sent me into the world, I also have sent them into the world.

19 And for them do I sanctify myself: that they also may be sanctified in truth.

20 And not for them only do I pray, but for them also who through their word shall believe in me:

21 That they all may be one, as thou (Father) in me, and I in thee: that they also may be one

in us: that the world may believe that thou hast sent me.

22 And the glory which thou hast given me, I have given to them; that they may be one, as we also are one.

23 I in them, and thou in me: that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will, that where I am, they also whom thou hast given me may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world.

25 Just Father, the world hath not known thee. But I have known thee: and these have known, that thou hast sent me.

26 And I have made known thy name to them, and will make it known: that the love wherewith thou hast loved me may be in them, and I in them.

C H A P. XVIII.

Being gone to the place that Judas the Traitor did know, 4. He offereth himself to the band of his enemies, sheweth his divine might in overthrowing them all with a word, and in saving his Apostles from them also with a word: 10. Rebuketh Peter that would defend him from them. 12. And so being apprehended, is brought bound to Annas and Caiphas, where he is struck by a servant, and thrice denied by Peter. 28. Again in the morning he is by them brought to Pilate. 29. Who demanding their accusation, whereas they would oppress him with their authority, 33. And examining the point of his Kingdom, pronounceth him innocent: yet they cry rather to have a thief's life saved.

WHEN JESUS had said these things, he went forth with his Disciples over the brook of Cedron, where there was a garden, into which he entered with his Disciples.

2 And Judas also, who betrayed him, knew the place: because JESUS had often resorted thither together with his Disciples.

3 Judas therefore having received a band of soldiers, and servants, from the chief Priests and the Pharisees, cometh thither with lanterns, and torches, and weapons.

4 JESUS therefore knowing all things that should come upon him, went forth, and said to them: Whom seek ye?

5 They answered him, JESUS of Nazareth. JESUS saith to them: I am he. And Judas also, who betrayed him, stood with them.

6 As soon therefore as he had said to them, I am he; they went backward, and fell to the ground.

7 Again therefore he asked them: Whom seek ye? And they said: JESUS of Nazareth.

8 JESUS answered, I have told you, that I am he. If therefore you seek me, let these go their way.

9 That the word might be fulfilled which he said, Of them whom thou hast given me, I have not lost any one.

10 Then Simon Peter having a sword, drew it; and struck the servant of the High-Priest, and cut off his right ear. And the name of the servant was Malchus.

11 JESUS therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

12 Then the Band, and the Tribune, and the servants of the Jews, took JESUS, and bound him:

13 And they led him away to Annas first, for he was father-in-law to Caiphas, who was the High-Priest of that year.

14 Now Caiphas was he who had given the counsel to the Jews, That it was expedient that one man should die for the people.

17 *Sanctify them.*] Christ prayeth that the Apostles, their Successors, and all that shall be of their belief, may be sanctified in truth. Which is as much, as to desire that the Church may ever have the Spirit of truth, and be free from error. Which prayer of Christ had not been heard, if the Church might err.

20 *But for them.*] He expresseth (and it is a great comfort) that he prayeth not only for the Apostles, but for the whole Church after them, that is, for all believers. And all this profound and divine prayer is resembled in the holy Canon of the Mass before the consecration, as here was made before his visible Sacrifice on the Cross.

15 And Simon Peter followed Jesus, and so did another Disciple. And that Disciple was known to the High-Priest, and went in with Jesus into the court of the High-Priest.

16 But Peter stood at the door without. The other Disciple therefore who was known to the High-Priest, went out, and spoke to the portress, and brought in Peter.

17 The maid therefore that was portress, saith to Peter: Art not thou also one of this man's Disciples? He saith, I am not.

18 Now the servants and ministers stood at the fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

19 The High-Priest therefore asked Jesus of his Disciples, and of his doctrine.

20 Jesus answered him: I have spoken openly to the world: I have always taught in the Synagogue, and in the Temple, whither all the Jews resort; and in secret I have spoken nothing.

21 Why askest thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said.

22 And when he had said these things, one of the servants standing by, gave Jesus a blow, saying, Answerest thou the High-Priest so?

23 Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me?

24 And Annas sent him bound to Caiphas the High-Priest.

25 And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of his Disciples? He denied it and said: I am not.

26 One of the servants of the High-Priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with him?

27 Again therefore Peter denied: and immediately the cock crew.

28 Then they lead Jesus from Caiphas to the

Governor's Hall. And it was morning: and they went not into the Hall, that they might not be defiled, but that they might eat the Pasch.

29 Pilate therefore went out to them, and said: What accusation bring you against this man?

30 They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee.

31 Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death.

32 That the word of Jesus might be fulfilled which he said, signifying what death he should die.

33 Pilate therefore went into the Hall again, and called Jesus, and said to him: Art thou the King of the Jews?

34 Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?

35 Pilate answered: Am I a Jew? Thy own Nation, and the chief Priests have delivered thee up to me: what hast thou done?

36 Jesus answered, My Kingdom is not of this world. If my Kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews. But now my Kingdom is not from hence.

37 Pilate therefore said to him: Art thou a King then? Jesus answered: Thou sayest, that I am a King. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith to him: What is truth? And when he said this, he went out again to the Jews, and saith to them: I find no cause in him.

39 But you have a custom that I should release one unto you at the Pasch: will you therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

The Jews are not satisfied with his scourging and irrision. 8. Pilate hearing them say that he made himself the Son of God, is more afraid. 12. Yet, they urging him with his loyalty towards Cesar, and professing that themselves will have no king but Cesar, he yieldeth unto them. 17. And so Christ carrying his own Cross, is crucified between two thieves, 19. Pilate writing notoriously the only cause of his death to be, that he is their King or Christ. 23. His garments are so used, even as the Scriptures foretold. 25. He hath special care of his mother to the end. 28. He signifieth all that was written of his Passion, to be fulfilled, and so yielded up the ghost. 31. Then by the Jews means also other Scriptures about his legs and side, are fulfilled. 38. And finally, he is honorably buried.

THEN therefore Pilate took Jesus, and scourged him.

2 And the soldiers plating a crown of thorns, put it upon his head; and they put on him a purple garment.

3 And they came to him, and said: Hail! King of the Jews; and they gave him blows.

4 Pilate therefore went forth again, and saith to them: Behold I bring him forth unto you, that you may know that I find no cause in him.

5 (Jesus therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold THE MAN.

6 When the chief Priests therefore and the servants had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him; for I find no cause in him.

7 The Jews answered him: We have a Law; and

and according to the Law he ought to die, because he made himself the Son of God.

8 When Pilate therefore had heard this saying, he feared the more.

9 And he entered into the Hall again; and he said to JESUS: Whence art thou? But JESUS gave him no answer.

10 Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?

11 JESUS answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin.

12 And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cesar's friend. For whosoever maketh himself a King, speaketh against Cesar.

13 Now when Pilate had heard these words, he brought JESUS forth; and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

14 And it was the Parasceve of the Pasch, about the sixth hour*, and he saith to the Jews: Behold your King?

15 But they cried out: Away with him, away with him; crucify him. Pilate saith to them: Shall I crucify your King? The chief Priests answered: We have no King but Cesar.

16 Then therefore he delivered him to them for to be crucified. And they took JESUS, and led him forth.

17 And bearing his own Cross, he went forth to that place which is called Calvary; but in Hebrew Golgotha.

18 Where they crucified him, and with him two others, one on each side, and JESUS in the midst.

19 And Pilate wrote a title also; and he put it upon the Cross. And the Writing was: JESUS OF NAZARETH, KING OF THE JEWS.

20 This title therefore many of the Jews did read, because the place where JESUS was crucified, was nigh to the city; and it was written in † Hebrew, in Greek, and in Latin.

21 Then the chief Priests of the Jews said to Pilate: Write not, *The King of the Jews*; but that he said, I am the King of the Jews.

22 Pilate answered: What I have written, I have written.

23 The soldiers therefore when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat ‡. Now the coat was without seam, woven from the top throughout.

24 They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the Scripture might be fulfilled, saying: *They have parted my garments among them: and upon my vesture they have cast lot.* And the soldiers indeed did these things.

25 Now there stood by the Cross of JESUS, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen.

26 When JESUS therefore had seen his mother and the Disciple standing whom he loved, he saith to his mother: Woman, behold thy son.

27 After that, he saith to the Disciple: Behold thy mother. And from that hour the Disciple took her to his own.

28 Afterwards JESUS knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst.

29 Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth.

30 JESUS therefore when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost.

31 Then the Jews (because it was the Parasceve) that the bodies might not remain upon the Cross on the Sabbath-day (for that was a great Sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away.

32 The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him.

33 But after they were come to JESUS, when they saw that he was already dead, they did not break his legs;

ANNOTATIONS ON CHAP. XIX.

* He meaneth the mid-day, counting from sun-rising. For so doth the Scripture count the hours of the day. *Mat. xx. Mar. xv. Lu. xxiii. Jo. iv. Acts iii. and x.*

17 *His own Cross.*] This Cross, for that it was the instrument of our redemption, and as it were the Altar of the supreme Sacrifice, highly sanctified by the touching, bearing, and oblation of the sacred Body and Blood of our Lord, is truly called the HOLY CROSS: and hath been indowed with virtue of miracles, both the whole and every little piece thereof. For which causes, and especially for the most near memorial of Christ's Passion, it hath been visited in Pilgrimages, honored by festival days, and otherwise revered and revered by the ancient Fathers with all devotion: as contrariwise it hath been abused by Pagans, Apostates, and Heretics, seeking in vain to deface and destroy it. See St. Cyril, *li. 6. cont. Julian.* St. Hierom, *ep. 17.* St. Paulinus, *ep. 11.* Rufinus, *li. 1. c. 7. & 8.* Evagrius, *histo. li. 4. c. 25.* St. Leo, *ep. 72.* and *Ser. 8. de Passione.* Paulus Diac. *li. 18.*

† These three tongues being for other causes most famous before in all the world, are now also dedicated to God in the triumphant title of the Cross of Christ, and in them the holy Scriptures are more conveniently written, taught, and preserved.

‡ This coat without seam is a figure of the unity of the Church. *Cypr. de unit. Ecclēs.* And Euthymius and others write that our Lady made it.

§ Consider the great love, faith, courage, compassion, and sorrows, that our Lady had, who forsook not the Cross and her Son when so many were fled from him, and his chief Apostle denied him.

26 *To his mother.*] Behold the marvelous respect that Christ had to his mother, vouchsafing to speak to her, and to take order for her, even from the Cross, in the midst of his infinite anguishes and the mysteries he was working for mankind.

27 *To the Disciple.*] A great honor to John and charge to have that blessed jewel in keeping: and an unspeakable comfort that from that day forward the one was to the other mother and son, *Virginem virgini commendavit*, saith St. Hierom, *He commended the virgin to a virgin.*

34 But one of the soldiers with a spear opened his side, and immediately there came out blood and water.

35 And he that saw it hath given testimony; and his testimony is true. And he knoweth that he saith true, that you also may believe.

36 For these things were done, that the Scripture might be fulfilled: *You shall not break a bone of him.*

37 And again another Scripture saith: *They shall look on him whom they pierced.*

38 And after these things Joseph of Arimathea (because he was a Disciple of JESUS, but secretly for fear of the Jews) besought Pilate that he might take away the body of JESUS. And Pilate gave

leave. He came therefore and took away the body of JESUS.

39 And Nicodemus also came (he who at the first came to JESUS by night) bringing a mixture of myrrh and aloes, about an hundred pound weight.

40 They took therefore the body of JESUS, and bound it in linen cloths with the spices, as the manner of the Jews is to bury.

41 Now there was in the place, where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid.

42 There therefore, because of the Parasceve of the Jews, they laid JESUS, because the sepulchre was nigh at hand.

CHAP. XX.

Upon Easter-day his Body is missed in the Sepulchre, first by Mary Magdalen, 3. Secondly by Peter also and John, the Winding cloths yet remaining. 11. Then to Mary Magdalen, after she had seen two Angels, JESUS also himself appeareth. 18. She having told to the Disciples, he appeareth to them also the same day, and sendeth them as himself was sent, giving them the Holy Ghost to remit and to retain sins. 26. Again upon Low-Sunday he appeareth to them, letting Thomas see, that he might believe, and commending such as, not seeing, yet do believe. 30. The effect of this book.

AND on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre.

2 She ran therefore, and cometh to Simon Peter, and to the other Disciple, whom JESUS loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went out and that other Disciple, and they came to the sepulchre.

4 And they both ran together, and that other Disciple did outrun Peter, and came first to the sepulchre.

5 And when he had stooped down, he saw the linen cloths lying; but yet he went not in.

6 Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying.

7 And the napkin, that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.

8 Then that other Disciple also went in, who came first to the sepulchre; and he saw and believed.

9 For as yet they knew not the Scripture; that he must rise again from the dead.

10 The Disciples therefore departed again to their home.

11 But Mary stood at the sepulchre * without weeping. Now as she was weeping, she stooped down, and looked into the sepulchre;

12 And she saw two Angels in white, sitting, one at the head, and one at the feet, where the Body of JESUS had been laid.

13 They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have laid him.

14 When she had thus said, she turned herself back, and saw JESUS standing, and she knew not that it was JESUS.

15 JESUS saith to her: Woman, why weepest thou? whom seekest thou? She, thinking that

34 *Blood and water.*] This piercing of Christ's side, though on the soldiers part it was done blindly and insolently, yet by God's ordinance it contained great mysteries, and was prefigured by Moses's striking the rock with his rod: as this stream of blood and water drawn miraculously out of his dead Body, running in the Sacraments of the Church after the People of God, was signified by the water of the same rock following the Israelites in the desert. *Out of this side,* saith St. Augustin, *issued the Sacraments.* Hence, saith St. Chrysostom, *the great mysteries have their beginning.* Who warneth us, that when we come to drink of the holy Chalice, we should so approach, as if we drew the Blood out of Christ's side. And both blood and water apart did flow forth, to shew us the fountain of the two principal Sacraments and their several matters, Baptism and the Eucharist,

springing to life everlasting in the Church. The Fathers also say that the Church, who is Christ's spouse and co-adjutrice, in applying the blood and water to the benefit of the Faithful, was here formed, built, and taken out of this holy side of Christ sleeping on the Cross, as Eve was of Adam's side, when he was cast asleep in Paradise.

* The Sepulchres of Martyrs, saith St. Hierom, ep. 17. we do honor every where; and putting their holy ashes to our eyes, if we may, we touch them also with our mouth: and are there some that think the monument wherein our Lord was laid is to be neglected; where the Devil and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roar as if they stood before the judgment-seat of Christ.

it was the gardiner, faith to him : Sir, if thou hast taken him hence, tell me where thou hast laid him; and I will take him away.

16 Jesus faith to her : Mary. She turning, faith to him : Raboni ; which is to say, Master.

17 Jesus faith to her : Do not touch me, for I am not yet ascended to my Father ; but go to my Brethren, and say to them, I ascend to my Father, and to your Father, and to my God and your God.

18 Mary Magdalen cometh, and telleth the Disciples, I have seen the Lord, and these things he said to me.

19 Now when it was late that same day, the first of the week, and the doors were shut, where the

Disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them : Peace be to you.

20 And when he had said this, he shewed them his hands and his side. The Disciples therefore were glad when they saw the Lord.

21 He said therefore to them again : Peace be to you. As the Father hath sent me, I also send you.

22 When he had said this, he breathed on them ; and he said to them : Receive ye the Holy Ghost :

23 Whose sins ye shall forgive, they are forgiven them : and whose sins you shall retain, they are retained.

24 Now

ANNOTATIONS ON CHAP XX.

19 *The doors were shut.*] Such Heretics as deny Christ's Body, to be, or that it can be in the Blessed Sacrament, for that it is in Heaven, and cannot be in two places at once, nor without the natural manner of the quantity, space, or place, agreeable to the condition of his humanity, are invincibly refuted by Christ's entering in unto the Disciples, the doors being shut : when his true natural Body whole and perfect in all his limbs, length, breadth, and thickness, distinct from the substance and corpulence of the wood, was in the same proper place that the wood was in, and passed thro' the same : as he also came out of his mother's womb without prejudice of her integrity : and passed through the stone out of his Sepulchre. By all which the Heretics being plainly reprov'd, and convinced of infidelity, they boldly deny the plain Scriptures, or so fondly shift themselves from the evidence thereof, that their impudence is especially to be marked in this point.

Some say, that he came in at the window : some, that the door opened of itself to let him in : some, that to come in, the doors being shut, signifieth no more, but that he came in late in the evening, at what time men use to shut their doors : and such other flights to defend falshood against express Scriptures, and against the Apostles testimony, who therefore took him to be a Spirit, because they saw him stand suddenly in the midst of them, all the house being close shut. And the Fathers all confess that he went in, the doors being shut. See St. Ambrose, *li. 10. in Lucam, c. 24.* St. Augustin, *ep. 3. ad Volousian. & li. 22. de Civit. c. 8.* and St. Cyril, *in Jo. li. 12. c. 53.* and St. Hierom, *li. 1. cont. Jovinianum, c. 21.* We know it is the natural course of God's ordinance, that every body should have but one and its own proper place fitted to the lineaments, quantity, terms and limits of the same : without which naturally the bodies would be no where, and consequently not at all, as St. Augustin faith, *ad Dardanum* ; but to deny that God supernaturally and miraculously can by his omnipotency dispose otherwise of his own Body, than the natural form or quantity or quality thereof require, is downright infidelity : seeing we must believe that he can do so with any other body of mere men, or other creatures, the Scriptures being plain, that he can make a camel pass thro' a needle's eye, continuing in his natural figure and quantity still : and St. Augustin telleth of a woman whose ring fell from her girdle, both being fast and whole : and Rupertus, of a religious man, whose girdle, fast buckled, fell down before him from his body. *De off. Eccl.*

Therefore it is want of Faith, to limit the Power of Christ by the ordinary rules of place ; and to deny, that he can be in the Sacrament how himself list, and on as many Altars or places as he pleaseth. We detest for all that, the wicked heresy of certain Protestants, holding quite contrary to the Zuinglians, that Christ according to his Humanity is in every place where the Divinity is : which is both against faith, and the common rules of nature and divinity.

[No. XX.]

R r

21 *As the Father.*] As when he gave them commission to preach and baptize through the world, he made mention of his own power therein ; so here before he institutes the Sacrament of Penance, and gives them authority to remit sins, lest the wicked should ask afterwards, by what right they do such great functions ; he sheweth his Father's commission given to himself, and then in plain terms most amply imparteth the same to his Apostles : that whosoever deny the Apostles and their Successors, the Priests of God's Church, to have right to remit sins, should deny consequently Christ as man to have authority to do the same.

22 *He breathed.*] He giveth the Holy Ghost, in and by an external sign, to his Apostles, not visibly and to all such purposes as afterwards, on Whit Sunday, but for the grace of the Sacrament of Orders, as St. Augustin faith, and that none may make doubt of the Priests right in remission of sins, seeing the Holy Ghost is purposely given them to do this same. In which case if any be yet contentious, he must deny the Holy Ghost to be God, and not to have power to remit sins. *It is not absurd* (saith St. Cyril) *that they forgive sins, who have the Holy Ghost. For when they remit or retain, the Holy Ghost remitteth or retaineth in them, and that they do two ways, first in Baptism, and then in Penance.* As St. Ambrose also (*li. 1. c. 7. de pœnitentia*) confuting the Novatians (a Sect of old Heretics which pretending God's glory, as our new Sectaries do, denied that Priests could remit sins in the Sacrament of Penance) asketh, why it should be more dishonor to God, or more impossible or inconvenient for men, to forgive sins by Penance than by Baptism, seeing it is the Holy Ghost that doth it, by the Priest's office and ministry in both.

23 *Whose sins.*] Power to offer Sacrifice, which is the principal function and act of Priesthood, was given them at the institution of the Blessed Sacrament, the second and next special power of Priesthood, consisting in remitting sins is here bestowed on them. And withal the holy Sacrament of Penance, implying Contrition, Confession, and Satisfaction in the Penitent, and absolution on the Priest's part, is instituted. For inasmuch as express power and commission is given to Priests to remit or retain all sins ; and that Christ promiseth, whose sins soever they forgive, they are of God forgiven also : and whose sins they retain, they are retained before God ; it followeth necessarily, that we are bound to submit ourselves to their judgment for release of our sins. For this wonderful power were given them in vain, if none were bound to seek for absolution at their hands. Neither can any rightly seek for absolution from them unless they confess particularly at least all their mortal offences, whether they be committed in mind, heart, will, and thought only, or in word and work. For God's Priests being in this Sacrament of Penance constituted in Christ's stead as Judges in causes of our conscience, cannot rightly judge our cases without full and exact knowledge of all our sins, and the necessary circumstances and differences of the same. Which cannot otherwise be had by them, being mortal men, than by our plain, sincere, and distinct utterance to them of our sins, with humble contrite heart, ready to take and to do penance according

24 Now Thomas, one of the Twelve, who is called Didymus, was not with them when Jesus came.

25 The other Disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26 And after eight days, again his Disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you.

27 Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy

hand, and put it into my side; and be not faithless, but believing.

28 Thomas answered, and said to him: My Lord, and my God.

29 Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: Blessed are they who have not seen, and have believed.

30 Many other signs also did Jesus in the sight of his Disciples, which are not written in this book.

31 But these are written, that you may believe, that Jesus is the CHRIST the Son of God: and that believing, you may have life in his name.

according to their injunction. For that authority to retain sins, consisteth especially in enjoining satisfaction and penitential works of praying, fasting, alms, and such like. All which God's ordinance whosoever condemneth or contemneth, as Heretics do, or neglecteth, as some careless Catholics may perhaps do, let them be assured they cannot be saved. Neither must any such Christian man pretend or look to have his sins after Baptism, remitted by God only, without this Sacrament: [which was the old Heresy of the Novatians. St. Ambrose, *li. 1. de pœnit. c. 2.* Socrates, *li. 7. Eccl. Hist. c. 25.*] more than any may hope to be saved or have his original or other sins before Baptism, forgiven by God without the same Sacrament. Let no man deceive himself, this is the *second plank or board after shipwreck*, as St. Hieron calleth it, whosoever take not hold of it, shall perish without all doubt, because they condemn God's counsel and order for their salvation; and therefore St. Augustin, joining both together, saith it is a pitiful case, when by the absence of God's Priests, men depart this life, *aut non regenerati, aut legati*, that is, *either not regenerated by Baptism, or fast bound*, and not absolved by the Sacrament of Penance and reconciliation: because they shall be excluded from eternal life, and *destruction followeth them*. And St. Victor (*li. 2. de persecut. Vandalica*) telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretics. *Who, say they, shall baptize these infants? who shall minister Penance unto us, and loose us from the bands of sins, &c.?* And therefore St. Cyprian very often (namely, *ep. 54.*) calleth it great cruelty, and such as Priests shall answer for at the latter day, to suffer any man that is penitent of his sins, to depart this life without this reconciliation and absolution; *because, saith he, the Law-maker himself (Christ) granted, that things bound on earth, should also be bound in Heaven: and that those things should be loosed, which are loosed before here in the Church.* And it is strange to see, how the Heretics cavil with this so plain a commission of remitting sins, referring it to preaching, to denouncing God's threats upon sinners, and the like: though to our English Protestants this authority seemeth so clear, that in their order of visiting the sick, their Ministers acknowledge and challenge the same, using a formal absolution according to the Church's order, after the special confession of the party. But to conclude the matter, let every one who desires to see the true meaning of Christ's words, and the Priest's great power and dignity given them by the same words and others, mark well these words of St. Chrysostom: "For, saith he, they that dwell on the earth, and converse in it, to them is a commission given to dispense those things that are in Heaven: to them it is given to have the power which God would not have to be given neither to Angels nor Archangels. For, neither to them was it said: Whatsoever you shall bind on earth, shall be bound in Heaven: and whatsoever you shall loose on earth, shall be loosed in Heaven. The earthly Princes indeed have also power to

bind, but the bodies only: but that bond of Priests which I speak of, toucheth the very soul itself, and reacheth even to the Heavens: inasmuch that whatsoever the Priests shall do below, the self-same God doth ratify above, and the sentence of the servants the Lord doth confirm. For indeed what else is this, than that the power of all heavenly things is granted them from God? Whose sins soever, saith he, you shall retain, they are retained. What power, I beseech you, can be greater than this one? The Father gave all power to the Son: but I see the same power altogether delivered by the Son unto them." And as this concerneth the Priests high authority to absolve, so thereupon concerning Confession also to be made unto them, the ancient Fathers speak in this sort: St. Cyprian, *de lapsis. nu. 11.* "They, saith he, that have greater faith and fear of God, though they did not fall in persecution, yet because they did only think it in their mind, this very thought they confessed to God's Priests sorrowfully and plainly, opening their conscience, uttering and discharging the burden of their mind, and seeking wholesome medicine for their wounds, though but small and little." And a little after: "Let every one, my brethren, I beseech you, confess his sin, whilst he is yet alive, whilst his confession may be admitted, whilst satisfaction and remission made by the Priests is acceptable before God." St. Cyril, [or as some think, Origen] *li. 2. in Levit.* calleth it a great part of Penance, when a man is ashamed, and yet openeth his sins to our Lord's Priest. See also Tertullian, *li. de Pœnit.* St. Hieron, *in c. 10. Ecclesi.* St. Basil, *in Regulis brève quæst. 229.* Who compare sinners that refuse to confess, to them that have some disease in their secret parts, and are ashamed to shew it to the Physician or Surgeon, that might cure it. Where they must needs mean secret confession to be made to them that may absolve. And St. Leo, *ep. 80.* most plainly [as before St. Cyril] expressly nameth Priests. *That Confession is sufficient which is made first to God, then to the Priests also.* And again: *It is sufficient that the guiltiness of men's consciences are uttered to the Priest only by the secrecy of Confession.* St. Hieron, *in xvi. Matt.* saith, that Priests loose or bind, *audita peccatorum varietate, having heard the variety and differences of sins.* St. Paulinus writeth of St. Ambrose, *That as often as any confessed his sins unto him for to receive penance, he so wept for compassion, that thereby he caused the penitent to weep also.* He addeth moreover, that this holy Doctor was so secret in this case, that no man knew the sins confessed but God and himself. And St. Aug. *ho. 49. de 50. homilis, to. 10.* saith thus: *Do penance, such as is done in the Church: let no man say, I do it secretly, I do it to God: In vain then was it said: Whatsoever you shall loose on earth, shall be loosed in Heaven.* See St. Ambrose, *de pœnitentia* throughout, St. Cyprian, *de lapsis*, the Book *de vera & falsa pœnit.* in St. Augustin: besides all antiquity which is full of these speeches concerning Absolution, and Confession.

C H A P. XXI.

Appearing again in Galilee, where Peter was fishing with his companions; and causing them after they had at night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth with them; 15. (He expressing what this fishing signified) maketh Peter his Vicar, committing unto him the feeding of his lambs and sheep: 18. And revealeth unto him, that he also shall be crucified, to the glory of God. 20. Admonishing him to mind that rather than to be curious about John's death.

AFTER this Jesus shewed himself again to the Disciples at the sea of Tiberias. And he shewed himself after this manner.

2 There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana in Galilee, and the Sons of Zebedee, and two others of his Disciples.

3 Simon Peter saith to them: I go a fishing. They say to him: We also go with thee. And they went forth and entered into the ship: and that night they caught nothing.

4 But when the morning was come, Jesus stood on the shore; yet the Disciples knew not that it was Jesus.

5 Jesus therefore said to them: Children have you any meat? They answered him. No.

6 He saith to them: Cast the net on the right side of the ship; and you shall find. They cast therefore: and now they were not able to draw it for the multitude of fishes.

7 That Disciple therefore whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he had heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea.

8 But the other Disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes.

9 As soon then as they came to land, they saw hot coals lying, and fish laid thereon, and bread.

10 Jesus saith to them: Bring hither of the fishes which you have now caught.

11 Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although they were so many, the net was not broken.

12 Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Lord.

13 And Jesus cometh and taketh bread and giveth them, and fish in like manner.

14 This is now the third time that Jesus was manifested to his Disciples, after he was risen from the dead.

15 When therefore they had dined, Jesus saith to Simon Peter: Simon son of John, lovest thou me more than these? He saith to him: Yea, Lord: thou knowest that I love thee. He saith to him: Feed my lambs.

16 He saith to him again: Simon son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

17 He said to him the third time: Simon son of John, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.

18 Amen;

A N N O T A T I O N S O N C H A P. XXI.

17 *Feed my sheep.*] As it was promised him, Matt. xvi. that the Church should be built upon him, and that the keys of Heaven should be given to him: so here it is performed, and he is actually made the general Pastor and Governor of all Christ's sheep. For though the other ten [as Matthias and Paul also afterwards] were Apostles, Bishops, Priests, and had authority to bind and loose, to remit and retain, to preach, baptize, and such like, as well as he: Yet in these things and all other Government, Christ would have him to be their Head, and they to depend on him as Head of their College, and consequently of the whole Flock of Christ: no Apostle nor no Prince on Earth (if he acknowledge himself to be a sheep of Christ) is exempted from his Charge. And that Christ maketh a Difference betwixt Peter and the rest, and giveth him some greater pre-eminence and rule than the rest, it is plain by that he is asked, whether he love our Lord more than the other Apostles do, where for equal charge no difference of love had been required. * To Peter, (saith St. Cyprian) our Lord after his Resurrection said: Feed my sheep, and built his Church upon him alone, and to him he giveth the charge of feeding his sheep. For although after his Resurrection he gave his power alike to all, saying: As my Father sent me, so I send you, take the Holy Ghost: If you remit to any their sins, they shall be remitted, &c. Yet, to manifest Unity, he constituted one Chair, and so disposed by his authority, that Unity should

have origin of one. The rest of the Apostles were what Peter was, in equal fellowship of honor and power, but the beginning cometh of Unity: the Primacy is given to Peter, that the Church of Christ may be shewed to be one, and one Chair. St. Chrysostom also saith thus: "Why did our Lord shed his blood? truly to redeem those sheep the care of which he committed both to Peter and also to his Successors." And a little after: "Christ would have Peter endowed with such authority, and to be far above all his other Apostles. For he saith: Peter, dost thou love me more than all these do? Whereupon our Master might have inferred, if thou love me, Peter, use much fasting, sleep on the hard floor, watch much, be patron to the oppressed, father to the orphans, and husband to the widows: but omitting all these things, he saith, Feed my sheep. For, all the aforesaid virtues certainly may be done easily by many subjects, not only men but women: but when it cometh to the government of the Church and committing the charge of so many souls, all woman-kind must needs wholly give place to the burden and greatness thereof, and a great number of men also." So writeth he.

And because the Protestants would make the unlearned think, that St. Gregory deemed the Pope's Supremacy to be wholly unlawful and Antichristian, for that he condemned John of Constantinople, for usurping the name of universal Bishop, resembling his insolence therein to the pride of Antichrist: note well the words of this Holy Father in the very same place and Epistle against the Bishop of Constantinople, by which you shall easily see, that to deny him to be universal Bishop,

18 Amen, Amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.

19 And this he said, signifying by what death he should glorify God. And why he had said this, he saith to him: Follow me.

20 Peter turning about, saw that Disciple whom Jesus loved, following, who also leaned on his breast at supper, and said, Lord, who is he that shall betray thee?

21 Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do?

22 Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou me.

23 This saying therefore went abroad among the Brethren, that that Disciple should not die. And Jesus did not say to him, he should not die; but, So I will have him to remain till I come, what is it to thee?

24 This is that Disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.

25 But there are also many other things which Jesus did: which if they were written every one, the world itself would not be able to contain the books that should be written.

Bishop, is not to deny Peter or the Pope to be Head of the Church, or supreme Governor of the same, as our Adversaries fraudulently pretend. "It is plain to all men, saith he by that ever read the Gospel, that our Lord's mouth the charge of the whole Church, was committed to St. Peter, Prince of the Apostles. For to him it was said: Feed my sheep: For him was the prayer made, that his Faith should not fail: to him were the keys of Heaven given, and authority to bind and loose: to him the cure of the Church and principality was delivered: and yet he was not called the universal Apostle. This title indeed was offered for the honor of St. Peter, Prince of the Apostles, to the Pope of Rome, by the holy Council of Chalcedon: but none of that See did ever use it, or consent to take it." Thus much St. Gregory. Who though he both practised jurisdiction throughout all Christendom, as others of that See have ever done, and also acknowledged the Principality and Sovereignty, to be in Peter, and his Successors: yet would he not for just causes use that title, subject to vanity, and misconstruction. But both he and all the Popes since, have rather called themselves *servus servorum Dei*, the servants of God's servants. I though the title of *Universal Bishop*, in that sense wherein the holy Council of Chalcedon offered it to the See of Room, was true and lawful. For that Council would not have given any Antichristian or unjust title to any man. Only in the Bishop of Constantinople and others, who in no sense had any right to it, and who usurped it in a very false, and tyrannical meaning, it was insolent, unjust, and Antichristian. See also the Epistles of St. Leo the Great, concerning his practice of universal jurisdiction, though he refused the title of universal Bishop. And St. Bernard, (that you may better perceive that the

general charge of Christ's sheep was not only given to Peter's Person, but also to his Successors the Popes of Rome, as St. Chrysostom also before alledged doth testify) writeth thus to Eugenius: "Thou art he to whom the keys of Heaven are delivered, and to whom the sheep are committed. There are other Porters of Heaven, and other Pastors of flocks: but thou hast inherited it in a more glorious and different manner. For they have every one their particular flock, but to thee all universally, as one flock to one man, are entrusted, being not only the Pastor of the sheep, but the one Pastor of all the Pastors themselves. But thou wilt ask me, how I prove that? Even by our Lord's word. For to whom of all, I say not only Bishops, but Apostles, were the sheep so absolutely, and without limitation committed? If thou love me, Peter, feed my sheep. He saith not, the People of this Kingdom, or that city, but, my sheep, without all distinction." So St. Bernard. And here unto may be added that the second, *feed*, is in Greek, a word that signifieth withal to govern and rule, as *Pf. ii. Mich. v. Matt. ii. Apoc. ii.* and therefore it is spoken of David also, and other temporal Governors (as the Hebrew word answering thereunto) in the Scriptures often, and the Greek in profane Writers also. 18 *Another shall gird thee.*] He prophesieth of Peter's Martyrdom, and of the kind of death which he should suffer, that was, crucifying. Which the Heretics, fearing lest this should be a step to prove he was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plain in this, as that he was at Rome. Origen, *apud Euseb. li. 3. c. 1.* Eusebius, *li. 2. c. 24. Hist. Ec.* Tertullian, *de præscript. nu. 14.* St. Augustin, *tract. 123. in Joan.* St. Chrysostom, and St. Bede, *in hunc locum.*

T H E

S U M and O R D E R

O F T H E

E V A N G E L I C A L H I S T O R Y:

Gathered briefly out of all Four, even unto CHRIST's Ascension.

Mat.	Mar	Luk.	Joh.	
			1	T HE Preface moving the Reader to receive CHRIST, being the eternal WORD of God, the Life and the Light.
		1		The Angel telleth Zachary of the Conception of John Baptist, Christ's Precursor ; and Elizabeth conceiveth him.
		1		The same Angel doing his message to the Blessed Virgin, CHRIST is incarnate in her womb.
		1		Our B. Lady visiteth Elizabeth ; and John Baptist is born, and circumcised.
1				The Angel telleth Joseph that his wife is with child by the Holy Ghost.
1		3		The Genealogy of Christ.
2		2		The Birth of Christ in Bethlehem, and his Circumcision.
2				The Sages come from the East, and adore Christ.
		2		Christ is presented in the Temple; where Simon and Anna prophecy of him.
2				Joseph with the Child and his Mother, fleeth into Egypt; and returneth to Nazareth.
		2		Jesus being sought by his parents, is found in the Temple among the Doctors.
3	1	3		John the Baptist preacheth and baptizeth, preparing all to receive Christ; and among others, Christ is baptized by him.
4	1	4		Christ fasteth forty Days, and is tempted in the wilderness.
			1	John giveth testimony of Christ to the embassy of the Jews, to the people, and to his own disciples.
			2	Christ worketh his first miracle, turning water into wine at a marriage.
			2	On the feast of Pasch he casteth out the buyers and sellers in the Temple, insinuating to the Jews his death and resurrection.
			3	He teacheth Nicodemus by night ; and baptizeth in Jewry by the ministry of his disciples ; whereupon a question is moved to John about their two Baptisms.
14	6	3		John Baptist put to prison for reprehending Herod's incestuous adultery.
4	1	4	4	After John's imprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritan woman.
			4	He healeth a Lord's son of a fever.
4	1	4		He preacheth in Galilee, and becometh very famous.
4	1	5		He calleth four disciples out of the boat, and they follow him.
	1	4		He healeth one possessed of a devil, in the Synagogue.
8	1	4		He cureth Simon Peter's mother-in-law, and many sick persons.
8		9		He refuseth three who offer to follow him.
8	4	8		He appeaseth the tempest on the sea.
8	5	8		He healeth two possessed of devils in the country of the Gerasens, and permitteth the devils to enter into swine.
9	2	5		He healeth the sick of the palsy, being let down through the tiles.
9	2	5		He calleth Matthew from the custom-house, and disputeth with John's disciples and the Pharisees of fasting.
9	5	8		He raiseth the Arch-synagogue's daughter, and cureth her who had a flux of blood.
9				He healeth two blind, and one possessed of the devil.
			5	He healeth him on the Sabbath-day that lay at the Probatica, and had been diseased thirty-eight years.
12	2	6		He confuteth the Pharisees being offended that his disciples bruised the ears of corn on the Sabbath.
12	3	6		He refelleth the Pharisees being offended, because he cured the withered hand on the Sabbath.

He

Mat.	Mar.	Luk.	Job.	
5.6.	3	6		He chuseth the twelve Apostles; and maketh that divine Sermon, called, <i>Sermo Domini in monte; the Sermon of our Lord on the mount</i> ; containing the pattern of a Christian man's life.
7.				
8	1	5		He cureth a Leper.
8		7		He healeth the Centurion's servant.
		7		He raiseth the widow's son at Naim.
11		7		John sendeth out of prison his disciples unto Christ.
		7		He forgiveth Mary Magdalen's sins, preferring her much before the Pharisee that despised her.
12	3	11		He healeth him that had a deaf and dumb devil, and refuteth the blaspheming Pharisees.
	3	11.8		He preferreth the observers of God's word before carnal mother and brethren.
13	4	8		The parable of the Sower.
13	4			The parable of the cockle, of the seed growing when men sleep, of the mustard-seed, and of the leaven.
13				The parables of the treasure hid in the field, of the precious stone, and of the net.
13	6	4		Teaching in Nazareth, he condemneth it of incredulity.
9.10	6	8.9		He sendeth the twelve Apostles to preach.
14	6	9		John is beheaded, and the fame of Jesus cometh to Herod's ears.
14	6	9	6	He feedeth five thousand men with five loaves.
14	6		6	Walketh upon the sea, and so maketh Peter also to do.
			6	Reasoneth of Manna, and of the true bread from Heaven.
15	7			Reprehendeth the Pharisees for cavilling at his disciples, because they did eat with unwashed hands.
	7			He healeth the daughter of the woman of Canaan.
15	7			Cureth a man that was deaf and dumb.
15	8			He feedeth four thousand men with seven loaves.
16	8			Rejecteth the Pharisees that asked a sign, and biddeth his Disciples beware of their leaven.
	8			He healeth a blind man in Bethsaida.
16	8	9		The time that he will pass out of this world, now drawing nigh, he maketh Peter, for confessing him to be Christ, the Rock upon which he will build his Church, promising to give him the keys of Heaven, and withal foretelleth, that he must suffer in Jerusalem; and that all must be ready to suffer with him.
17	9	9		The Transfiguration.
17	9	9		He casteth out the devil whom his Disciples could not cast out, commending unto them fasting and prayer.
17	9	9		He payeth the didrachms for him and Peter, after that Peter had found a stater in the fish's mouth.
18	9	9		His Disciples contending for Superiority, he teacheth humility.
18	9			He threateneth the scandalizers of little ones.
18				Teacheth us to forgive our brother sinning against us.
19	10	9	7	Leaving Galilee he goeth into Jewry, and the Samaritans will not receive him.
		17		In that journey he healeth the ten lepers.
			7	He teacheth in the Temple on the feast of Scenopogia, that is, of Tabernacles.
			8	Absolveth the woman taken in adultery, teacheth in the Temple, and goeth out of their hands that would have stoned him.
			9	Restoreth sight to him that was born blind.
		10		Reasoneth of the true Shepherd and his sheep.
		10		Sendeth the seventy Disciples, and they return. The parable of the Samaritan and the wounded man. Martha entertaineth Jesus.
		11		He teacheth the manner and force of prayer, and reprehendeth the preposterous cleanness of the Pharisees.
		12		Teacheth not to fear them who kill the body only, to cast away the care of riches by the parable of him that thought his barns too little, and that the faithful servant will always expect the coming of his Lord and Master.
		13		Threateneth them, unless they do penance, shewing God's patience by the fruitless fig-tree, that was suffered to stand one year more. He healeth the crooked woman, teacheth the way to Heaven to be narrow.
		14		He healeth him that had a dropsy, on the Sabbath; and teacheth them to renounce all things in comparison of him.
			10	On the feast of Dedication he goeth out of their hands who would have stoned him.
		15		The parables of the lost sheep, of the groat, and of the prodigal son.
		16		The parable of the unjust Bailiff.
19	10	16		Of the indissolubility of Matrimony.
		16		The rich glutton and Lazarus.
		17		Wo to scandalizers. The force of Faith, even to the moving of trees with a word.

Mat.	Ma.	Luk.	Joh.	
		18		Of the Pharisee and the Publican that went to pray.
19	10	16		He imposeth or layeth hands upon little children, and exhorteth a young rich man to forsake all and become perfect.
20				The parable of the workmen hired into the vine-yard,
			11	Raiseth Lazarus; and the Jews consult how to destroy him.
10	10	19		Foretelleth his death, and denieth the request of Zebedee's two sons, asking the two chief places about him.
		18		He healeth a blind man before his entering into Jericho.
		19		Zachæas entertaineth Christ. Parable of the ten pounds delivered to ten servants.
20	10			He healeth two blind men as he goeth out of Jericho.
26	14		12	At a supper in Bethania, Mary poured ointment upon him.
21	11	19	12	Riding upon an ass he entereth gloriously into Jerusalem.
21			12	He healeth the lame and the blind, and Gentiles desire to see him.
21	11	19		Curseth the fig-tree; and casteth the buyers and sellers out of the Temple.
21	11	19		To his enemies the Jews, he avoucheth his power by John's Baptism, which was of
		20		God, and foretelleth their reprobation, with the Gentiles vocation in their place, by parables: as the parable of the two sons, the one promising to do, the other doing his father's commandment.
21	12	20		Parable of the vineyard let out to husbandmen who killed both the servants and the son, sent to require fruit.
22				Parable of the King that made a marriage for his son, inviting guests to the feast, and they would not come.
22	12	20		Answereth their question of paying tribute to Cesar, and the Sadducees question of the Resurrection.
22	12			Answereth the Pharisees question, of the greatest Commandment.
22	12	20		Putteth them to silence with his question concerning CHRIST, how he could be David's Son.
23	12	20		Biddeth them do as the Scribes teach, but not as they do.
	12	21		Extolleth and preferreth the poor widow's offering.
24	13	21		Foretelleth to some of his Disciples the destruction of the Temple, and of Jerusalem; and by that occasion, what things shall be before the consummation of the world, and Antichrist in the consummation, and then immediately Doomsday, warning us to prepare ourselves against his coming.
25				By the parable of the ten Virgins, and the parable of the talents, he sheweth how it shall be at Doomsday with the Faithful that prepare and prepare not themselves: and without parables, that they who do not good works, shall be damned.
26	14	22		Judas bargaineth with the Jews to betray him, and two of his disciples prepare the Paschal Lamb.
			13	At the supper he washeth his Apostles feet.
26	14	22		Instituteth the Sacrifice of his Body and Blood in the Blessed Sacrament.
26	14	22	13	Foretelleth that one of the Twelve shall betray him (appeasing their contention for the Superiority) and that they shall all deny him.
			14	15, 16. His sermon after Supper.
			17	His prayer to his Father.
26	14	22	18	The history of his Passion and Burial, from Thursday at night, till the next day at
27	15	23	19	Evening.
28	16	24	20	He riseth the third day.
	16		20	Appareth first to Mary Magdalen.
28				Then to the other women.
		24		Then to Peter, verse 34.
	16	24		Then to two disciples going into Emmaus, <i>Luke xxiv. 15.</i>
		24	20	Then to the disciples gathered together in a house at Jerusalem, when he entered the doors being shut, and gave them power to remit and retain sins.
			20	Then, upon Low-Sunday, to the disciples likewise together, Thomas among them.
			21	Then, at the sea of Tiberias, to Peter and the rest that were fishing. Where he committeth his sheep to Peter.
28	16			Then, to the disciples upon a mount in Galilee: giving them commission to preach and baptize throughout the whole world.
		24		Then, in Bethania, where he promiseth to send the holy Ghost (bidding them tarry in the mean time in Jerusalem) and so blessing them, Ascendeth into Heaven.
	16	24		

T H E

A C T S

O F T H E

A P O S T L E S.

The A R G U M E N T of the A C T S of the A P O S T L E S.

THE Gospel having shewed, how the Jews most impiously rejected Christ, (as also Moses and the Prophets had foretold of them: and therefore deserved to be rejected themselves also by him: now followeth this Book of the Acts of the Apostles, written by St. Luke in Rome, the fourth year of Nero, Ann. Dom. 61.) and sheweth, how, notwithstanding their Deserts, Christ of his Mercy (as the Prophets also had foretold of him) offered himself unto that unworthy People, yea, after they had crucified him, sending unto them his twelve Apostles to move them to Penance, and so by Baptism to make them of his Church: and whilst all the Twelve were so occupied about the Jews; how of a persecuting Jew he made an extraordinary Apostle (who was St. Paul) and to avoid the Scandal of the Jews (to whom only himself likewise for the same Cause had preached) sent him, and not any of his Twelve, who were his known Apostles, unto the Gentiles, who never before had heard of Christ, and were Worshippers of many Gods, to move them also (for, that likewise the Prophets had foretold) to Faith and Penance, and so by Baptism to make them of his Church: and how the incredulous Jews every where resisted the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and never ceasing until he fell into the Hands of the Gentiles: that so (as not only he every where, but also the Prophets before him, and Christ had foretold) the Gospel might be taken away from them, and given to the Gentiles: even from Jerusalem (whose Reprobation also by Name had been often foretold) the head-city of the Jews, where it began, translated to Rome the head-city of the Gentiles. All this will be evident by the Parts of the Book: which may be these six.

First, How Christ ascending in the sight of his Disciples, promised unto them the Holy Ghost, foretelling that from him they should receive Strength, and begin his Church in Jerusalem: and from thence dilate it into all that Country, that is, into all Jewry: yea, and into Samaria also, yea into all Nations of the Gentiles, be they ever so far off. You shall receive (saith he) the Virtue of the Holy Ghost coming upon you: and you shall be Witnesses unto me in Jerusalem, and in all Jewry, and Samaria, and even to the utmost of the Earth. Chap. I.

Secondly, The Beginning of the Church in Jerusalem, accordingly, Chap. II.

Thirdly, The Propagation of it, consequently into all Jewry, and also to Samaria, Chap. VIII.

Fourthly, The Propagation of it to the Gentiles also, Chap. X.

Fifthly, The taking of it away from the obstinate Jews, and giving it to the Gentiles, by the Ministry of St. Paul and St. Barnaby, Chap. XIII.

[No. XXI.]

T t

Sixthly,

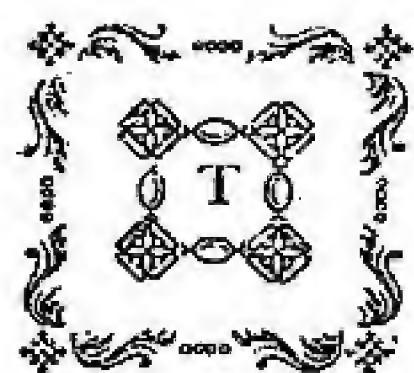
Sixthly, Of taking it away from Jerusalem itself, the head-city of the Jews, and sending it (as it were) to Rome the head-city of the Gentiles, and that in their persecuting of Paul so far, that he appealed to Cefar, and so delivering him after a manner unto the Romans: as they had before delivered unto them also Christ himself. Whereas St. Peter's first coming thither, was upon another occasion, as shall be said anon. Of which Romans, and consequently of the Gentiles, the same St. Paul being now come to Rome (the last Chap. of the Acts) foretelleth the obstinate Jews there, saying: *Et ipsi audient: You will not hear, but, they will hear.* That so the Prediction of Christ, above rehearsed, might be fulfilled: And even to the utmost of the Earth. And there doth St. Luke end the Book, not caring to tell so much as the fulfilling of that which our Lord had foretold (Acts xxvii. 24.) to St. Paul: Thou must appear before Cefar. Because his Purpose was no more than to shew the new Jerusalem of the Christians, where Christ would place the Chief Seat of his Church: as also indeed the Fathers and all other Catholics have in all Ages looked thither, when they were in any great Doubt: No less than the Jews to Jerusalem, as they were appointed in the Old Testament. Deut. xvii. 8.

And so this Book doth shew the true Church, as plainly as the Gospel doth shew the true Christ, unto all that do not wilfully shut their own Eyes. To wit, this to be the true Church, which beginning visibly at Jerusalem, was taken from the Jews, and translated to the Gentiles (and namely to Rome) continuing visibly, and visibly to continue hereafter also, until the Fulness of the Gentiles shall be come in: that then also all Israel may be saved. And then is to come the End of the World. For so did Christ most plainly foretell us: This Gospel of the Kingdom shall be preached in the whole World, for a Testimony to all Nations: and then shall come the Consummation. For the Conversion of which Nations and accomplishing the Fulness of all Gentiles, the aforesaid Church Catholic, being mindful of her Office, to be Christ's Witness, even to the utmost of the Earth, doth at this present (as always) send Preachers to convert and make them also Christians: whereas the Protestants and all other Heretics do nothing else but subvert such as before were Christians.

And this being the Sum and Scope of this Book, thus to give us historically a just Sight of the fulfilling the Prophets and Christ's Prediction about the Church: it is not to be marveled at, why he telleth not of St. Peter's coming to Rome: considering that his first coming thither was not as St. Paul's was, by the Jew's delivery of him, working so to their own Reprobation, but upon another Occasion, to wit, to confound Simon Magus. Euf. hist. li. ii. ch. 12, 13. For who also seeth not, that it maketh no mention of his preaching to any Gentiles at all, those few only, Acts x. excepted, who were the first, and therefore (lest the Gentiles should seem less cared for by God than the Jews) Peter being the Head of all, was elected by God, to incorporate them into the Church, as before he had done the Jews. God, saith he, among us chose, that by my Mouth the Gentiles should hear the Word of the Gospel, and believe. And St. James thereupon: Simon hath told how God first visited to take of the Gentiles a People to his Name. But otherwise, I say, here is no mention of Peter's preaching to any Gentiles: no, nor of the other eleven Apostles. Will any Man therefore infer, that neither Peter, nor the other eleven preached to any Nation or City of the Gentiles? No, the meaning of the Holy Ghost was not to write all the Acts of all the Apostles, no nor the preaching of Peter and his to the Gentiles, but only to the Jews: thereby to set out unto the World, the great Mercy of Christ, towards those unworthy Jews, and consequently their most worthy Reprobation for contemning such Grace and Mercy. As also on the other side to shew, how readily the Gentiles in so many Nations, were converted by one Apostle only, who from Jerusalem even to Illyricum replenished the Gospel of Christ. And this parting of the Work so made by St. Peter, with the rest doth St. Paul himself touch: That we unto the Gentiles, and they unto the Circumcision. Nevertheless before his coming to Rome, not only was the Church come to Rome (as it is evident from Acts, the last chap.) there planted by St. Peter and others (as likewise by St. Peter, it was planted in the first Gentiles, before that St. Paul began the taking of it away from the Multitude of the Jews, and the translating of it, to the Multitude of the Gentiles) but also so notable was the Church of Rome, that St. Paul writing his Epistle to the Romans, before he came thither, saith: Your Faith is renowned in the whole World. And therefore they with the rest of the Gentiles, are that Nation whereof Christ told the Jews, saying: The Kingdom of God shall be taken away from you, and shall be given to a Nation yielding the Fruits thereof.

CHAP. I.

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. 9. After his Ascension they are warned by two Angels to set their minds upon his second coming. 14. In the days of their expectation, 15. Peter beginneth to execute his Vicarship, giving instruction and order, by which Matthias is elected Apostle in the place of Judas.



THE former treatise I made, O Theophilus, of all things, which JESUS began to do and to teach,
2 Until the day on which giving commandments by the Holy Ghost to the Apostles, whom he had chosen, he was taken up.

3 To whom also he shewed himself alive after his Passion, by many proofs, for forty days appearing to them, and speaking of the Kingdom of God.

4 And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth.

5 For John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence.

6 They therefore who were come together asked him, saying: Lord, wilt thou at this time restore again the Kingdom to Israel?

7 But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power:

8 But you shall receive the power of the Holy

Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

9 And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

10 And while they were beholding him going up to Heaven, behold two men stood by them in white garments,

11 Who also said: Ye men of Galilee, why stand ye looking up to Heaven? This Jesus who is taken up from you into Heaven, shall so come as you have seen him going into Heaven.

12 Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem within a Sabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude the brother of James.

14 All these were persevering with one mind in prayer with the women, and MARY the mother of Jesus, and with his brethren.

15 In

ANNOTATIONS ON CHAP. I.

2 *Giving commandments.*] He meaneth the Power given them to preach, to baptize, to remit Sins, and generally the whole commission and charge of government of the Church after him, and in his Name, stead, and right: the which government was given them, together with the Holy Ghost, to assist them for ever.

7 *It is not for you.*] It is not for us, nor needful for the Church, to know the times and moments of the World, the coming of Antichrist, and such other God's secrets. This is enough in that case, to be assured that Christ's faith shall be preached, and the Church spread throughout all Nations, the Holy Ghost concurring continually with the Apostles and their Successors for the same.

11 *Taken up from you.*] By this visible Ascending of Christ to Heaven, and like return from thence to judgment, the Heretics do incredulously argue him not to be in the Sacrament. But let the faithful rather give ear to St. Chrysostom, saying thus: "O miracle! he that sitteth with the Father in Heaven above, at the very same time is handled of Men below. Christ ascending to Heaven, both hath his flesh with him, and left it with us below. Elias being taken up, left to his Disciples his cloak only: but the Son of man ascending, left his own flesh to us. *Li. 3. de. Sacred. Ho. 2. ad. Po. Ant. in fine. Ho. de divit. & paup. in fine.*"

14 MARY the Mother of JESUS.] This is the last mention that is made in holy Scripture, of our Blessed Lady. For though she were full of all divine wisdom, and opened (no doubt) unto the Evangelists and other Writers of holy Scriptures, divers of Christ's actions, speeches, and my-

series, whereof she had both experimental, and revealed knowledge: yet for that she was a woman, and the humblest creature living, and the pattern of all order and obedience, it pleased not God, that there should be any farther note of her life, doings, or death, in the Scriptures. She lived the rest of her time with the Christians (as here she is peculiarly named, and noted among them) and especially with St. John the Apostle, to whom our Lord recommended her: Who provided for her all necessaries, her spouse Joseph (as it may be thought) being deceased before. The common opinion is, that she lived sixty-three years in all. At that time of her Death, (as St. Denys first, and after him St. Damascen, *de dormit. Deipara.* writeth) all the Apostles, then dispersed into divers Nations to preach the Gospel, were miraculously brought together (saving St. Thomas, who came the third day after) to Jerusalem, to honor her divine departure and funeral, as the said St. Denys witnesseth. Who saith that himself, St. Timothy, and St. Hierotheus were present: testifying also of his own hearing, that both before her death, and after for three days, not only the Apostles and other holy men present, but the Angels also and Powers of Heaven did sing most melodious Hymns. They buried her sacred Body in Gethsemani. But for St. Thomas's sake, who desired to see, and to reverence it, they opened the sepulchre the third day; and finding it void of the holy Body, but exceeding fragrant, they returned, assuredly deeming that her Body was assumed into Heaven: as the Church of God holdeth: (being most agreeable to the singular privilege of the mother of God): and therefore celebrateth most solemnly the day of her Assumption. And that is consonant, not only to the said St. Denys, and St. Damascene, but to holy Athanasius also, who avoucheth the same, *Serm. in Evang. de Deipara.* Of which Assumption of

15 In those days Peter rising up in the midst of the Brethren, said: (now the number of Persons together, was about an hundred and twenty)
16 Men, Brethren, the scripture must needs be

fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus.

of her Body, St. Bernard also wrote five notable Sermons, extant in his works.

But neither these holy Fathers, nor the Church's tradition and testimony do bear any sway now-a-days, with the Protestants, that have abolished this greatest Feast of her Assumption, who of reason should, at the least, celebrate it as the day of her death, as they do of other Saints. For though they believe not that her Body is assumed, yet they will not (we suppose) deny that she is dead, and her soul in glory: neither can they ask scriptures for that, no more than they require for the deaths of Peter, Paul, John, and others, which are not mentioned in scriptures, and yet are still celebrated by the Protestants. But concerning the Blessed Virgin MARY, they have blotted out also both her Nativity and her Conception: So that it may be thought the devil beareth a special malice to this Woman whose seed brake his head. For as to the other two days of her Purification, and Annunciation, they are not proper to our Lady, but the one to Christ's Conception, the other to his Presentation. So that she by this means shall have no festival at all.

But contrariwise, to consider how the ancient Church and Fathers esteemed, spoke, and wrote of this excellent vessel of grace, may make us detest these Men's impiety, that cannot abide the praises of her, whom all Generations should call BLESSED, and that esteem her honors a derogation to her Son. Some of their speeches we will set down, that all men may see, that we neither praise, nor pray to her more amply than they did. St. Athanasius, in the place alledged, after he had declared how all the Angelical Spirits, and every order of them honored and praised her with the AVE, wherewith St. Gabriel saluted her: "We also, *saith he*, of all degrees upon the earth, extol thee with loud voice, saying: Ave gratia plena, &c. Hail full of grace, our Lord is with thee: pray for us, O Mistress and Lady, and Queen and Mother of God." Most holy and ancient Ephrem, also in a special oration made in praise of our Lady, sayeth thus in divers places thereof: "Intemerata Deipara, &c. Mother of God undefiled, Queen of all, the hope of them that despair, my Lady most glorious, higher than the heavenly Spirits, more honorable than the Cherubims, holier than the Seraphims, and without comparison, more glorious than the supernatural hosts, the hope of the Fathers, the glory of the Prophets, the praise of the Apostles." And a little after: "Virgo, ante partum, in partu & post partum; by thee we are reconciled to Christ my God, thy Son: thou art helper of sinners, thou the haven for them that are tossed with storms, the solace of the world, the deliverer of the imprisoned, the help of orphans, the redemption of captives." And afterwards: "Vouchsafe me thy servant to praise thee. Hail Lady MARY full of grace, hail Virgin most Blessed among Women." And much more in that sense which were too long to repeat.

St. Cyril hath the like wonderful speeches of her honor, *hom. 6. contra Nestorium* "Praise and glory be to thee, O holy Trinity: to thee also be Praise, holy Mother of God, for thou art the precious pearl of the world, thou the candle of unquenchable light, the crown of virginity, the sceptre of the Catholic faith. By thee the Trinity is glorified and adored in all the world: by thee Heaven rejoiceth, Angels and Archangels are glad, Devils are put to flight, and Man is called again to Heaven, and every creature that was held with the error of Idols, is turned to the knowledge of the truth. By thee Churches are founded through the world: thou being their helper, the Gentiles come to penance." And much more which we omit. Likewise the Greek Liturgies or Masses of St. James, St. Basil, and St. Chrysostom, make most honorable mention of our Blessed Lady, praying unto her, saluting her with

the Angelical hymn, *Ave Maria*, and using these speeches: "Most holy, undefiled, blessed above all, our Queen, our Lady, the Mother of God, MARY, a Virgin for ever, the sacred ark of Christ's Incarnation, broader than the Heavens that didst bear thy Creator; holy Mother, of unspeakable light, we magnify thee with Angelical hymns. All things pass understanding; all things are glorious in thee, O Mother of God. By thee the Mystery before unknown to the Angels is made manifest, and revealed to them on the Earth: thou art more honorable than the Cherubims, and more glorious than the Seraphims. To thee, O full of Grace, all creatures, both Men and Angels do gratefully and rejoice: glory be to thee, who art a sanctified Temple, a spiritual Paradise, the glory of Virgins, of whom God took flesh and made thy womb to be his Throne, &c."

And St. Augustin, *Serm. 18. de Sanctis, to. 10.*: or (as some think) St. Fulgentius: "O Blessed MARY, who can be able worthily to praise or thank thee? Receive our Prayers, obtain us our requests, for thou art the special hope of sinners. By thee we hope for pardon of our sins; and in thee, O most Blessed, is the expectation of our rewards." And then follow these words now used in the Church's service: "Sancta Maria succurre miseris, juva pusillanimes, refave debiles; ora pro populo, interveni pro clero, intercede pro devoto foemineo sexu. Sentiant omnes tuum juvamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God who didst deserve to bear the Redeemer of the world, who liveth and reigneth for ever." St. Damascene also, *Serm. de Dormitione Deiparae*. "Let us cry with Gabriel: Ave gratia plena, hail full of grace, hail sea of joy that cannot be emptied; hail the only ease of griefs, hail holy Virgin, by whom death was expelled, and life brought in." See St. Irenaeus, *li. 3. c. 33. & li. 5. circa medium*, and St. Aug. *de fide & Symbolo, & de Agone Christiano*. Where there they declare how both sexes concur to our salvation, the man and the woman, Christ and our Lady, as Adam and Eve both were the cause of our fall, though Adam far more than his wife, and so Christ far more excellently, and in another sort than our Lady: who (though his mother) is but his creature and handmaid, himself being truly God and man. In all which places alledged and many other like to these, if it please the Reader to see and read, and make his own Eyes witnesses; he shall perceive that there is much more said of her, and to her than we have here recited, and that the very same or the like speeches and terms were used then, that the Church now useth, in the honor and invocation of the Blessed Virgin: to the confusion of all those that wilfully will not understand in what sense all such speeches are applied unto her. To wit, either because of her Prayer and intercession for us, whereby she is our hope, our refuge, our advocate, &c. or because she brought forth the author of our redemption and salvation, whereby she is the mother of mercy and grace, and life, and whatsoever goodness we receive by Christ.

15 *Peter rising up.*] Peter in the mean time practised his Superiority in the company or Church, publishing an election to be made of one to supply Judas's room. Which Peter did not upon Commandment of Christ written, but by suggestion of Gods Spirit, and by understanding the Scriptures of the Old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his Departure, though in more full manner afterwards at the sending of the Holy Ghost. And this act of Peter in prescribing to the Apostles and the rest, this election and the manner thereof, is so evident for his Supremacy, that the adversaries confess here, that he was, *Antistes*, the Chief and Bishop of this whole College and Company.

17 Who was numbered with us, and had obtained part of this ministry.

18 And he indeed hath possessed a field of the reward of iniquity, and being hanged burst asunder in the midst, and all his bowels gushed out.

19 And it became known to all the inhabitants of Jerusalem: so that the same field was called, in their tongue, *Hacel-dama*, that is to say, the field of blood.

20 For it is written in the book of Psalms: *Let their habitation become desolate, and let there be none to dwell therein. And his Bishopric let another take.*

21 Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us,

22 Beginning from the Baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

23 And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

24 And praying, they said: Thou Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen,

25 To take the place of this Ministry and Apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

26 And they gave them lots, and the lot fell upon Matthias, and he was numbered with the Eleven.

CHAP. II.

The Holy Ghost coming to the faithful upon Whitsunday, 5. Jews in Jerusalem, of all Nations, do wonder to hear them speak all tongues. 14. And Peter to the deriders declareth, that it is not drunkenness, but the Holy Ghost, which Joel did prophecy of, which Jesus (whom they crucified) being now risen again and ascended (as he sheweth also out of the Scriptures) hath poured out from Heaven: concluding therefore that he is Christ, and they most horrible murderers. 37. Whereas they being touched with compunction, and submitting themselves, he telleth them that they must be baptized, and then they shall also receive the same Holy Ghost, as being promised to all the baptized. 41. And so three thousand are baptized that very day. 42. Whose godly exercises are here reported, and also their living in state of perfection. The Apostles work many miracles, and God daily increaseth the number of the Church.

AND when the days of the Pentecost were accomplished they were all together in one place:

2 And suddenly there came a sound from Heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

3 And there appeared to them parted tongues as it were of fire, and it sat upon every one of them:

4 And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

5 Now there were dwelling at Jerusalem Jews, devout men of every Nation under Heaven.

6 And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.

7 And they were all amazed and wondered, saying: Behold are not all these that speak, Galileans,

8 And how have we heard, every man our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and Inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia,

26 *Lots.*] When the event or fall of the lot is not expected from Devils, nor from the Stars, nor from any force of fortune, but looked and prayed for to be directed by God and his holy Saints; then may lots be used lawfully. And sometimes to discern between two things merely indifferent, they are necessary, as St. Augustin teacheth. *Ep. 180. ad Honoratum.*

ANNOTATIONS ON CHAP. II.

1 *The days of the Pentecost.*] As Christ our Pasch, to answer perfectly the figure, was offered at the Jews great feast of Pasch, so fifty days after (in Greek, Pentecost) for accomplishing the like figure of the Law-giving on Mount Sinai, he sent down the Holy Ghost, just on the day of their Pentecost: which was always on Sunday, as appeareth, Levit. xxiii. 15. Both which days the Church keepeth yearly for memory of Christ's Death and Resurrection, and the sending down of the Holy Ghost; as they did the like in remembrance of their delivery out of Egypt, and their Law-giving afore said: the said Feasts with us containing, besides the remembrance of benefits past, great Mysteries also of the life to come. St. Augustin, ep. 119. c. 16.

4 *Were all filled.*] Though the Apostles and the rest were baptized before, and had thereby received the Grace of the Holy Ghost to sanctification and remission of sins, as for divers other purposes also: yet as Christ promised them, they should be farther endowed with strength and virtue from above, so here he fulfilled his promise, visibly pouring down the Holy Ghost upon all the company, and upon every one of them, thereby replenishing the Apostles especially with all truth, wisdom and knowledge necessary for the government of the Church, and giving both to them and to all others present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly, for a visible token of God's Spirit, he endowed them all with the gift of divers strange tongues: all, I say, there present, as well our Lady, as other holy women and brethren, besides the Apostles. Though the Heretics fondly argue, through the desire they have to dishonor Christ's mother, that neither she nor they were then present, nor had the gift of tongues, contrary to the plain text, that saith, *They were all together*, to wit, all the hundred and twenty before mentioned in chap. i. 15.

10 Phrygia, and Pamphilia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome,
 11 Jews also, and Profelytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God.

12 And they were all astonished, and wondered, saying one to another: What meaneth this?

13 But others mocking, said: These men are full of new wine.

14 * But Peter standing up with the Eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words.

15 For these are not drunk, as you suppose, seeing it is but the third hour of the day:

16 But this is that which was spoken of by the Prophet Joel:

17 "And it shall come to pass, in the last days
 " (saith the Lord) I will pour out of my Spirit
 " upon all all flesh: and your sons and your daughters shall prophesy, and your young men shall
 " see visions, and your old men shall dream dreams,

18 "And upon my servants indeed, and upon
 " my handmaids will I pour out, in those days of
 " my Spirit, and they shall prophesy:

19 "And I will shew wonders in the Heavens above, and signs in the earth beneath,
 " blood and fire, and vapour of smoke.

20 "The sun shall be turned into darkness, and
 " the moon into blood, before the great and manifest day of the Lord come.

21 "And it shall come to pass, that whosoever
 " shall call upon the name of the Lord shall be
 " saved."

22 Ye men of Israel hear these words: JESUS

of Nazareth a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as you also know.

23 This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain.

24 Whom God hath raised up, having loosed the sorrows of Hell, as it was impossible that he should be holden by it.

25 For David faith concerning him: "I foresaw the Lord before my face: because he is at
 " my right hand, that I may not be moved.

26 "For this my heart hath been glad, and my
 " tongue hath rejoiced: moreover my flesh also
 " shall rest in hope.

"27 Because thou wilt not leave my soul † in
 " Hell, nor suffer thy Holy one to see ‡ corruption.

"28 Thou hast made known to me the ways of
 " life: Thou shalt make me full of joy with thy
 " countenance."

29 Ye men, Brethren, let me freely speak to you of the Patriarch David; that he died, and was buried; and his sepulchre is with us to this present day.

30 Whereas therefore he was a Prophet, and knew that "God had sworn to him with an oath,
 " that of the fruit of his loins one should sit upon
 " his throne."

31 Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in Hell, neither did his flesh see corruption.

32 This Jesus hath God raised again, whereof all we are witnesses.

* Peter the Head of the rest, and now newly replenished with all knowledge and fortitude, maketh the first Sermon.

23 *Determinate counsel and foreknowledge of God.* God delivered him, and he delivered himself, for love and intention of our salvation; and so the act was holy, and God's own determination. But the Jews and others who betrayed and crucified him, did it with malice and wicked purpose, and their fact was damnable, and not of God's counsel or causing; though he tolerated it, for that he could and did turn their abominable fact to the good of our salvation. Therefore abhor those new Manichees of our time, both Lutherans and Calvinists, that make God the Author and cause of Judas's betraying of Christ, no less than of Paul's conversion; besides the false translation of Beza, saying, for God's prescience, or fore-knowledge, *God's providence*.

24 *Loosed the sorrows.* Christ was not in pains himself, but loosed other men of those dolours of Hell, wherewith it was impossible himself should be touched.

27 *My soul in Hell.* Where all the faithful, according to the Creed, ever have believed that Christ, according to his soul, went down to Hell to deliver the Patriarchs and all just men, there holden in bondage till his death, and the Apostle here citing the Prophet's words, most evidently expresseth the same, distinguishing his soul in Hell, from his Body in the grave: yet the Calvinists to defend, against God's express words, the blasphemy of their Master, that Christ suffered the pains of Hell upon the Cross, and that otherwise he descended not into Hell, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greek words from their most proper and usual significations of *Soul* and *Hell*, into *Body* and *Grave*: saying for, *my soul in Hell*, thus, *my body*, (Eng. Bib. 1. 9.) *life, person*, yea (as Beza in his New Testament, ann. 1556) *my carcass in the grave*. And this latter they corrupt almost throughout the Bible, for

that purpose. But for exposing of both these corruptions, it shall be sufficient in this place: First, that all Hebrews and Greeks, and all who understand these tongues, know that the Hebrew and Greek words are as proper, peculiar and usual to signify *soul* and *hell*, as *anima* and *infernus*, in Latin; yea, as *soul* and *hell*, in English, do properly signify the soul of man, and Hell that is opposite to Heaven; and that they are as improperly used to signify *body* and *grave*, as to say, in English, *soul* for *body*, or *Hell* for *grave*. Secondly, that it doth so displease the Heretics themselves, that Castaleo, one of their fine Translators, confuteth it; and to make it the more sure he, for *in Inferno*, translateth *in Orco*; that is, *in Hell*. Thirdly, Beza himself partly recanteth, in his latter edition, and confesseth, that *carcass* was no fit word for the Body of Christ, and therefore, *I have*, saith he, *changed it, but I retain and keep the same sense still*: meaning, that he hath now translated it *soul*, but that he meaneth thereby, as before, Christ's dead Body. Fourthly, he saith plainly that translating thus: *Thou shalt not leave my carcass in the grave*, he did it on purpose against *Limbus Patrum*, Purgatory, and Christ's descending into Hell; which he calleth soul errors, and marvelleth, *that most of the ancient Fathers were in that error*, namely, of Christ's descending into Hell, and delivering the old Fathers. What need we more? He opposeth himself both against plain Scriptures and all ancient Fathers, perverting the one, and contemning the other, to overthrow that truth which is an Article of our *Creed*. Whereby it is evidently false, which some of them say for their own defence, that none of them did ever of purpose translate falsely.

† Who but an Infidel (saith St. Augustin) will deny Christ to have descended to Hell?

‡ As his soul suffered no pains in Hell, so neither did his body take any corruption in the grave.

33 Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you now see and hear.

34 For David ascended not into Heaven; but himself said: "The Lord said to my Lord, sit thou on my right hand,

35 "Until I make thine enemies thy foot-stool."

36 Therefore let all the house of Israel know most certainly, that God hath made both Lord, and CHRIST, this same Jesus, whom you have crucified.

37 Now when they had heard these things, they had compunction in their heart, and said to Peter and to the rest of the Apostles: What shall we do, men and Brethren?

38 But Peter said to them*, do penance, and be baptized every one of you in the name of JESUS CHRIST, for the remission of your sins; and you shall receive the gift of the Holy Ghost.

39 For the promise is to you, and to you children, and to all that are far off, whomsoever the Lord our God shall call.

40 And with very many other words did he

testify and exhort them, saying: Save yourselves from this perverse Generation.

41 They therefore that received his word were baptized: and there were added in that day about † three thousand souls.

42 And they were persevering in the doctrine of the Apostles, and in the communication of ‡ the breaking of bread, and in prayers.

43 And fear came upon every soul; many wonders also and signs were done by the Apostles in Jerusalem, and there was great fear in all.

44 And all they that believed, were together, and had all things common.

45 Their possessions and goods they sold, and divided them to all, according as every one had need.

46 And continuing daily with one accord in the Temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart:

47 Praising God and having favor with all the people. And the Lord increased daily together such as should be saved.

C H A P. III.

A miracle, and a Sermon of Peter's to the People, shewing that Jesus is the Christ, and exhorting them to Faith in him and penance for their sins, and so they shall have by him (in Baptism) the Benediction which was promised to Abraham.

NOW Peter and John went up into the Temple, at the ninth § hour of Prayer.

2 And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the Temple, which is called Beautiful, that he might ask alms of them that went into the Temple.

3 He, when he had seen Peter and John about to go into the Temple, asked to receive an alms.

4 But Peter, with John, fastening his eyes upon him, said: Look upon us.

5 But he looked earnestly upon them, hoping that he should receive something of them.

6 But Peter said, Silver and gold I have none, but that which I have, I give thee: In the name of JESUS CHRIST of Nazareth, arise, and walk.

7 And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength.

8 And he leaping up stood, and walked: and went in with them into the Temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew him, that it was he who sat begging alms at the Beautiful gate of the Temple: and they were filled with wonder and amazement at that which had happened to him.

11 And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.

* Not only amendment of life, but penance also is required before Baptism, in such as are of age, though not in that manner as afterwards in the Sacrament of Penance. *Aug. de fid. & oper. c. 11. & ep. 8.*

† Three thousand were converted at this first Sermon, and they were added to the other visible company and Church.

‡ This was the Blessed Sacrament, which the Apostles daily ministered to the Christians at least in one kind.

§ *All things common.*] This living in common is not a rule or a precept to all Christian men, as the Anabaptists falsely pretend: but a life of perfection and counsel followed by our Religious in the Catholic Church. See St Augustin in *Psa. cxii. in principio*, & *ep. 109.*

¶ *Increased.*] More and more were added to the Church (as the Greek more plainly expresth) that we may see the visible propagation and increase of the same. From which time a diligent man may deduce the very same visible Society

of men joined in Christ, through the whole book, and afterwards by the Ecclesiastical History, down to our days, against the pretended invisible Church of the Heretics.

ANNOTATIONS ON CHAP. III.

§ This maketh for distinction of Canonical hours and diversity of appointed times to pray in.

¶ *That which I have.*] This power of working miracles was in Peter, and Peter properly did give this man his health, though he received that force and virtue from God, and in and by him executed the same. Therefore, he saith: *That which I have, I give to thee.* And the Heretics are ridiculous that note here, *a miracle done by Christ by the hands of the Apostles*, to make the simple believe that they had no more to do than a dead instrument in the workman's hand.

12 But Peter seeing, ~~made~~ answer to the people: Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk?

13 The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our Fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released.

14 But you denied the Holy one and the Just, and desired a murderer to be granted unto you.

15 But the Author of life you killed, whom God hath raised from the dead, of which we are witnesses.

16 And in the * faith of his name, this man whom you have seen and know, hath his name strengthened; and the faith of which is by him, hath given this perfect soundness in the sight of you all.

17 And now Brethren I know that you did it through ignorance, as did also your Rulers.

18 But those things which God before had shewed by the mouth of all the Prophets, that his CHRIST should suffer, he hath so fulfilled.

19 Repent therefore, and be converted, that your sins may be blotted out.

20 That, when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, JESUS CHRIST:

21 Whom† Heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy Prephets from the beginning of the world.

22 For Moses said: "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you."

23 "And it shall be, that every soul which will not hear that Prophet, shall be destroyed from among the people."

24 And all the Prophets, from Samuel and afterwards, who have spoken, have told of these days.

25 You are the children of the Prophets and of the Testament which God made to our Fathers, saying to Abraham: "And in thy seed shall all the kindreds of the earth be blessed."

26 To you first God raising up his Son, hath sent him to bless you: that every one may convert himself from his wickedness.

CHAP. IV.

The Rulers of the Jews oppose themselves, and imprison Peter and John. 4. But yet thousands of the People are converted: 5. And to the Rulers also Peter boldly avoucheth, by the foresaid miracle, that Jesus is Christ, telling them of their heinous fault out of the Psalms, and that without him they cannot be saved. 13. They, though confounded with the miracle, yet proceed in their obstinacy, forbidding them to speak any more of Jesus, adding also threats. 23. Whereupon the Church flieth to prayer, wherein they comfort themselves with the omnipotence of God, and prediction of David, and ask for the gift of boldness and miracles against those threats. 31. And God sheweth miraculously that he hath heard their prayer. 32. The whole Church's unity and community of life. 36. Of Barnabas by name.

AND as they were speaking to the people, the Priests and the Officer of the Temple, and the Sadduces came upon them.

2 Being grieved that they taught the people, and preached in Jesus the resurrection from the dead:

3 And they laid hands upon them, and put them in hold, till the next day; for it was now evening.

4 But many of them, who had heard the word, believed: and the number of the men was made five thousand.

5 And it came to pass on the morrow, that their Princes, and Ancients, and Scribes, were gathered together in Jerusalem.

6 And Annas the High-Priest, and Caiphas, and John, and Alexander, and as many as were of the kindred of the High-Priest.

7 And setting them in the midst, they asked: By what power, or by what name have you done this?

8 Then Peter, filled with the Holy Ghost, said to them: Ye Princes of the People and Ancients here:

9 If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole,

10 Be it known to you all, and to all the People of Israel, that by the Name of our Lord JESUS CHRIST of Nazareth, whom you crucified, and whom God hath raised from the dead, even by him this man standeth here before you whole.

11 This is "the stone which was rejected by you the builders: which is become the head of the corner:"

12 *By our power.*] When the Apostles remit sins, or do any other miracles, they do it not by any human, proper, or natural power in themselves: but by supernatural force given them from above, to prove that the faith of Christ is true, and that he is God, whom the Jews crucified, in whose faith and name they work, and not in their own.

* This faith was not the faith of the lame man (for he

looked only for alms) nor a special faith of the Apostles own salvation; but the whole belief of Christian Religion.

† Some Heretics foully corrupt this place thus: *who must be contained in Heaven*, on purpose (as they protest) to hold Christ in Heaven from the B. Sacrament. *Beza*. As though his presence there, drew him out of Heaven. Neither can they here alledge the Greek, which is word for word as in the vulgar Latin, and as we translate.

12 Neither

12 Neither is there salvation in any other. For there is no other name under Heaven given to men, whereby we must be saved.

13 Now seeing the constancy of Peter and of John, understanding that they were illiterate, and ignorant men, they wondered; and they knew them that they had been with Jesus:

14 Seeing the man also who had been healed, standing with them, they could say nothing against it.

15 But they commanded them to go aside out of the Council: and they conferred among themselves,

16 Saying: What shall we do to these men? for indeed a known miracle hath been done by them, to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.

17 But that it may be no farther spread among the People, let us threaten them, that they speak no more in this name to any man.

18 And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answering said to them*: If it be just in the sight of God, to hear you rather than God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 But they threatening, sent them away: not finding how they might punish them, because of the people; for all men glorified what had been done, in that which had come to pass.

22 For the man was above forty years old, in whom that miraculous cure had been wrought.

23 And being let go they came to their own company, and related all that the chief Priests and Ancients had said to them.

24 Who having heard it, with one accord lifted up their voice to God, and said: Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them,

25 Who by the Holy Ghost, by the mouth of

our father David thy servant hast said, *Why did the Gentiles rage, and the people meditate vain things:*

26 *The Kings of the earth joined up, and the Princes assembled together against the Lord, and against his CHRIST?*

27 For of a truth there assembled together in this city against thy holy Child Jesus whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel,

28 To do what † thy hand and thy council decreed to be done.

29 And now, Lord, behold their threatnings, and grant unto thy servants, that with all confidence they may speak thy word,

30 By stretching forth thy hand to cures and signs and wonders, to be done by the name of thy holy Son Jesus.

31 And when they had prayed, the place was moved wherein they were assembled: and they were all filled with the Holy Ghost, and they spoke the word of God with confidence.

32 And the multitude of believers had but one heart and one soul: neither did any one say that ought of the things which he possessed was his own, but all things were common unto them.

33 And with great power did the Apostles give testimony of the resurrection of Jesus CHRIST our Lord: and great grace was in them all.

34 For neither was there any one needy among them. For as many as were owners of lands or houses ‡ sold them and brought the price of the things they sold,

35 And laid it down before the feet of the Apostles And distribution was made to every one according as he had need.

36 And Joseph who by the Apostles was surnamed Barnabas (which is by interpretation, the son of consolation) a Levite, a Cyprian born,

37 Having land, sold it, and brought the price, and laid it at the feet of the Apostles.

ANNOTATIONS ON CHAP. IV.

* Mark their constancy and courage after their confirmation, being so weak before. And if any Magistrate command against God, that is to say, forbid Catholic Christian men to preach or serve God, this same must be their answer, though they be whipped and killed for their labour.

† Christ's death, as needful for man's redemption was of God's determination: but as proceeding from the malice of the Jews, it was not his act otherwise than by permission.

‡ Note the ardent Charity and contempt of worldly things in the first Christians: who did not only give great alms, but sold all their land to bestow on the Apostles, and the rest that were in necessity, according to Christ's counsel, *Matt. xvi. 21.* Note also the great honor and credit given to the Apostles, in that the Christian men put all the goods and possessions they had, into their disposition.

37 *At the feet.]* He, like the rest, did not only give his goods as in common alms, but in all humble and reverend manner as things dedicated to God, he laid them down at the Apostles holy feet, as St. Luke always expresseth, and gave them not into their hands. Ahe Sunamite fell down and embraced Eliseus's feet. Many that asked benefits of Christ (as the woman sick of the bloody flux) fell down at his feet, and Mary kissed his feet. Such are signs of due reverence done both to Christ and to other sacred Persons, either Prophets, Apostles, Popes, or others representing his Person on earth. See in St. Hierom of Epiphanius, Bishop in Cyprus, how the people of Jerusalem, of all sorts, flocked together unto him, offering their children (to take his blessing) kissing his feet, plucking the hem of his garment, so that he could not move for the throng. *Ep. 61. c. 4. cont. erro. Jo. Hierosol.*

CHAP. V.

Ananias and his wife Sapphira, for their sacrilege, at Peter's word fall down dead, to the great terror of the rest. 12. By the Apostles miracles, not only the number, but also their faith so encreaseth, that they have recourse in the streets to the very shadow of Peter, the towns also about bringing their diseased to Jerusalem. 17. The Rulers again oppose themselves, but in vain. 19. For out of prison an Angel delivereth them, bidding them preach openly to all: 27. And in their Council Peter is nothing afraid of their big Words: 34. Yea, Gamaliel being one of themselves casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolved. 40. Finally, the Apostles being scourged by them, count it an honor, and cease no day from preaching.

BUT a certain man, named Ananias, with Sapphira his wife, sold a piece of land.

2 And by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the Apostles.

3 But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land.

4 Whilst it remained, did it not remain to thee? and after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

5 And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it.

6 And the young men rising up, removed him, and carrying him out buried him.

7 And it was about the space of three hours after when his wife, not knowing what had happened, came in.

8 And Peter said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much.

9 And Peter said unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold, the feet of them who have buried thy husband, are at the door, and they shall carry thee out.

10 Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead: and carried her out, and buried her by her husband.

11 And there came great * fear upon the whole Church, and upon all that heard these things.

12 And by the hands of the Apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch.

13 But of the rest no man durst join himself unto them: but the people magnified them.

14 And the multitude of men and women who believed in the Lord was more encreased:

15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities.

ANNOTATIONS ON CHAP. V.

2 *By fraud.*] In that, saith St. Augustin, he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraud: of sacrilege because he robbed God of that which was his by promise: of fraud, in that he withheld of the whole gift, a share. Let now the Heretics come, and say it was for lying or hypocrisy only that this fact was condemned: because they are loth to have sacrilege counted any such sin, who have taught men not only to take away from God some piece of that, or all that themselves gave, but plainly to plunder and apply to themselves all that other men gave.

3 *Peter said.*] St. Peter, as you see here, without man's relation knew this fraud and the thoughts of Ananias, and as head of the College and of the whole Church against which this robbery was committed, executed this heavy sentence of Excommunication both against him, and his wife consenting to the Sacrilege; for it was Excommunication by St. Augustin's judgment, *li. 3. cont. ep. Parm. c. 1. to. 7.* and had this corporal miraculous death joined withal, as the excommunication that St. Paul gave out against the incestuous and others, had the corporal vexation of Satan incident to it.

4 *In thy power.*] "If it pleased God (saith St. Augustin) to withdraw part of the Money they had vowed to God, how is he angry when Chastity is vowed, and not performed: for to such may be said that which St. Peter said of the money: Thy virginity remaining did not remain to thee, and before thou didst vow, was it not in thy own power? for whosoever have vowed such things, and have not paid them, let them not think to be condemned to cor-

poral deaths, but to everlasting fire." St. Augustin, *Ser. 10. de diversis.* And St. Gregory to the same purpose writeth thus: "Ananias had vowed money to God, which afterwards, overcome with devilish perswasion, he withdrew: but with what death he was punished, thou knowest. If then he were worthy of that death, who took away the money that he had given to God, consider what great peril in God's judgment thou shalt be worthy of, who hast withdrawn, not money, but thyself from Almighty God, to whom thou hadst vowed thyself under the habit or weed of a Monk."

4 *Lied to men, but*] To take from the Church, or from the Governors thereof, things dedicated to their use and the service of God, or to be unto God's Ministers, is so judged of before God, as if the lie were made, and the fraud done to the Holy Ghost himself, who is the Church's President and Protector.

* Hereupon arose great reverence, awe, and fear of the vulgar Christians towards the holy Apostles; for an example to all Christian people how to behave themselves towards their Bishops and Priests.

15 *His Shadow.*] Especially they sought to Peter the Chief of all, who not only by touching, as the others, but by his very shadow cured all diseases. Whereupon St. Augustin saith: "If then the shadow of his body could help, how much more now the fulness of power? And if then a certain little wind of him passing by did profit them that humbly asked, how much more the grace of him now being permanent and remaining?" *Ser. 39. de Sanctis,* speaking of the miracles done by the Saints now remaining in Heaven.

16 And

16 And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons and such as were troubled with unclean Spirits; who were all healed.

17 Then the High-Priest rising up and all they that were with him, (which is the heresy of the Sadducees) were filled with envy:

18 And they laid hands on the Apostles, and put them in the common prison.

19 But an Angel of the Lord by night opening the doors of the prison, and leading them out, said:

20 Go; and standing speak in the Temple to the people all the words of this life.

21 Who having heard this, early in the morning entered into the Temple, and taught. And the High-Priest coming, and they that were with him, called together the Council, and all the Ancients of the Children of Israel: and they sent to the prison to have them brought.

22 But when the ministers came, and opening the prison, found them not there; they returned and told,

23 Saying: the prison indeed we found shut with all diligence, and the keepers standing before the doors: but opening it, we found no man within.

24 Now when the Officer of the Temple and the chief Priests heard these words, they were in doubt concerning them, what would come to pass.

25 But one came and told them: Behold the men whom you put in prison, are in the Temple standing and teaching the people.

26 Then went the Officer with the ministers and brought them without violence; for they feared the people, lest they should be stoned.

27 And when they had brought them, they set them before the Council. And the High-Priest asked them,

28 Saying: Commanding we commanded you that you should not teach in this name: and behold you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us.

29 But Peter and the Apostles, answering said: we ought to obey God rather than men.

30 The God of our Fathers hath raised up Jesus, whom you put to death, hanging him upon a tree.

31 Him hath God exalted with his right hand to be Prince and Saviour, to give repentance to Israel, and remission of sins.

32 And we are witnesses of these things, and the Holy Ghost, whom God hath given to all that obey him.

33 When they had heard these things they were cut to the heart and they thought to put them to death.

34 But one in the Council rising up, a Pharisee; named Gamaliel, a Doctor of the law respected by all the people, commanded the men to be put forth a little while.

35 And he said to them: Ye men of Israel, take heed to yourselves what you intend to do, as touching these men.

36 For before these days rose up Theodas, affirming himself to be some body, to whom a number of men, about four hundred, joined themselves: Who was slain: and all that believed him, were scattered, and brought to nothing.

37 After this man rose up Judas of Galilee in the days of the Enrolling, and drew away the people after him: he also perished; and all, even as many as consented to him, were dispersed.

38 And now therefore I say to you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught.

39 But if it be * of God, you cannot overthrow it; lest perhaps you be found even to fight against God. And they consented to him.

40 And calling in the Apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus, and they dismissed them.

41 And they indeed went from the presence of the Council rejoicing, that they were accounted worthy to suffer reproach for the name of Jesus.

42 And every day they ceased not, in the Temple, and from house to house, to teach and preach Christ Jesus.

+ Time, and the evident success of Christ's Church and Religion, prove it to be of God: No violence of the Jews, no persecution of the Heathen Princes, no endeavour of domestical Adversaries, Heretics, Schismatics, or ill livers, prevailing against it; on the other side, many attempts have been made by Arius Macedonius, Nestorius, Luther, and the like, who thought themselves somebody: but after they had

played their parts a while, their memory is buried, or liveth only in malediction and infamy, and their scholars come to naught. Therefore let no Catholic man be scandalized that this heresy holdeth up for a time. For the Arians and some others flourished much longer than these, and were better supported by Princes and learning, and yet had an end.

CHAP. VI.

By occasion of a murmur in the Church (whose number is now so grown that it cannot be numbered) Seven of them being ordained by the Apostles in the holy order of Deacons; 8. One of them, Stephen, worketh great miracles: and is by such as he confounded in disputation, falsely accused in the Council of blasphemy against the Temple and the rites thereof.

AND in those days, the number of the Disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration.

2 Then the Twelve calling together the multitude of the Disciples, said: It is not reason, that we should leave the word of God, and serve tables.

3 Wherefore, Brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying was liked by all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 These they set before the Apostles: and they praying imposed hands upon them.

7 And the word of the Lord increased, and the number of the Disciples was multiplied in Jerusalem exceedingly: a great multitude also of the Priests * obeyed the faith.

8 And Stephen full of grace and fortitude, did great wonders and signs among the people.

9 Now there arose some of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen:

10 And they were not able to resist the wisdom and the Spirit that spoke.

11 Then they suborned men to say: they had heard him speak words of blasphemy against Moses and against God.

12 And they stirred up the people, and the Ancients, and the Scribes: and running together they took him, and brought him to the Council,

13 And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the traditions, which Moses delivered unto us.

15 And all that sat in the Council looking on him, saw his face as if it had been † the face of an Angel.

ANNOTATIONS ON CHAP. VI.

1 *Murmuring.*] It cometh of human infirmity, that in every society of men (be it ever so holy) there is some cause given or taken by the weak, of murmuring and difference, which must ever be provided against and remedied in the beginning, lest it grow to farther schism or sedition. And to all such defects, the more the Church encreaseth in number and diversity of men and Provinces, the more it is subject. In all which things the spiritual Magistrates, by the Apostles example and authority, must take Order, as time and occasion shall require.

3 *Seven men.*] We must not think that these seven here made Deacons, were only chosen to serve profane tables, or dispose of the Church's mere temporals, though by that occasion they may seem at this time elected, no express mention being made of any other function. For divers Circumstances of this same place give evidence, and so doth all antiquity, that their office was not principally about profane things, but about the holy altar. The persons to be elected, were to be full of the Holy Ghost and wisdom, they after public prayer were ordained and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterwards ordained, *Ep. ad Tim.* where St. Paul also requireth in a manner the same conditions in them as in Bishops. All which would not have been prescribed for any secular stewardship. Yea, immediately after their ordination here (no doubt by the commission of the Apostles, which they had not before their election) they preached, baptized, disputed; and as it may appear by the words spoken of St. Stephen, that he was full of grace and fortitude, they received great encrease of grace by their deaconship.

But St. Ignatius, *Ep. ad Tral.* can best witness of their Office, and the Apostles manner and meaning in such things, who writeth thus: "It behoveth also to please by "all means the Deacons, who are for the ministry of Jesus "CHRIST. For they are not servitors of meat and drink, "but ministers of the Church of God. For what are Deacons but imitators or followers of Christ, ministering to "the Bishops, as Christ to his Father, and working to him "a clean and immaculate work, even as St. Stephen to St. "James," &c. St. Polycarp hath the like in his Epistle *ad Philippenses*. And St. Denys writeth that their office was about the altar, and putting the holy bread and chalice upon the same. St. Clement also (*Apost. Const. li. 2. c. 61.*) that their office, among other things is to assist the Bishops, and read the Gospel in the Service, &c. St. Cyprian in divers places, *ep. 65. & ep. 49. ad Cornel.* calleth Deacons the Church's and the Apostles Ministers, and their office, *administrationem sacram.* an holy Administration. St. Hierom affirmeth, *in caput 7. Michaë,* and *in episto. 85. ad Evagrium tom. 2.* where he checketh some of them for preferring themselves before Priests, and putteth them in remembrance of their first calling, that they are as the Levites were in respect of the Priests of the old Law. Finally, by St. Ambrose, *li. 1. Offic. c. 41.* and Prudentius, *in Hymno de S. Laurent.* speaking of St. Laurence the Deacon, we may see their Office was most holy. See St. Augustin also, of the Dignity of Deacons, *ep. 148. ad Valerium Conc. Carthag. 4. can. 37, 38, 39, 41.*

* Now also the Priests and they of greater knowledge and estimation began to believe.

† Such is the face of all constant and chearful Martyrs, to their persecutors and Judges.

CHAP. VII.

Stephen being permitted to answer, beginning at Abraham, sheweth that God was with their Fathers both in other places, and also long before the Temple, 48. And that after it was built, it could not be (as they grossly imagined) a house for God to dwell in. 51 Then he inveigheth against their obstinacy, and telleth them boldly of their treacherous murdering of Christ, as their Fathers had done his Prophets before him. 54. Thereat they being enraged, he seeth Heaven open, and Jesus there in his Divine Majesty. 57. Whereat they become more mad; so that they stone him to death (Saul consenting) he commending his soul to Jesus, and humbly praying for them.

THEN the High-Priest said: Are these things so?

2 Who said: Ye men, brethren, and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan,

3 And said to him: *Go forth out of thy country and from thy kindred, and come into the land which I shall shew thee.*

4 Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, wherein you now dwell.

5 And he gave him no inheritance in it, no not the pace of a foot: but he promised to give it him in possession, and to his seed after him, when as yet he had no child.

6 And God said to him, *That his seed shall sojourn in a strange country, and that they should bring them under bondage, and treat them evil four hundred years:*

7 *And the nation which they shall serve, will I judge, said the Lord, and after these things they shall go out, and shall serve me in this place.*

8 And he gave him the Covenant of circumcision, and so he begat Isaac, and circumcised him the eighth day: and Isaac begat Jacob: and Jacob the twelve Patriarchs.

9 And the Patriarchs, through envy, sold Joseph into Egypt; and God was with him,

10 And delivered him out of all his tribulations. And he gave him favor and wisdom in the sight of Pharaoh the King of Egypt, and he appointed him Governor over Egypt, and over all his house.

11 Now there came a famine upon all Egypt and Canaan, and great tribulation: and our fathers found no food.

12 But when Jacob had heard that there was corn in Egypt: he sent our fathers first:

13 And at the second time Joseph was known by his brethren, and his kindred was made known to Pharaoh.

14 And Joseph sending, called thither his father Jacob and all his kindred, in seventy-five souls.

15 So Jacob went down into Egypt: and he died, and our fathers.

16 And they were * translated into Sichem, and were laid in the sepulchre that Abraham bought for a sum of Money of the sons of Hemor, the son of Sichem.

17 And when the time of the promise drew near, which God had promised to Abraham, the people increased, and was multiplied in Egypt,

18 Till another King arose in Egypt, who knew not Joseph.

19 This same dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

20 At the same Time was Moses born, and he was acceptable to God; who was nourished three months in his father's house.

21 And when he was exposed, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and in his deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And when he had seen one of them suffer wrong, he defended him: and striking the Egyptian, he avenged him who suffered the injury.

25 And he thought that his brethren understood that God by his hand would save them; but they understood it not.

26 And the day following he shewed himself to them when they were at strife; and would have reconciled them in peace, saying: Men, ye are brethren, why hurt you one another?

27 But he that did the injury to his neighbour, thrust him away, saying: *Who hath appointed thee Prince and Judge over us?*

28 *What wilt thou kill me, as thou didst yesterday the Egyptian?*

29 And Moses fled upon this word; and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the desert of Mount Sinai an Angel in a flame of fire in a bush.

31 And Moses seeing it, wondered at the sight. And as he drew near to view it, the voice of the Lord came unto him, saying:

32 *I am the God of thy fathers: the God of Abraham, the God of Isaac, and the God of Jacob.* And Moses being terrified, durst not behold.

ANNOTATIONS ON CHAP. VII.

* Translation of Saints bodies is agreeable to nature and

Scripture. And the desire to be buried in one place more than another (which the holy Patriarchs also had. *Gen. xlix. 29. 1. 24. Heb. xi. 22.*) hath sometimes great causes. *Aug. de Cur. pro mort. c. 1. & ult.*

33 And the Lord said to him: *Loose thy shoes from thy feet: for the place wherein thou standest, is holy ground.*

34 *Seeing I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt.*

35 This Moses, whom they refused, saying: *Who hath appointed thee Prince and Judge?* him God sent to be Prince and * redeemer by the hand of the Angel who appeared to him in the bush.

36 He brought them out, doing wonders and signs in the land of Egypt, and in the red sea, and in the desert forty years.

37 This is that Moses who said to the children of Israel: *A Prophet shall God raise up to you of your own brethren as myself: him shall you hear.*

38 This is he that was in the church in the wilderness, with the Angel who spoke to him on Mount Sinai, and with our fathers: who received the words of life to give unto us.

39 Whom our fathers would not obey; but thrust him away, and in their hearts turned back into Egypt,

40 Saying to Aaron: *Make us Gods to go before us. For as for this Moses, who brought us out of the land of Egypt, we know not what is become of him.*

41 And they made a calf in those days, and offered sacrifice to the Idol, and rejoiced in the works of their own hands.

42 And God turned, and † gave them up to serve the Host of Heaven, as it is written in the book of the Prophets: *Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel?*

43 *And you took unto you the tabernacle of Moloch, and the star of your God Remphan, figures which you made, to adore them. And I will carry you away beyond Babylon.*

44 The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking unto Moses, *that he should make it according to the form which he had seen.*

45 Which also our fathers receiving, brought

in with † Jesus, into the possession of the Gentiles; whom God drove out before the face of our fathers; unto the days of David.

46 Who found grace before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him a house.

48 Yet the most High dwelleth not in houses made by hand, as the Prophet saith:

49 *Heaven is my throne; and the earth my footstool. What house will you build me, saith the Lord, or what is the place of my resting?*

50 *Hath not my hand made all these things?*

51 You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Ghost: as your fathers did so do you also.

52 Which of the Prophets have not your fathers persecuted? and they have slain them who foretold of the coming of the Just One; of whom you have now been the betrayers and murderers:

53 Who have received the Law by the disposition of Angels, and have not kept it.

54 Now hearing these things they were cut to the heart, and they gnashed with their teeth at him.

55 But he being full of the Holy Ghost, looking up stedfastly to Heaven §, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold! I see the Heavens opened, and the Son of man standing on the right hand of God.

56 And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him.

57 And casting him forth without the city, they stoned him: and the witnesses laid down their garments at the feet of a young man whose name was Saul.

58 And they stoned Stephen, invoking and saying: Lord Jesus receive my spirit.

59 And falling on his knees, he cried with a loud voice, saying: || Lord! lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

33 *Holy ground.*] If that apparition of God himself, or an Angel, could make the place and ground holy, and to be used by Moses with all signs of reverence and fear: how much more the corporal birth, abode, and wonders of the Son of God in Jewry, and his personal presence in the Blessed Sacrament, may make that country and all Christian Churches and Altars holy? And it is the greatest blindness that can be, to think it superstition to reverence any things or places in respect of God's presence or wonderful operation in the same. See St. Hieron, *ep.* 17, 18, 27, *of the Holy Land.*

* Christ is our Redeemer, and yet Moses is here called redeemer. So Christ is our Mediator and Advocate, and yet we may have Saints our inferior mediators and advocates also, See *Annot.* 1 *Jo.* ii. 1.

† For a just punishment of their former offences God gave them up to work what wickedness they would themselves, as it is said of the Gentiles, *Rom.* i.

‡ This is Josue, so called in Greek, as type of our Saviour.

48 *Not in houses.*] The vulgar Heretics alledge this place against the corporal being of Christ in the Blessed Sacrament and in Churches: by which reason they might have driven him out of all houses, Churches, and corporal places, when he was visible on earth. But it is meant of the Divinity

only, and spoken to correct the carnal Jews: who thought God either to be contained, compassed, and limited to their Temple, that he could be no where else, or at least that he would not hear or receive men's prayers and sacrifices in the Churches of the Gentiles, or elsewhere, out of the said Temple. And so, as it maketh nothing for the Sacramentaries, no more doth it serve for such as esteem Churches and places of public prayer no more convenient nor holy than any other prophane houses or chambers. For though his person or virtue be not limited to any place, yet it pleaseth him, condescending to our necessity and profit, to work his wonders, and to be worshipped by us in holy places, rather than prophane.

§ The comfort of all Martyrs.

58 *They stoned Stephen.*] Read a marvelous narration in St. Augustin, of one stone, that hitting the Martyr on the Elbow rebounded back to a faithful man that stood near, who keeping and carrying it with him, was by revelation warned to leave it at Ancona in Italy: whereupon a Church, in memorial of St. Stephen, was there erected, and many miracles done after the said martyr's body was found out, and not before. St. Augustin, *to.* 10. *ser.* 38. *de diversis in edit. Paris.*

|| Eusebius Emislenus saith, when he prayeth for his persecutors, he promiseth to his worshippers his manifest intercession and suffrages.

CHAP. VIII.

So far is persecution from prevailing against the Church, that by it the Church groweth from Jerusalem into all Jewry and Samaria. 5. The second of the Deacons. Philip converteth with his miracles the city itself of Samaria, and baptizeth them, even Simon Magus also himself among the rest. But the Apostles Peter and John are the Ministers to give them the Holy Ghost. 18. Which ministry Simon Magus would buy of them. 26. The same Philip being sent by an Angel to a great man of Ethiopia, who came a pilgrimage to Jerusalem, first catechiseth him. 36. And then (he professing his faith and desiring Baptism) doth also baptize him.

AN D at that time there was raised a great persecution against the Church, which was at Jerusalem, and they were all dispersed through the countries of Judea and Samaria, except the Apostles.

2 And devout men * took order for Stephen's funeral, and made great mourning over him.

3 But Saul made havock of the Church: entering in from house to house, and dragging away men and women, committed them to prison.

4 They therefore that were dispersed, went about preaching the word of God,

5 And Philip going down to the City of Samaria, preached CHRIST unto them.

6 And the people with one accord were attentive to those things which were said by Philip, hearing and seeing the miracles which he did.

7 For many of them who had unclean spirits, crying with a loud voice, went out.

8 And many taken with the palsy, and that were lame, were healed.

9 There was therefore great joy in that city. Now there was a certain man named Simon, who before had been a Magician in that city, seducing the People of Samaria, giving out that he was some great one:

10 To whom they all give ear from the least to the greatest, saying: This man is the power of God, which is called great.

11 And they were attentive to him, because for a long time he had bewitched them with his magical practices.

12 But when they had believed, Philip preaching of the Kingdom of God, in the name of JESUS CHRIST, they were baptized, both men and women.

13 Then Simon himself believed also: and being baptized, he stuck close to Philip. And being astonished, wondered to see the signs and exceeding great miracles which were done.

14 Now when the Apostles, who were in Jerusalem, had heard that Samaria had received the Word of God; they sent unto them Peter and John.

15 Who when they were come, prayed for them, that they might receive the Holy Ghost.

16 For he was not as yet come upon any of them; but they were only baptized in the name of the Lord JESUS.

17 Then they laid their hands upon them, and they received the Holy Ghost.

18 And

ANNOTATIONS ON CHAP. VIII.

* This persecution wrought much good, being an occasion that the dispersed preached Christ in divers Countries where they came.

2 *Devout men.*] As here great devotion was used in burying his body, so afterwards at the Invention and Translation thereof. And the miracles wrought by the same, and at every little memory of the same, were infinite: as St. Augustin witnesseth, *li. 22. de Civit. Dei, c. 8. & Sermon de S. Steph. to. 10.*

14 *Sent Peter.*] Some Protestants use this place to prove St. Peter not to be the Head of the Apostles, because he and St. John were sent by the Twelve. By which reason they might as well conclude that he was not equal to the rest. For commonly the master sendeth the man, and the Superior the inferior, when the word of Sending is exactly used. But it is not always so taken in the Scriptures: for then could not the Son be sent by the Father, nor the Holy Ghost from the Father and the Son; nor otherwise in common use of the world seeing the inferior or equal may intreat his friend or Superior to do his business for him. And especially a body Politic or a Corporation may by election or otherwise chuse their Head and send him. So may the Citizens send their Mayor to the Prince or Parliament, though he be the Head of the city, because he may be more fit to do their business. Also the Superior or equal may be sent by his own consent or desire. Lastly, the College of the Apostles comprising Peter with the rest (as every such Body implieth both the Head and the members) was greater than Peter their

Head alone, as the Prince and Parliament is greater than the Prince alone. And so Peter might be sent as by authority of the whole College, notwithstanding he were the Head of the same.

17 *Laid their hands.*] If this Philip had been an Apostle (saith St. Bede) he might have imposed his hands, that they might have received the Holy Ghost; but this none can do saving Bishops. For though a Priest may baptize, and anoint the Baptized also with Chrism consecrated by a Bishop; yet he cannot sign his forehead with the same holy oil, because that only belongeth to Bishops, when they give the Holy Ghost to the Baptized. So saith he touching the Sacrament of Confirmation in the viiith chapter of *Acts*. This imposition therefore of hands together with the prayers here specified (which no doubt were the very same that the Church yet useth to that purpose) was the ministration of the Sacrament of Confirmation. Whereof St. Cyprian saith thus: They that in Samaria were baptized by Philip, because they had lawful and Ecclesiastical Baptism, ought not to be baptized any more; but only that which wanted, was done by Peter and John, to wit, that by prayer made for them and imposition of hands, the Holy Ghost might be poured upon them. Which now also is done with us, that they who in the Church are baptized are by the Rulers of the Church offered, and by our imposition of hands receive the Holy Ghost, and are signed with our Lord's seal. So St. Cyprian. But the Heretics object that yet here is no mention of oil. To whom we say, that many things were done and said in the administration of this and other Sacraments, and all instituted by Christ himself, and delivered to the Church by the Apostles, which are not particularly written by the Evangelists or any other in the

18 And when Simon saw that by the imposition of the hands of the Apostles the Holy Ghost was given, he offered them money,

19 Saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to him,

20 Keep thy money to thyself to perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God.

the Scriptures, among which this is evident by all antiquity and most general practice of the Church to be one.

St. Denys saith, the Priests did present the baptized to the Bishop, that he might sign them *divino & deifico unguento*, with the divine and deifical ointment. And again: *Adventum S. Spiritus consummans inunctio largitur*, the inunction consummating, giveth the coming of the Holy Ghost. Tertullian, *de resur. carn.* nu. 7. & li. 1. *adv. Marcio*. speaketh of this Confirmation by Christ thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be fenced: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.* St. Cyprian likewise, *ep.* 10. nu. 2. *He must also be anointed, that is, baptized with the oil sanctified upon the Altar.* And *ep.* 71. (see also *ep.* 73. nu. 3.) he expressly calleth it a Sacrament, joining it with Baptism, as Melchides doth (*ep. ad omnes Hispaniae Episcopos*, nu. 2. to. 1. *Conc.*) shewing the difference betwixt it and Baptism. St. Augustin also, *cont. lit. Petil.* li. 2. c. 104. *The Sacrament of Chrism in the kind of visible seals is sacred and holy, even as Baptism itself.* We omit St. Cyril, *myflag.* 3. St. Ambrose, li. 3. *de Sacram.* c. 2. & *de iis qui mysteriis initiuntur*, c. 7. St. Leo, *ep.* 88. the ancient Councils also of Laodicea, *can.* 48. Carthage 3. *can.* 39. and Arusicanum 4. *can.* 1. and others. And St. Clement, *Apstl. Const.* li. 7. c. 44. reporteth certain constitutions of the Apostles touching the same. St. Denys referreth the manner of consecration of the same Chrism to the Apostles instruction. St. Basil, li. *de Sp. Sancto*, c. 27. calleth it a tradition of the Apostles. And the most ancient Martyr St. Fabian, *ep.* 2. *ad omnes Orientales Episcopos in initio*, to. 1. *Conc.* saith plainly that Christ himself did so instruct the Apostles at the time of the institution of the Blessed Sacrament of the Altar. And so doth the Author of the book *de unctione Chrysmatis apud S. Cyprianum*, nu. 1. telling the excellent effects and graces of this Sacrament, and why this kind of oil and balsam was taken of the Old Law, and used in the Sacraments of the New Testament. Which thing the Heretics can with less cause object against the Church, seeing they confess (Beza in *Act.* c. vi. v. 6.) that Christ and his Apostles took the ceremony of imposition of hands in this and other Sacraments, from the Jews manner of consecrating their hosts deputed to sacrifice.

To conclude, none ever denied or contemned this Sacrament of Confirmation and holy Chrism, but known Heretics. St. Cornelius, the martyr, so much praised by St. Cyprian, *ep. ad Fabium apud Euseb.* li. 6. c. 35. affirmeth, that Novatianus fell into Heresy, for that he had not received the Holy Ghost by the consignation of a Bishop. Whom all the Novatians did follow, never using that holy Chrism, as Theodoret writeth, li. 3. *Fabul. Her.* And Optatus, li. 2. *cont. Parm.* writeth that it was the special barbarous Sacrilege of the Donatists, to conculcate the holy oil. But all this is nothing to the savage disorder of Calvinists in this point.

17 Received the Holy Ghost.] The Protestants charge the Catholics, * that by approving and commending so much the Sacrament of Confirmation, and by attributing to it especially the gift of the Holy Ghost, they diminish the force of Baptism, challenging also boldly the ancient Fathers for the same. As if any Catholic or Doctor ever said more than the express words of Scripture here and elsewhere plainly give them warrant for. If they diminish the virtue of Baptism, then did Christ so, appointing his Apostles and all the Faithful even after their Baptism to expect the Holy Ghost and virtue from above; then did the Apostles injury to Baptism, in that they imposed hands on the baptized and gave them the Holy Ghost. And this is the Heretics blindness in this case, that they cannot, or will not see that the Holy Ghost is

given in Baptism to remission of sins, life and sanctification: and in Confirmation, for force, strength, and corroboration to fight against all our spiritual enemies, and to stand constantly in confession of our faith, even to death, in times of persecution either of the Heathens or of Heretics, with great increase of grace. And let the good Reader note here our Adversaries great perversity and corruption of the plain sense of the scriptures in this point: some of them affirming the Holy Ghost here to be no other but the gift of wisdom in the Apostles and a few more to the government of the Church; when it is plain that not only the Governors but all that were baptized, received this grace, both men and women: Some, that it was no internal grace, but only the gift of divers languages: Which is very false; the gift of Tongues being but a sequel and an accident to the grace, and an external token of the inward gift of the Holy Ghost, and our Saviour calleth it virtue from above. Some say, that whatever it was, it was but a miraculous thing, and lasted no longer than the gift of the Tongues joined thereunto: by which evasion they deny also the Sacrament of Extreme Unction, and the force of Excommunication, because the corporal punishments which were annexed oftentimes in the primitive Church unto it, cease: and so may they take away (as they mean to do) all Christ's faith or religion, because it hath not the like operation of miracles as in the beginning. But St. Augustin toucheth this point fully. *Is there any man, saith he, of so perverse an heart, to deny these children on whom we now imposed hands, to have received the Holy Ghost, because they speak not with Tongues? &c.* Lastly, some of them make no more of Confirmation or the Apostles fact, but as of a doctrine, instruction or exhortation to continue in the faith received. Whereupon they have turned this holy Sacrament † into a Catechism. ‡ There are also that put the baptized coming to years of discretion, to their own choice, whether they will continue Christians or no. To such devilish and divers inventions they fall, that will not obey God's Church nor the express Scriptures, which tell of prayers, of imposition of hands, of the Holy Ghost, of grace and virtue from above, and not of instruction, which might and may be done as well before Baptism, and by others, as by Apostles and Bishops, to whom only this holy function pertaineth, insomuch that in our Country it is called *Bishoping*.

18 Offered them money.] This wicked forcerer Simon is noted by Irenæus, li. 1. c. 20. and others, to have been the first Heretic, and father of all Heretics to come, in the Church of God. He taught, only faith in him, without good life and works, to be enough to salvation. He gave the onset to purchase with his money a spiritual function, that is, to be made a Bishop; for to have power to give the Holy Ghost by imposition of hands, is to be a Bishop; as to buy the power to remit sins or to consecrate Christ's Body, is to buy to be a Priest, or to buy Priesthood: and to buy the authority to minister Sacraments, to preach or to have the cure of souls, is to buy a benefice: and likewise in all other spiritual things, whereof either to sell, or purchase for money or money's worth, is a great and horrible sin called Simonny: and in such as think it lawful (as here Simon judged it) it is named *Simoniack Heresy*, of this detestable man who first attempted to buy spiritual function or office. D. Gregory, *apud Joan. Diac. in vit.* li. 3. c. 2, 3, 4, 5.

* Kennit. in exam. *Conc. Trid. de Confr.*
† See *Conc. Trid. sess. 7. can. 1. de Confirmat.*
‡ *Conc. Trid. sess. 7. can. 14. de Bapt.*

22 Do penance therefore from this thy wickedness: and pray to God, if perhaps this thought of thy heart may be forgiven thee.

23 For I see thou art in the gall of bitterness and in the bonds of iniquity.

24 Then Simon answering, said: Pray you for me to the Lord, that none of these things which you have spoken may come upon me.

25 And they indeed having testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel to many countries of the Samaritans.

26 Now an Angel of the Lord spoke to Philip, saying: Arise go towards the South, to the way that goeth down from Jerusalem into Gaza: this is desert.

27 And rising up he went, and behold, a man of Ethiopia, and Eunuch, of great authority under Candace the Queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem * to adore:

28 And he was returning sitting in his chariot, and reading Isaias the Prophet.

29 And the Spirit said to Philip: Go near, and join thyself to this chariot.

32 And Philip running thither, heard him reading the Prophet Isaias, and he said: Thinkest thou that thou understandest what thou readest?

31 Who said: And † how can I, unless some man shew me? and he desired Philip that he would come up and sit with him.

32 And the place of the Scripture which he was reading, was this: *He was lead as a sheep to the slaughter: and like a lamb without voice before his shearer, so opened he not his mouth.*

33 *In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the Earth.*

34 And the Eunuch answering Philip, said: I beseech thee, of whom doth the Prophet speak this? of himself, or of some other man?

35 Then Philip opening his mouth, and beginning at this Scripture, preached unto him Jesus.

36 And as they went on their way, they came to a certain water: and the Eunuch said: See, here is water, what doth hinder me from being baptized.

37 And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus CHRIST is the Son of God.

38 And he commanded the chariot to stand still: and they went down into the water, both Philip and the Eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord took away Philip, and the Eunuch saw him no more. And he went on his way rejoicing.

40 But Philip was found in Azotus; and passing through, he preached the Gospel to all the cities till he came to Cesarea.

22 *Do Penance.*] St. Augustin, *ep.* 108, understanding this of penance done in the Primitive Church for heinous offences, doth teach us to translate this and the like places (2 *Cor.* xii. 21. *Apoc.* ix. 21.) as we do, and as it is in the vulgar Latin, and consequently that the Greek word doth signify so much. Yea when he addeth, that very good men do daily penance for venial sins by fasting, prayer, and alms, he warranteth this phrase and translation throughout the New Testament, especially himself also reading so as it is in the vulgar Latin, and as we translate.

22 *If perhaps.*] You may see, great penance is here required for remission of sin, and that man must stand in fear and dread lest they be not worthy to be heard or obtain mercy. Whereby all men that buy or sell any spiritual function, dignities, offices, or livings, may especially be warned that the sin is exceedingly great.

24 *Pray you for me.*] As this Sorcerer had more knowledge of the true Religion than the Protestants have, who see not that the Apostles and Bishops can give the Holy Ghost in this Sacrament or other, which he plainly perceived and confessed: so surely he was more religious than they, that being so sharply checked by the Apostles, yet blasphemed not as they do when they are blamed by the Governors of the Church, but desired the Apostles to pray for him.

26 *This is desert.*] Intolerable boldness of some Protestants, here also (as in other places) against all copies, both Greek and Latin, to surmise corruption or falshood of the

text, saying it cannot be so. Which is to accuse the holy Evangelist, and to blaspheme the Holy Ghost himself. See Beza (Annot. Nov. Test. 156.) who is often very saucy with St. Luke.

38 *He baptized him.*] When the Heretics of this time find mention made in Scripture of any Sacrament administered by the Apostles or others in the Primitive Church, they imagine no more was done than there is expressly told, nor scarcely believe so much. Thus because imposition of hands in the Sacrament of Confirmation is only expressed, they think there was no Chrism, or other work or word used. So they think no more ceremony was used in the baptizing of this Nobleman, than here is mentioned. Whereupon St. Augustin hath these memorable words, *In that that he saith, Philip baptized him, he would have it understood that all things were done, which though in the Scriptures for brevity sake they are not mentioned, yet by order of tradition we know were to be done.*

* Note, that this Ethiopian came to Jerusalem to adore, that is, on pilgrimage, whereby we may learn, that it is an acceptable act of religion to go from home to places of greatest devotion and sanctification.

† The Scriptures are so written, that they cannot be understood without an interpreter, as easy as our Protestants make them. See St. Hierom, *Ep. ad Paulinum de omnibus divinæ historiæ libris*, set in the beginning of Latin Bibles.

CHAP. IX.

Saul not content to persecute so cruelly in Jerusalem, 3. Is in the way to Damascus told by our Lord JESUS of his vain attempt, and miraculously converted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. 20. And presently he dealt mightily against the Jews, proving JESUS to be Christ, to their great admiration. 23. But such is their obstinacy, that they seek to kill him. 26. From thence he goeth to Jerusalem, and there joineth with the Apostles, and again by the obstinate Jews his death is sought. 31. The Church being now grown over all Jewry, Galilee, and Samaria, Peter visiteth all: and in his visitation, 33. Healing a lame man, 36. And raising a dead woman, converteth very many.

AND Saul as yet breathing out threatnings and slaughter against the Disciples of the Lord, went to the High-Priest,

2 And asked of him letters to Damascus, to the Synagogues, that if he found any men and women of this way he might bring them bound to Jerusalem,

3 And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from Heaven shined round about him.

4 And falling on the ground, he heard a voice saying to him, * Saul, Saul, why persecutest thou me?

5 Who said: Who art thou, Lord? And he: I am Jesus, whom thou persecutest. It is hard for thee to kick against the goad.

6 And he trembling and astonished, said: Lord, what wilt thou have me to do?

7 And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man.

8 And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they leading him by the hands brought him to Damascus.

9 And he was there three days without sight; and he did neither eat nor drink.

10 Now there was a certain Disciple at Damascus, named Ananias: and the Lord said to him in a vision, Ananias. And he said, Behold I am here, Lord.

11 And the Lord said to him: Arise, and go into the street that is called Strait, and seek in the house of Judas, one named Saul, of Tarsus. For behold he prayeth.

12 (And he saw a man, named Ananias, coming in and putting his hands upon him, that he might receive his sight.)

13 But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy Saints in Jerusalem:

14 And here he hath authority from the chief Priests, to bind all that invoke thy name.

15 And the Lord said to him: Go thy way, for this man is to me a vessel of election to carry my

name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my name sake.

17 And Ananias went his way, and entered into the house: and laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest: that thou mayest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it were scales, and he received his sight, and rising up, he † was baptized.

19 And when he had taken meat, he was strengthened. And he was with the Disciples that were at Damascus for some days.

20 And immediately he preached JESUS, in the Synagogues, that he is the Son of God.

21 And all who heard him were astonished, and said: Is not this he who persecuted in Jerusalem those who called upon this name; and came hither for that intent, that he might carry them bound to the chief Priests?

22 But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming, that this is the CHRIST.

23 And when many days were passed, the Jews consulted together to kill him.

24 But their laying in wait was made known to Saul. And they watched the gates also day and night, that they might kill him.

25 But the Disciples taking him in the night, conveyed him away by the wall, letting him down in a basket.

26 And when he was come into Jerusalem, he essayed to join himself to the Disciples, and they all were afraid of him, not believing that he was a Disciple.

27 But Barnabas took him and brought him to the Apostles, and told them how he had seen the Lord, and that he had spoken to him, and how in Damascus he had dealt confidently in the name of JESUS.

28 And he was with them coming in and going out in Jerusalem, and dealing confidently in the name of the Lord.

ANNOTATIONS ON CHAP. IX.

* The Heretics that conclude CHRIST so in Heaven, that he can be no where else till the day of Judgment, shall hardly resolve a man that would know where CHRIST

was when he appeared here in the way, and spoke these words to Saul.

† Paul also himself, though with the divine and heavenly voice prostrated and instructed, yet was sent to a man to receive the Sacraments, and to be joined to the Church, *Aug. de doct. Chr. li. 1. in præm.*

29 He spoke also to the Gentiles, and disputed with the Greeks; but they sought to kill him,

30 Which when the Brethren had known, they brought him down to Cesarea, and sent him away to Tarsus.

31 Now the * CHURCH had peace throughout all Judea, and Galilee, and Samaria; and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

32 And it came to pass, that Peter, as he passed through visiting all, came to the Saints who dwelt at Lydda.

33 And he found there a certain man, named Eneas, who had kept his bed for eight years, who was ill of the palsy.

34 And Peter said to him: Eneas, the Lord JESUS CHRIST healeth thee: arise, and make thy bed. And immediately he arose.

35 And all that dwelt at Lydda and Saron saw him, who was converted to the Lord.

36 And in Joppe there was a certain Disciple, named Tabitha, which by interpretation is called Dorcas. This woman was full of † good works and alms-deeds, which she did.

37 And it came to pass in those days, that she was sick, and died. Whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppe, the Disciples hearing that Peter was there, sent unto him two men, desiring him; that he would not be slack to come unto them.

39 And Peter rising up, went with them. And when he was come, they brought him in to the upper chamber; and all the widows stood about him weeping ‡, and shewing him the coats and garments which Dorcas made them.

40 And they all being put forth, Peter kneeling down prayed, and turning to the body he said: Tabitha, arise. And she opened her eyes: and seeing Peter, she sat up.

41 And giving her his hand, he lifted her up. And when he had called the Saints and the widows, he presented her alive.

42 And it was made known throughout all Joppe: and many believed in the Lord.

43 And it came to pass that he abode many days in Joppe, with one Simon, a Tanner.

CHAP. X.

Because the Jews so much abhorred the Gentile, for the better warrant of their Christning, an Angel appeareth to Cornelius the devout Italian. 9. And a vision is shewed to Peter himself (the Chief and Pastor of all.) 19. And the Spirit speaketh to him, 34. Yea, and as he is Chatechizing them about JESUS, 44. The Holy Ghost cometh visibly upon them: and therefore not fearing any longer the offence of the Jews, he commandeth to baptize them.

AND there was a certain man in Cesarea, named Cornelius, a Centurion of that which is called the Italian Band,

2 A religious man, fearing God with all his house, giving much alms to the people, and always praying to God:

3 This man saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in unto him, and saying to him: Cornelius.

4 And he beholding him, being seized with fear, said: What is it Lord? And he said to him: Thy prayers and thy alms are ascended, for a memorial in the sight of God.

5 And now send men to Joppe, and call hither one Simon, who is surnamed Peter.

6 He lodgeth with one Simon, a Tanner, whose house is by the sea side: he will tell thee what thou must do.

7 And when the Angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Lord, of them that were under him.

8 To whom when he had related all, he sent them to Joppe.

9 And on the next day, whilst they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour.

10 And

* The Church visibly proceedeth still with much comfort and manifold increase even by persecution.

† Behold good works and alms-deeds, and the force thereof, reaching even to the next life.

‡ The prayers of our Alms-folks and beads-men may do us great good even after our departure. For if they procured her temporal life: much more may they help us to God's mercy and to release of punishment in Purgatory.

ANNOTATIONS ON CHAP. X.

2 *Giving much alms.*] "He knew God Creator of all, but that his omnipotent Son was incarnate, he knew not: and in that faith he made prayers and gave alms which pleased God, and by well-doing he deserved to know God perfectly, to believe the mystery of the Incarnation, and to come to the Sacrament of Baptism." So saith Venerable

Bede, out of St. Gregory. And St. Augustin. thus, *li i. de Bapt. c. 8.* "Because whatsoever goodness he had in prayers and alms, the same could not profit him unless he were by the band of Christian Society and peace, incorporated to the Church, he is bidden to send unto Peter, that by him he may learn Christ, by him he may be baptized, &c." Whereby it appeareth that such works as are done before justification, though they suffice not to salvation yet are acceptable preparatives to the grace of justification, and such as move God to mercy, as it may appear also by God's like provident mercifulness to the Eunuch: though all such works preparative come from grace also; otherwise they could never deserve at God's hand of congruity, or any otherwise forward justification.

9. *To pray, about the sixth hour.*] The hour is specified, for that there were certain appointed times of prayer used in the law which devout persons, according to the public service

10 And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind:

11 And he saw the Heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from Heaven to the Earth.

12 Wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air.

13 And there came a voice to him: Arise, Peter, kill, and eat.

14 But Peter said: Far be it from me; for I never did eat any thing that is common and unclean.

15 And * the voice spake to him again the second time: That which God hath cleansed, do not thou call common.

16 And this was done thrice; and presently the vessel was taken up into Heaven.

17 Now whilst Peter was doubting within himself, what the vision that he had seen should mean, behold the men who were sent from Cornelius, enquiring for Simon's house, stood at the gate.

18 And when they had called, they asked, if Simon who is surnamed Peter, were lodged there,

19 And as Peter was thinking of the vision, the Spirit said to him: Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them.

21 Then Peter going down to the men, said: Behold, I am he whom you seek; what is the cause, for which you are come?

22 Who said: Cornelius a Centurion, a just man and one that feareth God, and having good testimony from all the Nation of the Jews, received an answer of an holy Angel to send for thee into his house, and to hear words of thee.

23 Then bringing them in, he lodged them. And the day following he arose and went with them: and some of the brethren from Joppe accompanied him.

24 And the morrow after he entered into Cesarea. And Cornelius waited for them, having called together his kinsmen, and special friends.

25 And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet adored.

26 But Peter lifted him up, saying: Arise, I myself also am a man.

27 And talking with him, he went in, and found many that were come together.

28 And he said to them: You know how abominable it is for a man that is a Jew, to keep company or to come unto one of another Nation: but God hath shewed to me, to call no man common or unclean.

29 For which cause, making no doubt, I came when I was sent for. I ask therefore, for what cause you have sent for me?

vice in the Temple, observed also privately: and which the Apostles and holy Church afterwards both kept and increased. Whereof thus writeth St. Cyprian very notably: "In celebrating their prayers, we find that the three children with Daniel observed the third, sixth, and ninth hour, as in Sacrament (or mystery) of the Holy Trinity, &c." And a little after: "Which spaces of hours the worshippers of God spiritually (or mystically) determining long since, observed set times to pray: and afterwards the thing became manifest, that it was for Sacrament (or mystery) that the just so prayed. For at the third hour the Holy Ghost descended upon the Apostles, fulfilling the grace of our Lord's promise: and at the sixth hour Peter going up to the higher room of the house, was both by voice and sign from God instructed, that all Nations should be admitted to the grace of salvation, whereas of cleansing the Gentiles he doubted before, and our Lord being crucified at the sixth hour, at the ninth washed away our sins with his Blood. But to us (dearly Beloved) besides the seasons observed of old, both the times and Sacraments of praying are increased; for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by morning-prayer: as of old the Holy Ghost designed in the Psalm, saying, In the morning early will I stand up to thee, early in the morning wilt thou hear my voice. Towards the evening also when the Sun departeth, and the day endeth, we must of necessity pray again."

St. Hierom also writing of Daniel's praying *three times in a day*, saith: "There are three times, wherein we must bow our knees to God. The third, the sixth and ninth hour the Ecclesiastical Tradition doth well understand. Moreover at the third hour the Holy Ghost descended upon the Apostles; at the sixth, Peter went up into a higher chamber to pray; at the ninth, Peter and John went to the Temple." Again writing to Eustochium a Virgin and Nun, *ep. 22. c. 16.* "Though the Apostle bid us pray always, and to holy persons their very sleep is prayer; yet we must have distinct hours of prayer, that if perhaps we be otherwise occupied, the very time may

"admonish us of our office or duty. The third, sixth, ninth hour, morning early, and the evening no man can be ignorant of." And to Demetrias, *ep. 8. c. 8.* that "in the Psalms and prayer she must keep always the third, sixth, ninth hour, evening, midnight, and morning." He hath the like *ep. 7. c. 5.* And (*ep. 27. c. 10.*) he telleth how Paula the holy Abbess with her religious Nuns *sung the Psalter in order, in the morning, at the third, sixth, ninth hour, evening, mid-night*: by mid-night meaning the time of Mattins (therefore called *Nocturns* agreeable to St. Cyprian, *de Orat. Do. num. 15.*) and by the morning, the first hour called *Prime*: all correspondent to the times and hours of Christ's Passion, as in St. Matthew is noted, *c. xxvi, xxvii.* By all which we see, how agreeable the use of the Church's service is even at this time to the Scriptures and Primitive Church; and how wicked the Puritan-Calvinists are, that count all such order and set seasons of prayer, superstition: and lastly, how insufficient and unlike the new pretended Church-service of England is to the primitive use, which hath no such hours of night or day, saving a little imitation of the old Mattins and Evensong, and that in Schism and Heresy, and therefore not only unprofitable, but also damnable.

* Here God first uttered to Peter that the time was come to preach also to the Gentiles, and to converse with them for their salvation, no less than with the Jews, with full freedom to eat all meats, without respect to the prohibition of some made in the old Law.

25 *Adored.*] St. Chrysostom, *ho. 21. in Act.* thinketh Peter refused this adoration through humility only; because every falling down to the ground for worship's sake, is not divine worship or due only to God, the word of adoration and prostration being commonly used in the Scriptures towards men. But St. Hierom, *adv. Vigil. c. 2. to. 2.* rather thinketh that Cornelius by error of Gentility, and of Peter's person, did go about to adore him with Divine honor, and therefore was lifted up by the Apostle, adding that he was but a man.

30 And Cornelius said: Four days ago, unto this hour, I was † praying in my house, at the ninth hour, and behold ‡, a man stood before me in white apparel, and said,

31 Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God.

32 Send therefore to Joppe, and call hither Simon who is surnamed Peter; he lodgeth in the house of Simon a Tanner, by the sea side.

33 Immediately therefore I sent to thee; and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

34 And Peter opening his mouth, said: In very deed, I perceive that God is not a respecter of persons.

35 But in every Nation, he that feareth him, and § worketh justice, is acceptable to him.

36 God sent the Word to the children of Israel, preaching peace by JESUS CHRIST (he is Lord of all.)

37 You know the word which hath been published through all Judea, for it began from Galilee, after the Baptism which John preached:

38 Jesus of Nazareth, how God anointed him with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed by the Devil, for, God was with him.

39 And we are witnesses of all things which he

did in the land of the Jews, and in Jerusalem; whom they killed, hanging him upon a tree.

40 Him God raised up the third day, and gave him to be made manifest,

41 Not to all the people, but to witnesses pre-ordained by God, even to us, who did eat and drink with him after he rose again from the dead.

42 And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be the judge of the living and of the dead.

43 To him all the Prophets give testimony, that by his name all receive remission of sins, who believe in him.

44 While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word.

45 And the faithful of the Circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also.

46 For they heard them speaking with tongues, and magnifying God.

47 Then Peter answered: can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord JESUS CHRIST. Then they desired him to tarry with them some days

CHAP. XI.

The Christian Jews reprehend the aforesaid fact of Peter in baptizing the Gentiles. 4. But he alledging his aforesaid warrants and shewing plainly that it was from God. 18. They like good Catholics do yield. 19. By the aforesaid persecution, the Church is yet farther dialated, not only into all Jewry, Galilee, and Samaria, but also into other countries: especially in Antiochia Syria the increase among the Greeks, is notable, first by the aforesaid dispersed, 22. Then by Barnabas, thirdly by him and Saul together: so that there beginneth the name of Christians, 27. With perfect unity between them and the Church that was before them at Jerusalem.

AND the Apostles and Brethren who were in Judea, heard that the Gentiles also had received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the Circumcision contended with him,

3 Saying: Why didst thou go in to men uncircumcised, and didst eat with them?

4 But Peter began, and declared to them the matter in order, saying:

5 I was in the city of Joppe praying, and I saw

in an ecstasy of mind a vision: a certain vessel descending, as it were a great sheet let down from Heaven by four corners, and it came even unto me.

6 Into which looking, I considered, and saw fourfooted creatures of the earth, and beasts, and creeping things, and fowls of the air.

7 And I heard also a voice saying to me: Arise Peter, kill, and eat.

8 And I said: Not so, Lord; for nothing common or unclean hath ever entered into my mouth.

† At time of prayer especially God sendeth men comfortable visitations.

‡ Note these apparitions and visions to St. Peter, Cornelius, and others, in the Scriptures very often, against the incredulity of our Heretics, that will believe neither vision nor miracle, not expressed in Scripture: these being believed of Christian men even before they were written.

§ Not such as believe only, but such as fear God and work justice, are acceptable to him.

40 Gave him.] Christ did not utter his Resurrection and other mysteries to all at once, and immediately to the vulgar: but to a few chosen men that should be the Governors of the rest: instructing us thereby to take our faith and all

necessary things of salvation, at the hands of our Superiors.

47 Baptized, who have received.] Such may be the grace of God, sometimes towards men, and their charity and contrition so great, that they may have remission, justification and sanctification before the external Sacrament of Baptism, Confirmation, or Penance, be received; as we see in this example, where, at Peter's preaching, they all received the Holy Ghost before any Sacrament. But in the same we learn one necessary lesson, that such notwithstanding must needs receive the Sacraments appointed by Christ, which whosoever contemneth, can never be justified. St. Augustin, *super Levit.* q. 84. to. 4.

9 And the voice answered again from Heaven: What God hath made clean, do not thou call common.

10 And this was done three times; and all were taken up again into Heaven.

11 And behold, immediately there were three men come to the house wherein I was, sent to me from Cefarea.

12 And the Spirit said to me, that I should go with them, nothing doubting. And these six Brethren went with me also; and we entered into the man's house.

13 And he told us, how he had seen an Angel in his house, standing and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter,

14 Who shall speak to thee words, whereby thou shalt be saved, and all thy house:

15 And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.

16 And I remembered the word of the Lord, how that he said: *John indeed baptized with water, but you shall be baptized with the Holy Ghost.*

17 If then God gave them the same grace, as to us also who believed in the Lord JESUS CHRIST: who was I that could withstand God?

18 Having heard these things, they * held their peace; and glorified God, saying: God then hath also to the Gentiles given repentance unto life.

19 Now they who had been dispersed, by the persecution that arose on occasion of Stephen, went about as far as Phenice, and Cyprus, and Antioch, speaking the word to none, but to the Jews only.

20 But some of them were men of Cyprus and Cyrene, who when they were entred into Antioch, spoke also to the Greeks, preaching the Lord JESUS.

21 And the hand of the Lord was with them; and a great number believing was converted to the Lord.

22 And the tidings came to the ears of the Church that was at Jerusalem, touching these things; and they sent Barnabas as far as Antioch.

23 Who when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord.

24 For he was a good man and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.

25 And Barnabas went to Tarsus, to seek Saul: Whom when he had found, he brought to Antioch.

26 And they conversed there in the Church a whole year; and they taught a great multitude, so that at Antioch the Disciples were first named CHRISTIANS.

27 And in these days there came Prophets from Jerusalem to Antioch.

28 And one of them, named Agabus, rising up, signified by the Spirit, that there should be a great famine over the whole world, which came to pass under Claudius.

29 And the Disciples, every man according to his ability purposed to send relief to the Brethren who dwelt in Judea:

30 Which also they did, sending it to the Ancients by the hands of Barnabas and Saul.

C H A P.

ANNOTATIONS ON CHAP. XI.

* Good Christians hear and obey gladly such truths as are opened unto them from God by their chief Pastors, by vision, revelation, or otherwise.

24 *Multitude was added.*] As before (chap. x.) a few, so now great numbers of Gentiles are adjoined also to the visible Church, consisting before only of the Jews. Which Church hath been ever since Christ's Ascension, notoriously seen and known: their preaching open, their Sacraments visible, their discipline visible, their Heads and Governors visible, the provision for their maintenance visible, the persecution visible, their dispersion visible: the Heretics that went out from them visible: the joining either of men or Nations unto them, visible: their peace and rest after persecutions, visible: their Governors in prison, visible: the Church prayeth for them visibly, their Councils visible, their gifts and graces visible, their name [CHRISTIANS] known to all the world. Of the Protestants invisible Church we hear not one word.

26 *Christians.*] This name Christian ought to be common to all the Faithful, and other new names of Schismatics and Sectaries must be abhorred. "If thou hear, saith St. Hierom, any where, such as are said to be of Christ, not to have their names of our Lord JESUS CHRIST, but to be called after some other certain name, as Marcionites, Valentinians, (as now also the Lutherans, Calvinists, Protestants) know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist." Lactantius also, li. 7. *Divin. Instit.* c. 30. saith thus: "When Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other are named, they cease to be Christians, who having lost the name of Christ, have put on the names of men." Neither can our new Sectaries discharge themselves, for that

they take not to themselves these names, but are forced to bear them as given by their Adversaries. For, so were the names of Arians and the rest of old, imposed by others, and not chosen commonly of themselves: which notwithstanding were callings that proved them to be Heretics. And as for the name of Protestants, it is what they have taken to themselves. But concerning the Heretics turning the argument against the peculiar callings of our Religious, Dominicans, Franciscans, Jesuits, Thomists, or such like, it is nothing, except they could prove that the orders and persons so named, were of divers Faiths and Sects, or differed in any necessary point of religion, or were not all of one Christian name and Communion: and it is as ridiculous as if it were objected, that some be Ciceronians, some Plinians, some good Augustin men, some Hieronymians, some Oxford men, some Cambridge men, and (which is most like) some Rechabites (*Jer. xxxv.*) some Nazarites (*Num. vi.*)

Neither doth their objection that we be called Papists, help or excuse them in their new names. For besides that it is by them scornfully invented (as the name of Homousians was of the Arians) this name is not of any one man, Bishop of Rome or elsewhere, known to be the Author of any Schism or Sect, as their callings are: but it is of a whole state and order of Governors, and that of the chief Governors, to whom we are bound to cleave in religion and to obey in all things. So to be a Papist, is to be a Christian man, a child of the Church, and subject to Christ's Vicar. And therefore against such impudent Sectaries as compare the faithful for following the Pope, to the diversity of Heretics bearing the names of new Masters, let us ever have in readiness this saying of St. Hierom to Pope Damasus: *Vitalis I know not, Meletius I refuse, I know not Paulinus; whosoever gathereth not with thee, scattereth: that is to say, whosoever is not Christ's, is Antichrist's.* And again: *If any man join with Peter's Chair, he is mine.*

C H A P. XII.

Herod the first King that persecuted the Church, having at Jerusalem (when Barnabas and Saul were there with the collation of the Antiochians) killed James the Apostle, 3. And to please the Jews imprisoned Peter with the mind to kill him also, but frustrated by an Angel sent from God at the continual Prayers of the Church made for the chief Pastor, 19. Being puffed up with such pride that at Cesarca he refused not to be honored as God; 23. Is miraculously struck by God's Angel. 24. And so after the Persecutor's death, the Church's preaching prospereth exceedingly.

AN D at the same time Herod the King stretch-
ed forth his hands, to afflict some of the
Church.

2 And he killed James the brother of John,
with the sword.

3 And seeing that it pleased the Jews, he pro-
ceeded to take up Peter also. Now it was in the
days of the Azymes.

4 And when he had apprehended him he cast
him into prison, delivering him unto * four files of
soldiers to be kept, intending after the Pasch to
bring him forth to the people.

5 Peter therefore was kept in prison. But pray-
er was made without ceasing by the Church for
him.

6 And when Herod would have brought him

forth, the same night Peter was sleeping between
two Soldiers, bound with two chains: and the
keepers before the door kept the prison.

7 And behold an Angel of the Lord stood by
him: and a light shined in the room: and he
striking Peter on the side raised him up, saying:
Arise quickly. And the chains fell off from his
hands.

8 And the Angel said to him: Gird thyself, and
put on thy sandals. And he did so. And he said to
him: Cast thy garment about thee and follow me.

9 And going out he followed him, and he knew
not that it was true which was done by the Angel:
but thought he saw a vision.

10 And passing through the first and the second
ward, they came to the iron gate that leadeth to

We must here farther observe that this name, Christian, given to all believers and to the whole Church, was especially taken to distinguish them from the Jews and Heathens who believe not at all in Christ: and the same now distinguisheth and maketh known all Christian men from Turks and others that hold not with Christ at all. But when Heretics began to rise from among the Christians, who professed Christ's name, and several Articles of faith, as true believers do, the name *Christian* was too common to distinguish the Heretics from true faithful men: and thereupon the Apostles by the Holy Ghost imposed this name, *Catholic*, upon the Believers who in all points were obedient to the Church's doctrine. "When heresies were risen, saith S. Pacianus, *ep. ad Sympronanum*, and endeavoured by divers names to tear the dove of God and Queen, and to rent her into pieces, the Apostolical people required their surname, whereby the incorrupt people might be distinguished, &c." and so those who before were called Christians, are now surnamed also Catholics. *Christian is my name*, saith he, *Catholic my surname*. And this word, Catholic, is the proper note whereby the holy Apostles in their Creed taught us to discern the true Church from the false, heretical congregations of what sort soever. And not only the meaning of the word, which signifieth universality of times, places, and persons, but the very name and word itself, by God's providence, always and only appropriated to the true believers, and (though sometimes at the beginning of Sects challenged) yet never obtained by Heretics, giveth so plain a mark and evidence, that St. Augustin said: "In the lap of the Church the very name of Catholic keepeth me." *Cont. ep. fund. c. 4.* And again, *tract. 32. in Jo.* "We receive the Holy Ghost if we love the Church, if we be joined together by charity, if we rejoice in the Catholic name and faith." And again, *de ver. rel. c. 7. to. 1.* "We must hold the communion of that Church which is called Catholic, not only by her own, but also by all her enemies. For will they, will they not, the Heretics also and Schismatics themselves, when they speak not with their own fellows, but with strangers, call the Catholic Church nothing else but the Catholic Church: for they could not be understood unless they discern it by this name, wherewith she is called by all the world." The Heretics

when they see themselves prevented of this name, *Catholic*, then they plainly reject it and deride the name, as the Donatists did, calling it an *human forgery or fiction*: which St. Augustin calleth words of blasphemy, *li. 1. c. 33. cont. Gaudent*, and some Heretics of this time call them scornfully Catholics or Carcolics. Another called it, *the most vain Term Catholic*. Beza in *Præf. Nov. Test. an. 1565*. Another calleth the Catholic Religion, *a Catholic Apostasy or Defection*, Humfrey in *vit. Ivel. pag. 213*. Yea, and some have taken the word out of the Creed, putting *Christian* for it. But against these good fellows let us follow what St. Augustin, *de util. cred. c. 8. to. 6.* giveth as a rule to direct a man the right and sure way from the diversity and doubtfulness of all error, saying: "If after these troubles of mind thou seem to thyself sufficiently tossed and vexed, and wilt have an end of these molestations, follow the way of *Catholic* discipline, which from Christ himself by the Apostles hath proceeded even unto us, and shall proceed from hence to the posterity." See the Annotation, *1 Tim. iii. 15*.

A N N O T A T I O N S O N C H A P. XII.

* As Peter's Person was more remarkable than others, and therefore better guarded than others, for fear he should escape: so God's Providence in preserving and delivering him for the longer government of his Church, is very marvelous.

5 *Prayer was made.*] The Church prayed incessantly for her chief Pastor, and was heard by God: and all Christian people are warned thereby to pray for their Bishops and Pastors in prison.

6 *Two chains.*] These chains are famous for miracles, and were brought from Jerusalem to Rome by Eudoxia the Empress, wife to Theodosius the younger, where they were matched and placed with another chain that the same Apostle was tied with by Nero, and a Church founded thereupon, named *Petri ad vincula*; where they are religiously kept and revered until this day: and there is a Feast in the whole Church for the same, the first of August, which is called *Lammas-day*.

the city, which of itself opened to them. And going out, they passed on through one street: and immediately the Angel departed from him.

11 And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And considering, he came to the * house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying.

13 And when he knocked at the door of the gate, a damsel came to harken, whose name was Rhode.

14 And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate.

15 But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his Angel.

16 But Peter continued knocking. And when they had opened, they saw him, and were astonished.

17 But he beckning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to

James and to the Brethen. And going out, he went † into another place.

18 Now when day was come, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not; having examined the keepers, he commanded that they should be put to death: and going down from Judea to Cesarea, he abode there.

20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blaſtus who was the King's Camberlain, they desired peace, because their countries were nourished by him.

21 And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat, and made an oration to them.

22 And the people made acclamation, saying, it is the voice of a god, and not of a man.

23 And forthwith an Angel of the Lord ‡ struck him, because he had not given the honor to God: and being eat up with worms, he gave up the ghost.

24 But the word of the Lord increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John who was surnamed Mark.

CHAP. XIII.

The Preachers of the Church of Antioch preparing themselves, the Holy Ghost, out of them all, chuseth Saul and Barnabas. 3. They being first consecrated Bishops, 4. Go their appointed circuit over all the land of Cyprus, the Proconsul whereof is also converted, seeing the miraculous excccation of a Jew by Paul. 13. Thence into Pamphilia: 14. And Pisidia, where in Antioch Paul preacheth to the Jews, shewing that Jesus is Christ, 38. And that in him is salvation, and not in their law of Moses: 40. Warning them to beware of the reprobation foretold by the Prophets. 44. But the next Sabbath, they blaspheming, he in plain terms forsaketh them, and turneth to the Gentiles. Whereat the Gentiles are as glad on the contrary side. 50. Finally, the Jews raising persecution, they forsake them, pronouncing them to be obstinate contemners.

NOW there were in the Church which was at Antioch Prophets and Doctors, among whom was Barnabas, and Simon who was called Nigar, and Lucius of Cyrene, and Manahen who was the foster brother of Herod the Tetrarch, and Saul.

2 And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas for the work, where unto I have taken them.

3 Then

* It is much for the praise of these good Christians that the assembly to God's service and prayer was kept in their houses in the time of persecution, and that the Apostle came thither strait out of prison, as his first refuge; as now Christian people do much to their commendation in places where Heresy doth reign.

† Though God had so miraculously delivered him, yet he would not tempt God by tarrying among his persecutors, but according to Christ's commandment fled for a time.

15 *His Angel.*] "If proper Angels (saith St. Chrysostom) be deputed by our Lord to such as have only charge of their own life (as one of the just said, *Gen. xlviii. 16.* "The Angel that hath delivered me from my youth upward) much more are supernatural Spirits at hand to help them unto whom the charge and burden of the world is committed." St. Chrysostom, *in laud. Pauli, ho. 7. 10. 3.*

17 *Tell James.*] He willeth them to shew this to St. James, Bishop of Jerusalem, and to the Christians, that they might see the effect of their prayers for him, and give God thanks. For St. James no doubt published common prayer for St. Peter.

‡ Princes that take delight in the flattery and praises of the people, so much that they forget themselves to be men, and to give the honor to God, may be warned by this example.

ANNOTATIONS ON CHAP. XIII.

2 *As they were ministering.*] If we should, as our Adversaries do, boldly turn what text we list, and fly from one language to another for the advantage of our cause, we might have translated for *ministering, sacrificing.* For so the Greek doth signify, and so Erasmus translated. Yea, we might have

3 Then they fasting and praying, and imposing their hands upon them, sent them away.

4 So they being sent by the Holy Ghost, went to Seleucia, and from thence they sailed to Cyprus.

5 And when they were come to Salamina, they preached the word of God in the Synagogues of the Jews. And they had John also in their ministry.

6 And when they had gone through the whole Island as far as Paphos, they found a certain man a magician, a false Prophet, a Jew, whose name was Bar-jesu,

7 Who was with the Proconsul Sergius Paulus, a prudent man. He sending for Barnabas and Saul, desired to hear the word of God.

8 But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn away the Proconsul from the faith.

9 Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him,

10 Said: O full of all guile, and of all deceit, child of the Devil, enemy of all justice, thou cease not to pervert the right ways of the Lord.

11 And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him, and going about he sought some one to lead him by the hand.

12 Then the Proconsul, when he had seen what was done, believed, admiring the doctrine of the Lord.

13 Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphilia. And John departing from them, returned to Jerusalem.

14 But they passing through Perge, came to Antioch in Pisidia: and entering into the Synagogue on the Sabbath-day, they sat down.

15 And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent to them,

saying: Ye men, Brethren, if you have any word of exhortation to make to the people, speak.

16 Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear.

17 The God of the people of Israel chose our Fathers, and exalted the people when they were sojourners in the land of Egypt, and with an high arm brought them out from thence.

18 And for the space of forty years endured their manners in the desert.

19 And destroying seven Nations in the land of Canaan, divided their land among them, by lot.

20 As it were after four hundred and fifty years; and after these things he gave unto them Judges, until Samuel the Prophet.

21 And after that they desired a King: and God gave them Saul the son of Cis, a man of the Tribe of Benjamin, forty years.

22 And when he had removed him, he raised them up David to be King: to whom giving testimony, he said: *I have found David the son of Jesse, a man according to my own heart, who shall do all my wills.*

23 Of this man's seed God according to his promise hath raised up to Israel a Saviour, JESUS,

24 John first preaching before his coming the Baptism of Penance to all the people of Israel.

25 And when John was fulfilling his course, he said: I am not he, whom you think me to be: but behold there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men, Brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.

27 For they that inhabited Jerusalem, and the Rulers thereof, not knowing him, nor the voices of the Prophets which are read every Sabbath, judging him have fulfilled them.

have translated *Saying Mass*, for so they did: and the Greek fathers herefrom had their name, Liturgy, which Erasmus translated *Mass*, saying, *Missa Chrysostomi*. But we keep our text, as the translators of the Scriptures should do, most religiously.

2 *Separate me.*] Though Paul were taught by God himself, and especially designed by Christ to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, yet they were to be ordained, consecrated, and admitted by men. Which wholly condemneth all these new rebellious disordered spirits, that challenge and usurp the office of preaching and other sacred actions from Heaven, without the Church's admission.

3 *Fasting.*] Herefrom the Church of God useth and prescribeth public fasts at the four solemn times of giving holy Orders (which are our *Ember-days*) as a necessary preparative to so great a work, as St. Leo declareth by this place, naming it also an Apostolical tradition. See St. Leo, *Ser. 9. de jejunio 7. mensis, Et Calixtus, ep. 1. to. 1. Conc. Magunt. c. 34, 35. to. 3.* And this fasting was not fasting from sin, nor moral or Christian temperance, as the Protestants ridiculously affirm; for such fasting they were bound ever to keep: but it was abstinence for a time from all meats, or from certain kinds of meats, which was joined with prayer and sacrifice, and done especially at such seasons as the Church prescribed, by all together (as in Lent, the *Ember-days*, Friday, Saturday) and not when every man list, as Arius and such Heretics did hold. St. Augustin, *hær. 53.*

3 *Imposing hands.*] Because all blessings and consecrations were done in the Apostles time by the external ceremony of

imposition of hands, divers sacraments were named from the same, especially Confirmation, as is noted before, and holy Orders or consecrating Bishops, Priests, and Deacons, as we see here and elsewhere. In which though there were many holy words and ceremonies, and a very solemn action: yet whatsoever is done in those Sacraments, is altogether called Imposition of hands: as whatsoever was done in the whole divine mystery of the B. Sacrament, is named Breaking of Bread; for the Apostles (as St. Denys, *Ecc. hier. c. 1. in fine* writeth) purposely kept close in their open speeches and writings which might come to the hands or ears of Infidels, the sacred words and actions of the Sacraments. And St. Ambrose saith, in *1 Tim. c. iv.* "The imposition of the hands is mystical words wherewith the elected is conformed and made apt to his function, receiving authority (his conscience bearing witness) that he may be bold in our Lord's stead to offer Sacrifice to God." And St. Hierom, in *c. lviii. Esa.* "The imposition of hands is the Ordering of Clerks, which is done by prayer of the voice, and imposition of the hand." And this is used in some inferior orders also, but Paul and Barnabas were ordained to a higher function than inferior Priests, even to be Bishops throughout all Nations.

4 *Sent by the Holy Ghost.*] Whosoever are sent by the Church, are sent by the Holy Ghost, though in such an extraordinary manner it be not done. Whereby we see how far the Officers of our souls in the Church do pass the temporal Magistrates, who though they be of God's ordinance, yet not of the Holy Ghost's special calling.

28 And finding no cause of death in him, they desired of Pilate, that they might kill him.

29 And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre.

30 But God raised him up from the dead the third day :

31 Who was seen for many days, by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people.

32 And we declare unto you, that the promise which was made to our Fathers,

33 This same God hath fulfilled to our children, raising up Jesus, as in the second Psalm also is written : *Thou art my son, this day have I begotten thee.*

34 And to shew that he raised him up from the dead not to return now any more to corruption, he said thus : *I will give you the holy things of David faithfully.*

35 And therefore in another place also he saith : *Thou shalt not suffer thy holy one to see corruption.*

36 For David when he had served in his generation according to the will of God, slept : and was laid unto his fathers, and saw corruption.

37 But he whom God hath raised from the dead saw no corruption.

38 Be it known therefore to you, men, Brethren, that through him forgiveness of sins is preached to you : and from all the things from which you could not be justified by the law of Moses.

39 In him every one that believeth, is justified.

40 Beware therefore lest that come upon you which is spoken of in the Prophets,

41 *Behold ye despisers, and wonder, and perish : for I work a work in your days, a work which you will not believe, if any man shall tell it you.*

42 And as they went out, they desired them that on the next Sabbath they would speak unto them these words.

43 And when the Synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas : who speaking to them, persuaded them to continue in the grace of God,

44 But the next Sabbath-day the whole city almost came together, to hear the word of God.

45 And the Jews seeing the multitudes, were filled with envy, and contradicted those things which were said by Paul, blaspheming.

46 Then Paul and Barnabas said boldly : To you it behoved us first to speak the word of God : but because * you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles,

47 For so the Lord hath commanded us : *I have set thee to be the light of the Gentiles ; that thou mayest be for salvation unto the utmost part of the earth.*

48 And the Gentiles hearing it, were glad, and glorified the word of the Lord : and as many as were ordained to life everlasting, believed.

49 And the word of the Lord was published throughout the whole country.

50 But the Jews stirred up religious and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas ; and cast them out of their coasts.

51 But they shaking off the dust of their feet against them, came to Iconium.

52 And the Disciples were filled with joy, and with the Holy Ghost.

CHAP. XIV.

Next in Iconium they preach, where many being converted of both sorts, the obstinate Jews raise persecution. 6. Then in the towns of Lycaonia, where the Heathens first seeing that Paul had healed one born lame, are hardly persuaded but they are Gods. 18. But afterwards, by the instigation of the malicious Jews, they stone Paul, leaving him for dead. 20. And so having done their circuit, they return the same way confirming the Christians, and making Priests for every Church. 25. And being come home to Antioch in Syria, they report all to the Church there.

AN D it came to pass in Iconium that they entered together into the Synagogue of the Jews, and so spake, that a very great multitude both of the Jews and of the Greeks did believe.

2 But the unbelieving Jews, stirred up and incensed the minds of the Gentiles against the Brethren.

3 A long time therefore they abode there, dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

4 And the multitude of the city was divided : and some of them indeed held with the Jews, but some with the Apostles.

5 And when there was an assault made by the

Gentiles and the Jews with their Rulers, to use them contumeliously, and to stone them :

6 They understanding it, fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the Gospel.

7 And there sat a certain man at Lystra impotent in his feet, a cripple from his mother's womb, who never had walked.

8 This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed,

9 Said with a loud voice : Stand upright on thy feet. And he leaped up and walked.

* The Jews of their own free-will rejecting the truth, are unworthy of Christ and worthily forsaken : and the Gentiles, though they believed especially by God's grace and pre-ordi-

nation, yet they believe also by their own free-will, which standeth well with God's providence.

10 And when the multitude had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The Gods are come down to us, in the likeness of men.

11 And they called Barnabas, Jupiter: but Paul, Mercury; because, he was chief speaker.

12 The Priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

13 Which when the Apostles, Barnabas and Paul, had heard, rending their clothes, they leaped out among the people, crying,

14 And saying: Ye men, why do you these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things, to the living God, who made the Heaven, and the earth, and the sea, and all things that are in them:

15 Who in times past suffered all Nations to walk in their own ways.

16 Nevertheless he left not himself * without testimony; doing good from Heaven, giving rains, and fruitful seasons, filling our hearts with food and gladness.

17 And speaking these things, they scarce restrained the people from sacrificing to them.

18 Now there came thither certain Jews from Antioch and Iconium: and persuading the multi-

tude, and stoning Paul, drew him out of the city, thinking him to be dead.

19 But as the Disciples stood round about him, he rose up, and entered into the city, and the next day he departed with Barnabas to Derbe.

20 And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch:

21 Confirming the Souls of the Disciples, and exhorting them to continue in the faith: and that through many tribulations we must enter into the Kingdom of God.

22 And when † they had ordained to them Priests in every Church, and had prayed with fasting, they commended them to the Lord in whom they believed.

23 And passing through Pisidia, they came into Pamphylia,

24 And having spoken the word of the Lord in Perge they went down into Attalia:

25 And thence they sailed to Antioch, from whence they had been delivered to the grace of God unto the work which they accomplished.

26 And when they were come, and had assembled the Church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.

27 And they abode no small time with the Disciples.

C H A P.

ANNOTATIONS ON CHAP. XIV.

12 *Offered sacrifice.*] Lo this is the divine worship, consisting in external Sacrifice, and in acknowledging the parties worshipped to be Gods: which may be done to no man nor creature. And therefore the Apostles refuse it with all possible diligence, and all the Angels and Saints in Heaven refuse that adoration by Sacrifice. The Catholic Church suffereth no Priest nor other so to worship any Saint in Heaven or on earth. She hath but one external Sacrifice, which is in the holy Mass, of Christ's Body and Blood: that she offereth to God alone; and *neither to Peter nor to Paul*, saith St. Augustin, *though the Priest that sacrificeth, standeth over their bodies, and offereth in their memories.* But other kinds of honors and duties, inferior without all comparison (how great soever they be) to this we do, as the Scriptures and Nature teach us, to all Superiors in Heaven and earth, according to the degrees of grace, honor, and blessedness, that God hath called them unto, from our Blessed Lady; Christ's own Mother, to the least servant he hath in the world. For which the Heretics would never accuse Christian people of Idolatry, if they had either grace, learning, faith, or natural affection.

* The Heathens might by the daily benefits of God have known him at least to have been their Creator and only Lord, though the mystery of our Redemption were not opened to them.

† We see by this, first, that St. Paul and St. Barnabas were Bishops, having here authority to give holy Orders: secondly, that there was even then a difference betwixt Bishops and Priests, though the name in the primitive Church was often used indifferently: lastly, that always fasting and praying were preparatives to the giving of holy Orders.

22 *Had ordained.*] The Heretics, to make the world believe that all Priests ought to be chosen by the voices of the people, and that they need no other Ordaining and Consecration by Bishops, pressing the prophane use of the Greek word more than the very natural signification requireth and Ecclesiastical use beareth, translate thus, *Ordained by election.* Whereas indeed this word in Scripture signifieth, Ordaining

by imposition of hands, as is plain by other words equivalent, *Acts* vi. 13. *1 Tim.* iv. 5. *2 Tim.* i. Where the Ordaining of Deacons, Priests, and others, is called Imposition of hands, not of the people, but of the Apostles. And this to be the Ecclesiastical use of the word, appeareth by St. Hierom saying (as is before alledged) that the Greek word means, *the ordaining of Clerks or Clergymen by prayer of voice and imposition of hand.*

22 *Priests.*] Even so here also, as before, flying from the proper, apt, and known word, which is most precisely correspondent to the very Greek in our tongue, and all Nations, they translate for *Priest*, Elder, that is, for a calling of Office, a word of age: for a term of art and by consent of all the Church and Apostolic authority and Fathers, appropriated to holy Order, a vulgar, common, and prophane term. With as little grace as if they should translate *Pontificem*, a Bridge-maker; the Major of London, the Bigger of London. And thus you see within three words compass they fly guilefully from the Latin to the Greek, and again guilefully from the Greek to the vulgar English. Such corruption of Scriptures their hatred of Priesthood driveth them unto. If they had translated so when the Scriptures were first written, (at which time the word was but newly received into the special and Ecclesiastical signification, and when it was yet taken sometimes in common prophane sort, as *1 Tim.* v. or there only where our antient Latin version turneth *Presbyter* into *Senior*, because the word was not yet wholly and only appropriated to holy Orders, as afterwards by use of many hundred years it was and is) their dealing might have had some colour of honesty and plainness, which now cannot be but of plain falsehood and corruption, and that of farther purpose than the simple can see. Which is to take away the office of sacrificing and other functions of Priests, proper in the New Testament to such as the Apostles often, and posterity in a manner altogether call Priests, *Presbyteros*. Which word doth so certainly imply the authority of sacrificing, that it is by use made also the only English of *Sacerdos*, the Adversaries themselves as well as we, so translating it in all the Old and New Testament: though they cannot be ignorant that *Priest* cometh of *Presbyter*, and not of *Sacerdos*: and that antiquity for no other

CHAP. XV.

Some of those Jews also that were Christians, do fall, and are authors of the Heresy of Judaizing. 2. They refer the matter to Council : Wherein, after great Disputation, Peter striking the stroke, 12. And others confirming his sentence with miracles, 13. And with Scriptures : 22. The Apostles and Priests do write and command in the name of the Holy Ghost what is to be done. 30. And the faithful thereby are straightways quieted in mind. 36. After which Paul and Barnabas thinking to go again their abovesaid circuit together, are by occasion of Mark parted, to the greater increase of the Church.

AND some coming down from Judea, taught the Brethren : That except you be circumcised after the manner of Moses, you cannot be saved.

2 And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side should go up to the Apostles and Priests to Jerusalem, about this question.

3 They therefore being brought on their way by the Church, passed through Phenice and Samaria, relating the conversion of the Gentiles : and they caused great joy to all the Brethren.

4 And when they were come to Jerusalem, they were received by the Church, and by the Apostles and Ancients, declaring how great things God had done with them.

5 But there arose some of the Sect of the Pharisees that believed, saying : That they must be circumcised ; and be commanded to observe the law of Moses.

6 And the Apostles and Ancients assembled to consider of this matter.

7 And

other cause applied the signification of *Presbyter* to *Sacerdos*, but to shew that *Presbyter* is in the new Law, that which *Sacerdos* was in the old : The Apostles abstaining from this and other like old names at the first, and rather using the words, Bishops, Pastors, and Priests, because they might be distinguished from the Governors and Sacrificers of Aaron's order, who as yet, in the Apostles time, did their old functions still in the Temple. And this to be true, and that to be a Priest is to be a man appointed to sacrifice, the Heretics themselves calling *Sacerdos* always a Priest, must needs be driven to confess. Although their folly is therein notorious, to apply willingly the word *Priest* to *Sacerdos*, and to take it from *Presbyter* whence it is properly derived, not only in English, but in other languages, both French and Italian. Which is to take away the name that the Apostles and Fathers gave to the Priests of the Church, and to give it wholly and only to the order of Aaron, which never had it before our Priesthood began. Never did there Heretics stand so much upon doubtful derivations and descant upon words as these Protestants do, and yet never men behaved themselves more fondly in the same : as whosoever marketh the distinction of their Elders, Ministers, Deacons, and such like, may perceive.

ANNOTATIONS ON CHAP. XV.

2 *Determined.*] We learn by this example, what is to be done when any controversy ariseth in religion between the Teachers and other Christian people. We see it is not enough to contend by allegations of Scriptures or other proofs seeming to make for either part : for so there would be no end of contentions and disputes ; but the more writing, disputing, striving, there were, every one for his own fancy, cloaking it with the title of God's Word and Scripture, the more Schisms, Sects, and divisions, would arise : as we see especially in the restless Heresies of our time. Whose Abettors admitting no judges, stand to no trial of mortal men, to no tribunal of Pope, Councils, Bishops, Synods, but each man to his own phantastical spirit, his own sense of Scriptures, and his own wilful, obdurate rebellion against God's Church, and his superiors in the same. But here we see that St. Paul and St. Barnabas, men who were Apostles and full of the Spirit of Good, and the other parties, though ever so much partial to the ceremonies of their law by their former long use and education therein, yet stand not stiffly to their own opinion on either side, but condescend to refer the whole controversy and the determination thereof to the Apostles, Priests, or Ancients of Jerusalem, that is to say, to commit the matter to be tried by the Heads

and Bishops, and their determination in Council. This is God's holy and wise providence among other judgments in his Church, to keep the Christian people in truth and unity, and to condemn sects and false teachers, and troublers of the Church. By which judgments and order, whosoever will not, or dare not be tried in all their doctrine and doings, they shew themselves to mistrust their own cause, and to fly from the light, and ordinance of God. Without which order of appealing all differences in faith and constructions of the Scriptures, the Church would have been more defective and insufficient, than any Commonwealth or Society of men in the world : none of which ever wanteth good means to decide all discords and dissension arising among the subjects and citizens of the same.

6 *Apostles and Ancients.*] The Heresies of our Protestants, which would have all men to give voice, or to be present in Councils, and of others that would have none but the holy or elect to be admitted, are refuted by this example, where we see none but Apostles and Priests or Ancients assembled, to dispute about the matter, though many devout people were in the city at the same time. Neither did ever any other in the ancient Councils of the Church assemble to debate and define the matter, but such, though many others for other causes are ever present. Secular men or women, be their gifts ever so great, cannot be judges in causes of faith and religion. *If any thing, saith God, be hard and doubtful, thou shalt come to the Priests of the Levitical stock, and thou shalt follow their sentence. Again, The lips of the Priest shall keep knowledge, and the Law thou shalt require of his mouth. Again, Ask the Law of the Priest.* Much more must we refer all to our Bishops and Pastors, whom God hath placed in the government of the Church with much larger privilege than ever he did the old Priests over the Synagogue ; to whom it is said, *He that despiseth you, despiseth me.* And it is to be noted that the Bishops so gathered in Council, represent the whole Church, have the authority of the whole Church, and the Spirit of God to protect them from error, as the whole Church : St. Paul and St. Barnabas come hither for the definition of the whole Church. *The sentence of a plenary or general Council, saith St. Augustin, is the consent of the whole Church.* And so it must needs be in the Church, because the Magistrates, Senate, Council, or Deputies of all Commonwealths, represent the whole body : and to have it otherwise (as the Church's rebels wish) were to bring all to hell and horror, and themselves to be perpetually, by the seditious and popular persons upheld against law, reason, and religion, in their wickedness.

6 *Assembled.*] A Council was called to discuss the matter, which Council was the more easily gathered, because the

7 And when there had been much disputing Peter rising up said to them : Men, Brethren, you know that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the Gospel, and believe.

8 And God who knoweth the hearts, gave testimony, giving unto them the Holy Ghost as well as to us.

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt you God, to put a yoke upon the necks of the Disciples, which neither our Fathers nor we have been able to bear ?

11 But by the grace of the Lord JESUS CHRIST we believe to be saved, in like manner as they also.

12 And all the multitude held their peace : and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying : Men, Brethren, hear me.

14 Simon hath related how God first visited to take of the Gentiles a people to his name.

15 And to this agree the words of the Prophets, as it is written :

16 *After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and the ruins thereof I will rebuild, and I will set it up,*

17 *That the residue of men may seek after the Lord, and all Nations upon whom my name is invoked, saith the Lord, who doth these things.*

18 To the Lord was his own work known from the beginning of the world.

19 For which cause I judge that they who from among the Gentiles are converted to God, are not to be disquieted.

20 But that we write unto them that they refrain themselves from the pollutions of Idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him in the Synagogues, where he is read every Sabbath.

22 Then it pleased the Apostles and Ancients with the whole Church, to chuse men of their own company, and to send to Antioch with Paul and Barnabas, namely Judas, who was surnamed Barsabas, and Silas, chief men among the Brethren,

23 Writing by their hands. The Apostles and Ancients, Brethren, to the Brethren of the Gentiles that are at Antioch, and in Syria, and Cilicia, greeting.

24 Forasmuch as we have heard that some going out from us have troubled you with words subverting your souls, to whom we gave no commandment :

25 It hath seemed good to us being assembled together, to chuse out men and to send them unto you with our well beloved Barnabas and Paul,

26 Men that have given their lives for the name of our Lord JESUS CHRIST :

27 We have sent therefore Judas and Silas, who themselves also will by word of mouth tell you the same things.

28 For it hath seemed good to the Holy Ghost and to us, to lay no farther burden upon you than these necessary things.

29 That

the Christian Bishops and Countries were not yet so many but that the principal Governors of the Church being not far dispersed, and as many learned men as were necessary, might be in Jerusalem, or easily called thither. And it was not a Provincial Council or Synod only, but a General Council, consisting of the chief Apostles and Bishops that then were, though the number was nothing so great as afterwards used to assemble, when the Church was spread into all Nations.

7 *Peter rising up.*] St. Peter as the Head of the Church speaketh first, as his Successors have ever had, not only in their personal presence, but in their absence by their Legates and substitutes, the chief voice in all Councils general, none ever received into authority and credit in the Church without their Confirmation. And therefore the Councils of the Arians, and of other Heretics, were they ever so great, wanting the Pope's assent, assistance, or confirmation, did shamefully err, as Ariminum for the Arians, and the second of Ephesus Eutychians : and such like condemned assemblies.

7 *That by my mouth the.*] Though Paul were called and appointed especially to be the Apostle of the Gentiles, yet that was St. Peter's special privilege by God's own choice, that the first Gentiles should be called by his mouth, and that he first should utter to the Church that truth of the admission of the Gentiles himself, for that he was Christ's Vicar, being notwithstanding (as his Master was) *Minister Circumcisionis*, that is, Apostle of the Jews ; Christ deferring all pre-eminence unto him in that point also.

13 *James.*] St. James, because he was an Apostle, and also Bishop of Jerusalem, gave his sentence next. For the speech interposed by St. Paul and St. Barnabas, was but for their better information in the decision of the matter, and for confirmation of St. Peter's sentence, though they being Apostles, and Bishops, had voices in the Council also ; as many more had, though their sentences be not here reported. And where St. James in his speech saith, *I judge*, it is not

meant that he gave the principal definitive sentence : for he (as all the rest) followed and allowed the sentence of St. Peter, as it is plain in the text, the whole assembly for reverence of his person and approbation of his sentence, holding their peace. " All the multitude, (saith St. Hierom) " held their peace, and into his sentence James the Apostle " and all the Priests did pass together." For though St. James did particularize certain points incident to the question debated, as of eating strangled meats, &c. yet the proper controversy for which the Council assembled, was, Whether the Gentiles converted were bound to observe the Law of Moses : and it was concluded that they were not bound, nor ought to be charged with Moses's Law, or the Sacraments and ceremonies of the same. This is the substance and principal purpose of this Council's decree, which doth bind for ever ; and " Peter (saith St. Hierom in the same place) " was Prince or Author of this decree ;" the matter of fornication and Idolothytes being but incident to the question, or resolution ; and the forbidding of eating strangled meats and blood, but a temporal prohibition, which by the consent of the Church, or otherwise, afterwards was abrogated ; the Church of God having the true sense of difference of times, places, and persons, when and how far such things are to be observed, and when not. And in such things as these, and in others like which according to circumstances require alteration, it is, that St. Augustin saith, *li. 2. de Bapt. c. 3. to. 7.* " The former general or plenary Councils may be " amended by the latter."

24 *Going out from us.*] A proper description or note of Heretics, Schismatics, and seditious Teachers, to go out from their spiritual Pastors and Governors, and to teach without their commission and approbation, to disquiet the Catholic people with multitude of words and sweet speeches, and finally to overthrow their souls.

28 *To the Holy Ghost and to us.*] By this first we note, that it is not such a fault as the Heretics would make it in the

29 That you abstain from things sacrificed to Idols, and from blood, and from things strangled, and from fornication, from which things keeping yourselves, you shall do well. Fare you well.

30 They therefore being dismissed went down to Antioch: and gathering together the multitude, delivered the epistle.

the sight of the simple, or any incongruity at all, to join God and his creatures, as the principal cause and the secondary, in one speech, and to attribute that to both, which though in a different manner, yet proceedeth from both. *God and you*, say good people commonly: *God and our Lady, Christ and St. John: We confess to God, and to Peter and Paul: as God and his Angel, To our Lord and Gedeon, The sword of our Lord and of Gedeon, Our Lord and Moses, Christ and his Angels. Our Lord and all Saints*, ep. ad Philem. *St. Paul and our Lord*, 1 Thess. i. 6. All these speeches being partly Scripture, partly like unto the Scripture's speeches, are warranted also by this Council, which saith boldly, and hath given the form thereof to all other Councils lawfully called and confirmed, to say the like, *It hath pleased the Holy Ghost and us*, St. Cyprian, ep. 54. nu. 2. reporting the like of a Synod held in Africa, saith, *It hath pleased us by the suggestion of the Holy Ghost*.

Secondly we note, that the holy Councils, lawfully kept for determination or clearing of doubts, or condemning of errors and heresies, or appeasing of Schism and troubles, or reformation of life, and such like important matters, have ever the assistance of God's Spirit, and therefore cannot err in their sentences and determinations concerning the same, because the Holy Ghost cannot err, from whom (as you see here) jointly with the Council the resolution proceedeth.

Thirdly we learn, that in the holy Councils especially (though otherwise and in other Tribunals of the Church it be also verified) Christ's promise is fulfilled, that the Holy Ghost should suggest to them and teach them all truth, and that not in the Apostles time only, but to the world's end. For so long shall Councils, the Church, and her Pastors have this privilege of God's assistance, as there are either doubts to resolve, or Heretics to condemn, or truths to be opened, or evil men to be reformed, or Schisms to be appeased. For which cause St. Gregory, li. 1. ep. 24. *sub fin.* reverenceth the four General Councils (Nice. Constantinop. Ephes. Chalced.) as the four books of the holy Gospel, aluding to the number: and of the fifth also he saith that he doth reverence it alike: and so would he have done more, if they had been before his time, who saith of them thus: "Whilst they are concluded and made by universal consent, himself doth he destroy, and not them, whosoever presumeth either to loose whom they bind, or to bind whom they loose."

St. Gregory therefore reverencing all five alike, it may be marveled whence the Heretics have their pretended difference between those four first, and other latter: attributing much to them, and nothing to the rest. Whereas indeed the latter can err no more than the first four, being held and approved as they were, and having the Holy Ghost as they had. But in those first also when a man findeth any thing against their Heresies (as there are divers things) then they say plainly that they also may err, and that the Holy Ghost is not tied to men's voices, nor to the number of votes. Which is directly to repove this first Council also of the Apostles, and Christ's promise of the Holy Ghost's assistance to teach all truth. Yea that you may know and abhor these Heretics thoroughly, hear ye what a principal Sect-Master (Beza) with his blasphemous mouth or pen uttereth, saying, that "in the very best times such was partly the ambition of Bishops, partly their foolishness and ignorance, that the very blind may easily perceive, Satan verily to have been president of their assemblies." Good Lord deliver the people and the world from such blasphemous tongues and books, and give men grace to attend to the holy Scriptures and Doctors, that they may see how much, not only St. Augustin and other Fathers attribute to all general Councils especially, to which they refer themselves in all doubts among themselves, and in all their controversies with Heretics: but to which even St. Paul himself (so specially taught by God)

and others also yielded themselves. Remarkable is the saying of St. Augustin concerning St. Cyprian, who being a B. Catholic Bishop and Martyr, yet erred about the re-baptizing of such as were christened by Heretics. "If he had lived, (saith St. Augustin, li. 2, de bapt. c. 4.) to have seen the determination of a plenary Council, which he saw not in his life-time, he would for his great humility and charity straightway have yielded, and preferred the General Council before his own judgment and his fellow Bishops in a Provincial Council only." Whereby also we learn, that Provincial Councils may err, though many times they do not, and being conformable to the General Councils, or confirmed and allowed by them or the See Apostolic, their resolutions are infallible as the others are.

If any here ask, what need so much disputing, study, and labour in Councils to find out and determine the truth, if the Holy Ghost infallibly guide them? We answer that such is the ordinary providence of God in this case, to assist them when they do their endeavour, and use all human means of industry, and not else. And so (though somewhat otherwise) God assisted the Evangelists and other Writers of the holy Scriptures, that they could not err in penning the same; but yet they did and ought to use all possible human diligence to know and learn out the histories and truth of matters, as is plain in the beginning of St. Luke's Gospel: else the Holy Ghost would not have assisted them. Even so in this Council of the Apostles, though they had the Holy Ghost Assistant, yet the text saith, *cum magna conquisitio fieret*, when there was great disputation, search and examination of the case, then Peter spoke, &c. If again it be demanded; what need is there to expect the Council's determination, if the Pope's or See Apostolick's judgment be infallible and have the assistance of God also, as many Catholics affirm? We answer, that for the Catholic and peaceable obedient children of the Church it is a comfort to have such various means of determination, trial, and declaration of the truth; and that it is necessary for the recovery of Heretics, and for the contentment of the weak, who not always giving over to one man's determination, yet will either yield to the judgment of all the learned men and Bishops of all Nations, or else remain desperate and condemned before God and man for ever. And as I said before, this assistance of the Holy Ghost promised to Peter's See, presupposeth human means of searching out the truth, which the Pope always hath used, and will, and must use in matters of great importance, by calling Councils; even as here you see St. Peter, and St. Paul, themselves, and all the Apostles, though endowed with the Holy Ghost, yet thought it notwithstanding necessary for farther trial and clearing of truth and maintaining of unity, to hold a Council.

Lastly it is to be noted, that as Christ and the Holy Ghost are present by his promise, to all such assemblies as are gathered in the obedience and unity of the Church, with full mind to obey whatsoever shall be determined, whereby the assembled though of divers judgments before, do most peaceably yield to truth, and agree in one uniform determination of the same: so all such as gather out of the Church, without humility or intention to yield one to another, or to any Superior, man, or Council, or what else soever, but challenge to themselves learning, spirit, and we cannot tell what; such, how many meetings soever they make, being destitute of the Holy Ghost the Author of truth and concord, are farther off and farther out, than ever before: as God hath shewed by the success of all Heretical Colloquies, Synods, and Assemblies in Germany, France, Poland, and other Places in our days. Read a notable place in St. Cyprian, that the promise of Christ, that he would be in the midst of two or three gathered in his name, appertaineth not to them that assemble out of the Church.

31 Which when they had read, they rejoiced for the consolation :

32 But Judas and Silas, being Prophets also themselves, with many words comforted the Brethren, and confirmed them.

33 And after they had spent some time there, they were let go with peace by the Brethren unto them that had sent them.

34 But it seemed good unto Silas to remain there : and Judas alone departed to Jerusalem.

35 And Paul and Barnabas continued at Antioch teaching and preaching with many others the word of the Lord.

36 And after some days, Paul said to Barnabas, let us return and visit our Brethren in all the cities

wherein we have preached the word of the Lord, to see how they do.

37 And Barnabas would have taken with them John also, that was surnamed Mark :

38 But Paul desired that he (as having departed from them out of Phamphylia, and not gone with them in the work) might not be received.

39 And there arose dissension, so that they departed one from another, and Barnabas indeed taking Mark sailed to Cyprus.

40 But Paul chusing Silas departed, being delivered by the Brethren to the grace of God.

14 And he went through Syria and Cilicia, confirming the Churches : commanding them to keep the precepts of the Apostles and the Ancients.

CHAP. XVI.

Paul having for his part visited the Churches of Syria, Cilicia, and Lycania, delivering unto them withal to keep the Decrees of the Council ; 6. Beginneth a new journey, over Phrygia, Galatia, Mysia : 8. Yea into Europe also he passeth, admonished by a vision, and cometh into Macedonia, 12. And there he beginneth the Church of the Philippians, working miracles, and suffering persecution.

AND he came to Derbe and Lystra. And behold there was a certain Disciple there named Timothy, the son of a Jewish woman that believed, but his father was a Gentile,

2 To this man the Brethren that were in Lystra and Iconium, gave a good testimony.

3 Him Paul would have to go along with him : and taking him he circumcised him, because of the Jews who were in those places. For they all knew that his Father was a Gentile.

4 And as they passed through the cities, they delivered unto them the decrees for to keep that were decreed by the Apostles and Ancients who were at Jerusalem.

5 And the Churches were confirmed in faith, and increased in number daily.

6 And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia.

7 And when they were come into Mysia, they attempted to go in Bithynia, and the Spirit of Jesus suffered them not.

8 And when they had passed through Mysia, they went down to Troas :

9 And a vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying: Pass over into Macedonia, and help us.

10 And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the Gospel to them.

11 And sailing from Troas we came with a straight course to Samothracia, and the day following to Neapolis :

12 And from thence to Philippi, which is the chief city of part of Macedonia, a Colony. And we were in this city some days conferring together.

13 And upon the Sabbath day, we went forth without the gate by a river side, where it seemed that there was prayer : and sitting down we spoke to the women that were assembled.

31 *Rejoiced for the consolation.*] Straight upon the intelligence of the Council's determination, not only the Gentiles, but even the Masters of the former troubles and dissension, were at rest ; and all took great comfort that the controversy was so ended. And so should all Christian men do, when they see the Sects of our time condemned by the like authority and most grave judgment of the holy Council of Trent. Against which the Heretics of our time make the like frivolous exceptions and false cavils, as did the old Heretics heretofore against those Councils that specially condemned their errors. The Pope and Bishops (say they) are a party, and they ought not to be our judges : they are partial and come with prejudiced minds to condemn us ; and we accuse them all with idolatry and other crimes, and we will be tried by God's word only, and we will expound it according to an-

other rule, that is to say, as we list. So say they against this Council, and the like said the Arians against the first Nicene Council, and all such like against those Councils, namely, that condemned their Heresies. And so say all thieves against their correctors and punishers, and would both say and do more against temporal Tribunals, Judges, Justices, and Juries, if they had as much licence and liberty in those matters, as men have now in religion.

39 *Dissension.*] Such occasions of difference fall out even among perfect men often, without any great offence. And this their departing fell out to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the Heretics among themselves in the principal points of religion, namely, the Sacrament.

14 And a certain woman named Lydia, a seller of purple of the city of Thyatira one that worshipped God, did hear: whose heart the Lord opened to attend to those things which were said by Paul.

15 And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

16 And it came to pass as we went to prayer, a certain girl, having a Pythonical spirit, met us, who brought to her Masters much gain by divining.

17 This same following Paul and us, cried out saying: These men are the servants of the most high God, who preach unto you the way of salvation.

18 And this she did many days. But Paul being grieved turned and said to the spirit: I command thee in the name of Jesus Christ to go out from her. And he went out the same hour.

19 But her Masters seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market place to the Rulers.

20 And presenting them to the Magistrates, they said: These men disturb our city, being Jews:

21 And preach a fashion which it is not lawful for us to receive, nor observe, being Romans.

22 And the people ran together against them: and the Magistrates rending off their clothes, commanded them to be beaten with rods.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them diligently.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at mid-night Paul and Silas praying, praised God. And they that were in prison, heard them.

26 And suddenly there was a great earthquake,

so that the foundations of the prison were shaken. And immediately all the doors were opened: and the hands of all were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying: Do thyself no harm, for we are all here.

29 Then calling for a light, he went in, and trembling fell down at the feet of Paul and Silas.

30 And bringing them out, he said: Masters what must I do that I may be saved?

31 But they said: Believe in the Lord Jesus: and thou shalt be saved, and thy house.

32 And they preached the word of the Lord to him and to all that were in his house.

33 And he taking them the same hour of the night, washed their stripes: and himself was baptized and all his house immediately.

34 And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God.

35 And when the day was come, the Magistrates sent the Serjeants, saying: Let these men go.

36 And the keeper of the prison told these words to Paul, The Magistrates have sent to let you go; now therefore depart and go in peace.

37 But Paul said to them: they have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison: and now do they thrust us out privately? Not so, but let them come, and let us out ourselves.

38 And the Serjeants told these words to the Magistrates. And they were afraid, hearing that they were Romans.

39 And coming they besought them; and bringing them out, they desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and having seen the Brethren, they comforted them, and departed.

C H A P. XVII.

Paul in other parts of Macedonia planteth the Church, and namely at Thessalonica. 5. Where the obstinate Jews are so malicious, that they pursue him also into Berea. 14. From whence being conducted into Greece, he preacheth at Athens both to the Jews and Gentiles, disputing with the Philosophers, 19. And in Areopagus, persuading them from their Idols unto one God and JESUS CHRIST raised from the dead.

AND when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Synagogue of the Jews.

2 And Paul according to his custom went in unto them: and for three Sabbath-days he reasoned with them out of the Scriptures.

3 Declaring and insinuating that the CHRIST was to suffer, and to rise again from the dead: and that this is JESUS CHRIST, whom I preach to you.

4 And some of them believed, and were associated to Paul and Silas, and of those that served God and of the Gentiles a great multitude, and of noble women not a few.

5 But the Jews moved with envy, and taking unto them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar: and besetting Jason's house, sought to bring them out unto the people.

6 And not finding them, they drew Jason and certain Brethren to the Rulers of the city, crying: they that set the city in an uproar are come hither also,

7 Whom Jason hath received, and these all do contrary to the decrees of Cesar, saying that there is another King, Jesus.

8 And they stirred up the people, and the rulers of the city hearing these things.

9 And having taken satisfaction of Jason and of the rest, they let them go.

10 But the Brethren immediately sent away Paul and Silas by night unto Berea. Who when they were come thither went into the Synagogue of the Jews.

11 Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so.

12 And many indeed of them believed, and of honorable women that were Gentiles, and of men not a few.

13 And when the Jews of Thessalonica had knowledge, that the word of God was also preached by Paul at Berea they came thither also, stirring up and troubling the multitude.

14 And then immediately the Brethren sent away Paul, to go unto the sea: but Silas and Timothy remained there.

15 And they that conducted Paul, brought him as far as Athens, and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

16 Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry.

17 He disputed therefore in the Synagogue with the Jews, and with them that served God, and in the market-place, every day, with them that were there.

18 And certain Philosophers, of the Epicureans and of the Stoicks, disputed with him; and some said, what is it that this Word-sower would say? But others: He seemeth to be a setter forth of new Gods: because he preached to them Jesus and the resurrection.

19 And taking him, they brought him to Areopagus, saying: May we know what this new doctrine is which thou speakest of?

20 For thou bringest in certain new things to our ears. We would know therefore what these things mean,

21 (Now all the Athenians, and strangers that were there, employed themselves in nothing else but either in telling or in hearing some new thing.)

22 But Paul standing in the midst of Areopagus, said: Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For passing by and seeing your Idols, I found an altar on which was written: *To the unknown God*. What therefore you worship, without knowing it, that I preach to you.

24 God who made the world and all things therein. He being Lord of Heaven and earth dwelleth not in Temples made with hand.

25 Neither is he served with men's hands, as though he needed any thing, seeing it is he who giveth to all life and breath and all things:

26 And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation,

27 That they should seek God, if happily they may feel after him or find him: although he be not far from every one of us:

28 For in him we live, and move, and be; as some also of your own Poets said, *For we are also his offspring*.

29 Being therefore the offspring of God, we must not suppose, the Divinity to be like unto gold or silver, or stone, the graving of art and device of man.

30 And

ANNOTATIONS ON CHAP. XVII.

11 *Searching the Scriptures.*] The Heretics use this place to prove that the hearers must try and judge by the Scriptures, whether their Teachers and Preachers doctrine be true; and so reject that which they find not in the Scriptures: As if here the sheep were made judges of their Pastors, the people of the Priests, and men and women of all sorts, even of St. Paul's doctrine itself: which were the most foolish disorder in the world. And they did not therefore read the Scriptures of the Old Testament (for none of the New were yet extant commonly) to dispute with the Apostle, or to try and judge of his doctrine, or whether they should believe him or no: for they were bound to believe him and obey his word, whether he alledged Scripture or not, and whether they could read or understand the Scriptures or not: but it was a great comfort and confirmation for the Jews that had the Scriptures, to find even as St. Paul said, that Christ was God, crucified, risen, and ascended to Heaven; which by his preaching and expounding they understood, and never before, though they read them, and heard them read every Sabbath: As it is a great comfort to a Catholic man, to hear the Scriptures declared and alledged most evidently for the Church's truth against Heretics, in Sermons or otherwise. And it doth the Catholics good and much confirmeth them, to view diligently the places alledged by the Catholic Preachers. Yet they must not be judges for all that, over their own Pastors, whom Christ commandeth them to hear and obey, and by whom they hear the true sense of Scriptures.

[No. XXV.]

22 *Superstitious.*] St. Paul calleth not them superstitious for adoring the true and only God with much devotion, or many ceremonies, or in decent prescribed order, or for doing due reverence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the prescribed laws, days, and fasts of the Church, or for fulfilling vows made to God, or for blessing with the sign of the Cross, or for uncovering and kneeling at the name of JESUS, or for religiously using creatures sanctified in the same name, or any other Christian observation, for which our new Masters condemn the Catholic people of Superstition (themselves wholly void of that vice by all wise men's judgment, because they have in a manner taken away all religion, and are become Epicureans and Atheists; who are never troubled with superstition, because it is a vice consisting in excess of worship or religion, whereof they are void) but the Apostle calleth them superstitious for worshipping the Idols and Gods of the Heathens, and for the fear that they had, lest they should leave out any God that was unknown to them: for thus their Altar was inscribed: *Diis Asiae, Europae, & Libiae; Deo ignoto & peregrino*: that is, To the Gods, of Asia, Europe, and Libia; to the unknown and strange God. This superstition (saith St. Augustin) is wholly taken away from the Church by Christ's Incarnation, and by the Apostles preaching, and by Martyrs holy life and death. Neither doth the Catholic Church allow this or any other kind of superstitious observation. Only we must take heed that we believe not her Adversaries definition of superstition, for they would imply therein all true religion.

29 *The Divinity to be like.*] Nothing can be made by man's hand of what form or sort soever, that is like to God's

30 And God indeed having winked at the times of this ignorance now declareth unto men that all should every where do penance.

31 Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed, giving faith to all, by raising him up from the dead.

32 And when they had heard of the resurrection

of the dead, some indeed mocked; but others said, we will hear thee again concerning this matter.

33 So Paul went out from among them.

34 But certain men adhering to him, did believe: among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

C H A P. XVIII.

At Corinth in Achaia, he worketh with his own hands, preaching Jesus to be Christ, unto the Jews upon their Sabbaths. 6. But they being obstinate and blaspheming, he in plain terms forsaketh them, and turneth to the Gentiles, among whom, according to a vision that he had to embolden him, he planteth the Church in great numbers, 12. The obstinate Jews in vain soliciting the Proconsul against him. 18. From thence at length departing he returneth, 19. By Ephesus (where he promiseth the Jews to return to them) 22. And so to Antioch in Syria (from whence he began his journey, Acts xv.) 23. But not resting, he goeth again to visit the new Churches that he planted, Acts xvi. in Galatia and Phrygia: 24. Apollo in his absence mightily confounding the Jews at Ephesus, 27. And afterwards at Corinth.

AFTER these things, departing from Athens, he came to Corinth.

2 And finding a certian Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife (because that Claudius had commanded all Jews to depart from Rome,) he came to them.

3 And because he was of the same trade he remained with them, and wrought: (now they were tent-makers by trade.)

4 And he reasoned in the Synagogue every Sabbath, bringing in the name of the Lord Jesus, and he persuaded the Jews and the Greeks.

5 And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that Jesus is the CHRIST.

6 But they gainsaying and blaspheming, he shook his garments, and said to them: Your blood be upon your own heads: I am clean; from henceforth I will go unto the Gentiles.

7 And departing thence, he entered into the house of a certain man, named Titus Justus, one

that worshiped God, whose house was adjoining to the Synagogue.

8 And Crispus the Ruler of the Synagogue believed in the Lord, with all his house: and many of the Corinthians hearing believed, and were baptized.

9 And the Lord said to Paul in the night by a vision: Do not fear, but speak, and hold not thy peace,

10 Because I am with thee: and no man shall set upon thee: for I have much people in this city.

11 And he stayed there a year and six months, teaching among them the word of God.

12 But when Gallio was Proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment-seat,

13 Saying: this man persuadeth men to worship God, contrary to the law.

14 And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice, or an heinous deed, O you Jews! I should with reason bear with you.

15 But

God's efface, or to the form or shape of his Godhead or Divinity. Therefore howsoever the Heathens did paint or engrave their Idols, they were nothing like to God. And this also is impertinently alledged by Heretics against the Church's Images: which are not made, either to be adored with godly honor, or to be any resemblance of the Divinity or any of the three Persons in the Godhead, but only of Christ as he was in form of man, who in that respect may be truly expressed, as other men by their portraits: and of the Holy Ghost, nor as he is in himself, but as he appeared in fiery tongues, or in the similitude of a dove, or such like. And so to paint or engrave any of the three Persons as they appeared visibly and corporally, is no more inconvenient or unlawful, than it was indecent for them to appear in such forms. And therefore to paint or portrait the Father also, being the first Person, as he hath shewed himself in vision to any of the Prophets of the Old and New Testament (namely to Daniel, as an old man) or the three Angels representing the three Persons, to Abraham, or the one Angel that wrestling with Jacob bare our Lord's Person; no such thing is any where forbidden, but is very agreeable to the people's instruction. In which manner the Angels were

Propitiatory) as they are now in the Church, nor in their natural form, but with corporal wings, (as the Seraphims appeared to Esay the Prophet) to express their quality and office of being God's Angels, that is, *Messengers*: and God the Father with the world in his hand, to signify his creation and government of the same, and such like: whereof the people being well instructed may take much good, and no harm in the world, being now through their faith in Christ far from all vain imagination of the false Gods of the Pagans. And therefore St. Gregory saith of the Church's Images: "That which Scripture or Writing doth to the readers, the same doth the Picture to the simple that look thereupon; for in it even the ignorant see what they ought to follow: in it they do read, that know no letters." Where he calleth it a matter of antiquity and very convenient, that in holy places Images were painted to the people's instruction, so they be taught that they may not be adored with divine honor. And he in the same place sharply rebuketh Serenus the Bishop of Massilia, that for indiscreet zeal he would take away Images, rather than teach the people how to use them.

34 *Dionysius the Areopagite.*] This is that famous Denis who

15 But if they be questions of word and names, and of your law, look you to it: I will not be judge of such things.

16 And he drove them from the judgment-seat.

17 And all laying hold on Sosthenes the Ruler of the Synagogue, beat him before the judgment-seat: and Gallio cared for none of those things.

18 But Paul when he had stayed yet many days, taking his leave of the Brethren, sailed thence into Syria, (and with him Priscilla and Aquila,) having shorn his head in Cenchrea. For he had a vow.

19 And he came to Ephesus, and left them there. But he himself entering into the Synagogue, disputed with the Jews.

20 And when they desired him, that he would tarry a longer time, he consented not.

21 But taking his leave, and saying: I will return to you again, God willing, he departed from Ephesus,

22 And going down to Cesarea, he went up, and saluted at Jerusalem the Church, and so came down to Antioch.

23 And after he had spent some time there, he departed, and went through the country of Galatia and Phrygia in order, confirming all the Disciples

24 Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the Scriptures.

25 This man was instructed in the way of the Lord: and being fervent in Spirit spoke, and taught diligently the things that are of Jesus, knowing only the Baptism of John.

26 This man therefore began to speak boldly in the Synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more diligently.

27 And whereas he was desirous to go to Achia, the Brethren exhorting wrote to the Disciples to receive him. Who, when he was come helped them much who had believed,

28 For with much vigour he convinced the Jews, openly shewing by the Scriptures, that Jesus is the CHRIST.

CHAP. XIX.

How Paul began the Church of Ephesus, first in twelve that were baptized with John's Baptism, 8. Then preaching three months in the Synagogue of the Jews, until for their obstinacy and blaspheming, he forsook them, disputing afterwards in a certain school for two years space, to the marvellous increase of the Church, especially through his great miracles also in healing diseases with the touch of his clothes, and expelling Devils, 13. Who yet contemned the Exorcists of the Jews. 18. How the Christians there confess their deeds, and burn their unlawful books: 21. And how he foretold that after he had been at Jerusalem, he must see Rome. 23. And what a great sedition was raised against him at Ephesus, by them that got their living by working for the idolatrous Temple of Diana.

AND it came to pass while Apollo was at Corinth, that Paul having passed through the upper coasts came to Ephesus, and found certain Disciples.

2 And he said to them: Have you received the Holy Ghost since you believed? But they said to him; We have not so much as heard whether there be a Holy Ghost.

3 And he said: In what then were you baptized? Who said *, In John's baptism.

4 Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say †, in Jesus.

5 Having heard these things they were baptized in the name of the Lord JESUS.

6 And when Paul had ‡ imposed his hands on

them, the Holy Ghost came upon them, and they spoke with tongues and prophesied.

7 And all the men were about twelve.

8 And entering into the Synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the Kingdom of God.

9 But when some were hardened, and believed not, speaking evil of the way of the Lord before the multitude, departing from them, he separated the Disciples, disputing daily in the school of one Tyrannus.

10 And this continued for the space of two years, so that all they who dwelt in Asia heard the word of the Lord, both Jews and Gentiles.

11 And God wrought by the hand of Paul more than common miracles.

who first converted France, and wrote those notable and divine works, *De Ecclesiastica & Cœlesti Hierarchia, de divinis Nominibus*, and others, in which he confirmeth and proveth plainly almost all things that the Church now useth in the administration of the holy Sacraments, and affirmeth that he learned them of the Apostles, giving also testimony for the Catholic Faith in most things now controverted, so plainly, that our Adversaries have no shift but to deny this Denis to have been the Author of them; feigning that they are another's of latter age. Which is an old flight of Heretics, but

most proper to these of all others. Who seeing all antiquity against them, are forced to be more bold or impudent than others in that point.

ANNOTATIONS ON CHAP. XIX.

* John's Baptism not sufficient.

† Christ's Baptism necessary.

‡ St. Paul ministred the Sacrament of Confirmation.

12 So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

13 Now some also of the Jewish Exorcists, who went about attempted to invoke over them that had evil Spirits the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

14 And there were certain men, seven sons of Sceva a Jew, a chief Priest, that did this.

15 But the wicked Spirit answering, said to them: Jesus I know, and Paul I know: but who are you?

16 And the man in whom the wicked Spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to all the Jews and the Gentiles that dwelt at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many of them who believed, came confessing and declaring * their deeds.

19 And many of them who had followed curious arts, brought together their books and burnt them before all: and counting the price of them, they found the money to be fifty thousand pieces of Silver.

20 So mightily grew the word of God, and was confirmed.

21 And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must † see Rome also.

22 And sending into Macedonia, two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

23 Now at that time there arose no small disturbance about the way of the Lord.

24 For a certain man named Demetrius, a silversmith who made silver ‡ Temples for Diana, brought no small gain to the craftsmen,

25 Whom he calling together with the workmen of like occupation, said: Sirs, you know that our gain is by this trade;

26 And you see, and hear that this Paul by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: That they are not Gods which are made by hands.

27 So that not only this our craft is in danger to be set at nought, but also the Temple of great Diana shall be reputed for nothing, yea and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

12 *Handkerchiefs.*] The Handkerchiefs that had touched St. Paul's body wrought miracles, and it was no superstition to attribute that virtue to them which God gave to them indeed: nor to seek to touch them for health, was any dishonor to God, but it much proved Christ's religion to be true, and him to be the only God, whose servants, yea whose servants shadows and handkerchiefs could do such wonders, as St. Chrysostom (*to. 5. cont. Gentiles, quod Christus sit Deus, in vita Babylæ*) sheweth in a whole book to that purpose, against the Pagans: proving hereby and by the like virtue of other Saints and their Relics, that Christ their Lord and Master is God. It is all one with regard to the bodies of Saints, relics, garments, staves, books, or any thing that belonged to them: all which may do, have done, and yet do (when it is necessary to our edification) the like wonders to God's great honor; not only in their life-time, but after their death much more. For St. Paul's handkerchiefs had as great force when he was dead, as when he lived, and so much the more, as his grace and dignity with God is greater than before. Which St. Chrysostom in the place alledged proveth at large by the shrine of St. Babylas, the Martyr: and to think the contrary, is the Heresy of Vigilantius, condemned so long since as St. Hierom's time, and by him refuted abundantly.

15 *Paul I know.*] Both the said handkerchiefs taken from St. Paul's body, and his name also, were dreadful and able to expel Devils. Whereby we learn that not only Christ's name, which is the principal, but his servants names also invoked upon the possessed, have power over Devils: which is a marvelous honor to Saints, and nothing diminisheth the glory of God, but exceedingly increaseth the same, not only himself, but his servants also, being able to do such things, and to be stronger than any Devil in Hell. So we read in St. Hierom, that many did invoke the name of St. Hilarion upon the possessed, and the Devils straight departed. So did the Devil know (*Chrys. loco citato.*) St. Babylas and other Saints, even after they were dead, when they could not speak for the presence of their Relics, when they were tormented and expelled by them: whereof all antiquity is full of testimonies. But our Heretics, Luther and

Calvin, and their scholars, attempting to cast out Devils, have fared in like manner as these good fellows did.

19 *Curious arts.*] Curious and unlawful sciences, as Witchcraft, Necromancy, and other means of divination by sooth-saying, figure-casting, interpretation of dreams, or any way not allowed by God and his Church, must much more be abhorred by old Christians, when these so lately converted were so zealous and diligent to leave them. And by this example all that are newly reconciled to the Church, are taught, the first thing they do, to burn their heretical and naughty books.

19 *Books.*] A Christian man is bound to burn or deface all wicked books of what sort soever, especially Heretical books: which though they infect not him always that keepeth them, yet being forth-coming, they may be hurtful and pernicious to others that shall have them and read them after his death, or otherwise. Therefore hath the Church taken order for condemning all such books, and against the reading of them, where danger may ensue: and the Christian Emperors, Constantine the Great, Valentinian, Theodosius, Martian, and Justinian, made penal laws for the burning or defacing of them. Sozomen, *li. 1. c. 20. li. 2. c. 31. Conc. Chalc. act. 3. in fine, cap. Ampli. & in fine totius Conc. c. Imperator. Con. Constantinop. 2. confes. 5. cap. Debitum, & Act. 1. cap. 1. & cap. Rom.* See Eusebius, *li. 3. de vita Constat. c. 61, 62, 63, 64.* The danger of reading them, as it is manifest, so it is signified by Eusebius, *li. 7. c. 6.* St. Augustin, *li. 3. de bapt. c. 14.* St. Gregory, *li. 5. ep. 64.*

* They made not only a general confession wherein all men shew themselves alike to be sinners, as our Protestants do, but every one confessed his own proper deeds and faults.

† Of taking away the Gospel from Jerusalem, the head city of the Jews, and giving it to Rome, the head city of the Gentiles.

‡ The Protestants translate *shrines*, in the Bible, ann. 1577, to make the people think that it toucheth the holy shrines of Saints, most corruptly; the Greek signifying plainly, *temples*, and those of Heathen Gods.

28 Having heard these things they were full of anger, and cried out, saying: Great is Diana of the Ephesians.

29 And the whole city was filled with confusion, and having caught Gaius and Aristarchus men of Macedonia, Paul's companions, they rushed with one accord into the theatre.

30 And when Paul would have entered unto the people the Disciples suffered him not.

31 And some also of the Rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre:

32 Now some cried one thing, some another; for the assembly was confused, and the greater part knew not for what cause they were come together.

33 And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckning with his hand for silence would have given the people satisfaction.

34 But as soon as they perceived him to be a Jew, all with one voice for the space of about two hours cried out; Great is Diana of the Ephesians.

35 And when the Town-clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of * Jupiter's offspring.

36 For as much therefore as these things cannot be gain-said, you ought to be quiet and to do nothing rashly.

27 For you have brought hither these men, who are neither guilty of sacrilege nor of blasphemy against your Goddesses.

38 But if Demetrius and the craftsmen that are with him, have a matter against any man, the courts of Justice are open, and there are Proconsuls; let them accuse one another.

39 And if you enquire after any other matter, it may be decided in a lawful assembly.

40 For we are even in danger to be called in question for this day's uproar: there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the Assembly.

CHAP. XX.

Having visited the Churches of Macedonia and Achaia (as he purposed Acts xix) and about to sail from Corinth towards Jerusalem, because of the Jews laying in wait for him, he is constrained to return into Macedonia. 6. And so at Philippi taking ship, cometh to Troas, where upon a Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 13. Thence coming to Miletum. 17. He sendeth to Ephesus for the Clergy of those parts: to whom he maketh a pastoral Sermon, committing unto their charge the flock initiated by him there, and now like to be seen by him no more, considering the troubles that by revelation he looketh for at Jerusalem.

AND after the tumult was ceased, Paul calling to him the Disciples, and exhorting them, took his leave, and set forward to go into Macedonia.

2 And when he had gone over those parts, and had exhorted them with many words, he came into Greece:

3 Where when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria: so he took a resolution to return through Macedonia.

4 And there accompanied him Sopater, the son of Pyrrhus, of Borea: and of the Thessalonians, Aristarchus, and Secundus: and Gaius, of Derbe, and Timothy: and of Asia, Tychicus and Trophimus.

5 These going before, stayed for us at Troas.

6 But we sailed from Philippi after the days of the Azymes, and came to them to Troas in five days, where we abode seven days.

7 And on the first day of the week, when we were assembled † to break bread, Paul discoursed with them, being to depart on the morrow: and he continued his speech until midnight.

8 And there were a great number of lamps in the upper chamber where we were assembled.

9 And a certain young man named Elytychus, sitting on the window, being oppressed with a deep sleep (as Paul was long preaching) by occasion of his sleep, fell from the third loft down, and was taken up dead.

10 To whom when Paul had gone down he laid himself upon him, and embracing him said: Be not troubled, for his soul is in him.

11 Then going up and breaking bread and tasting, and having talked a long time to them until day-light, so he departed.

12 And they brought the youth alive, and were not a little comforted.

* Here the Heretics add to the text this word *image*, more than is in the Greek, to put a scruple into the people's minds concerning holy Images.

ANNOTATIONS ON CHAP. XX.

† St. Paul did here break bread on the Sunday as it is

broken in the Sacrament of the Body of Christ, and had both before and after the celebrating of the Sacrament a Sermon to the people S. Aug. ep. 86. ad Casulanum. Vener. Bede, in xx. Añ.

13 But we going abroad, the ship failed to Assos, being there to take in Paul; for so he had appointed, himself purposing to travel by land.

14 And when he had met with us at Assos, we took him in, and came to Mitylene.

15 And sailing thence, the day following we came over against Chios: and the next day we arrived at Samos; and the day following we came to Miletus.

16 For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hastened, if it were possible for him, to keep the day of Pentecost at Jerusalem.

17 And sending from Miletus to Ephesus, he called the Ancients of the Church.

18 And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you for all that time,

19 Serving the Lord with all humility and with tears, and temptations which befell me by the conspiracies of the Jews.

20 How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house.

21 Testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ.

22 And now behold, being bound in the Spirit, I go to Jerusalem; not knowing the things which shall befall me there.

23 Save that the Holy Ghost, in every city, witnesseth to me, saying: that bands and afflictions wait for me at Jerusalem.

24 But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to testify the Gospel of the grace of God.

25 And now behold I know, that all you among

whom I have gone preaching the Kingdom of God, shall see my face no more.

26 Wherefore I take you to witness this day, that I am clear from the blood of all men.

27 For I have not spared to declare unto you all the counsel of God.

28 Take heed to yourselves, and to the whole flock wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which he hath purchased with his own Blood.

29 I know that after my departure ravening wolves will enter in among you, not sparing the flock.

30 And of your own selves shall arise men speaking perverse things, to draw away Disciples after them.

31 Therefore watch, keeping in memory, that for three years I ceased not with tears to admonish every one of you night and day.

32 And now I commend you to God and to the Word of his grace, who is able to build up, and to give an inheritance among all the sanctified.

33 I have not coveted any man's silver, gold, or apparel,

34 And you yourselves know: for such things as were needful for me and them that were with me, these hands have furnished.

35 I have shewed you all things, how that so labouring, you ought to support the weak, and to remember the word of the Lord Jesus, how he said: It is a more blessed thing to give rather than to receive.

36 And when he had said these things, kneeling down, he prayed with them all.

37 And there was much weeping among them all; and falling on the neck of Paul, they kissed him.

38 Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

16 *Pentecost.*] Though the Apostles might desire to come to the Jews Festivals, by reason of the general concourse of people to the same, the better to act for their salvation and to spread the Gospel of Christ, yet it is likely that they now kept solemnly the Christian Pentecost or Whitsuntide, for memory of the Holy Ghost, and that St. Paul went to that Feast of the Christians rather than that of the Jews. And Venerable Bede saith here: *The Apostle maketh haste to keep the fiftieth day, that is, of remission and of the Holy Ghost.* For, that the Christians already kept the eighth day, that is, the Sunday or our Lord's day, and had altered already the ordinary Sabbath into the same, it is plain by the Scriptures (1 Cor. xvi. 2. Apoc. i. 10. and by antiquity, Justin Martyr *Apolog. ad Antom. Pium in fine.*) And it is as likely that they changed the Jews Pasch and Pentecost as that; especially when it is evident that these Festivals are kept by Apostolic tradition, and approved by the use of all ancient Churches and Councils.

29 *Ravening wolves.*] The Governors of the Church are foretold of the great danger that should befall the people

by wolves, that is to say by Heretics, whose cruelty towards the Catholics is noted by this term. They are known by the forsaking the unity of the Church whereof they were before, by going out and drawing many Disciples after them, and by their perverse doctrine. Such wolves came afterwards indeed in divers Ages; Arius, Macedonius, Nestorius, Eutyches, Luther, Calvin, great blood-sucking wolves, and wasters of the flock of Christ.

35 *More blessed thing.*] Among many other infinitely good things and speeches which Christ spoke and which are not written in the Gospels, this sentence is one; which St. Paul heard of some of the Apostles daily conversant with him, or else learned of Christ himself, or of the Holy Ghost. And it signifieth, that whereas the world commonly counteth him happy that receiveth any benefit, as alms either temporal or spiritual, yet indeed he that giveth or bestoweth, is more happy. Which if the world did well consider, men would give alms more readily, than they do, if it were but for their own benefit.

CHAP. XXI.

From Miletum going on his journey, 4. He cannot be dissuaded neither at Tyre, 8. Nor at Cesarea (in both which places the Holy Ghost revealed how he should be handled in Jerusalem, 10. The Prophet Agabus expressly foretelling that the Jews there should deliver him to the Gentiles) 15. But to Jerusalem he cometh : where, being welcome to the Christians, and namely to James the Bishop, and to the Priests, while he goeth about to satisfy the Christian Jews there, who had been misinformed of him, as if he had taught it to be unlawful for the Jews to keep Moses's Law ; 27. He is invaded by the infidel Jews, and ready to be murdered by them, until the Roman soldiers do rescue him.

AND when it came to pass that being parted from them we set sail, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara.

2 And when we had found a ship sailing over to Phenice, we went aboard and set forth.

4 And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre ; for there the ship was to unlade her burden.

4 And finding Disciples, we tarried there seven days : who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city : and we kneeled down on the shore, and we prayed.

6 And when we had bid one another farewell, we took ship, and they returned home.

7 But we having finished the voyage by sea, from Tyre came down to Ptolemais : and saluting the Brethren, we abode one day with them.

8 And the next day departing, we came to Cesarea, And entering into the house of Philip the Evangelist, who was one of the seven, we abode with him.

9 And he had * four daughters virgins, who did prophecy.

10 And as we tarried there for some days, there came from Judea a certain Prophet, named Agabus.

11 Who when he was come to us, took Paul's girdle : and binding his own feet and hands, he saith : Thus saith the Holy Ghost : The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the Gentiles.

12 Which when we had heard, both we and they that were of that place, desired him that he would not go up to Jerusalem.

13 Then Paul answered, and said : What do

you mean, weeping and afflicting my heart ? For I am ready not only to be bound, but to die also in Jerusalem for the name of the Lord Jesus.

14 And when we could not persuade him, we ceased, saying : The will of the Lord be done.

15 And after those days, being prepared, we went up to Jerusalem.

16 And there went also with us some of the Disciples from Cesarea, bringing with them one Mnason a Cyprian, an old Disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the Brethren received us gladly.

18 And the day following Paul went in with us unto James ; and all the Ancients were assembled.

19 Whom when he had saluted, he related particularly what things God had wrought among the Gentiles by his ministry.

20 But they hearing it, magnified God, and said to him : Thou seest (Brother) how many thousands there are among the Jews that have believed : and they all are Zealots of the Law.

21 But they have heard of thee that thou dost teach those Jews that are among the Gentiles, to depart from Moses : saying that they ought not to circumcise their children, nor walk according to the custom.

22 What is it then ? Needs must the multitude assemble : for they will hear that thou art come.

23 Do this therefore which we tell thee. There are with us four men, that have a vow on them.

24 Taking these unto thee, sanctify thyself with them ; and bestow on them that they may shave their heads : and all shall know that the things which they heard of thee, are false : but that thyself also walkest, keeping the Law.

25 But as touching the Gentiles that believe, we have written, decreeing that they should only refrain themselves from that which has been offered to Idols, and from blood, and from things strangled, and from fornication.

ANNOTATIONS ON CHAP. XXI.

* As St. Peter had a wife, but used her not after his calling, as it is noted elsewhere out of St. Hierom, *Lu.* iv. 38. so may it be said of St. Philip being Deacon.

9 *Virgins.*] St. Luke noteth especially that his daughters were Virgins, meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginity, not only that they were young maids unmarried : and that they were the rather for that, endowed with the gift of prophecy, as

St. Hierom saith, *li.* 1. *adv. Jovin. c.* 24. See *Oecum. c.* 29. *in hunc locum*

24 *Keeping the Law.*] All the observations of the Law were now in themselves dead and unprofitable ; yet till farther propagation of the Gospel, they were not damnable to the keepers, nor offensive to God, but might be observed even by Christian Jews. And for fear of scandalizing the weak of that Nation, newly converted, or inclined to receive the faith, the Apostles by God's suggestion did think it good to observe them as occasion required.

26 Then Paul took the men, and the next day being purified with them entered into the Temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

27 But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands upon him,

28 Crying out, men of Israel, help: this is the man that teacheth all men every where against the people, and the Law, and this place: and moreover hath brought in Gentiles into the Temple, and hath violated this holy place.

29 (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the Temple.)

30 And the whole city was in an uproar: and the people ran together: And taking Paul, they drew him out of the Temple, and immediately the doors were shut.

31 And as they went about to kill him, it was told to the Tribune of the Band, That all Jerusalem was in confusion.

32 Who forthwith taking with him soldiers and Centurions, ran down to them. And when they saw the Tribune and the soldiers, they left off beating Paul.

33 Then the Tribune coming near took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done.

34 And some cried one thing, and some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people.

36 For the multitude of the people followed after crying: Away with him.

37 And as Paul was about to be brought into the castle, he saith to the Tribune: May I speak something to thee? Who said: Canst thou speak Greek?

38 Art not thou that Egyptian who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers?

39 But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.

40 And when he had given him leave, Paul standing on the stairs, beckned with his hand to the people. And a great silence being made, he spake unto them in the Hebrew tongue, saying.

CHAP. XXII.

Being licensed by the Tribune to speak to the people, he sheweth them that he was once as earnest on that side as they now are: 6. And how strange and miraculous his conversion was. 17. They hear him quietly until he began to make mention of a vision that sent him away from them to the Gentiles. Then they cry out upon him so, 23. That for their crying the Tribune commandeth him to be scourged. 25. Which yet by his Wisdom he escapeth.

MEN, Bretheren and Fathers, hear ye the account which I now give unto you.

2 (And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.

3 And he saith:) I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the Law of the Fathers, zealous for the Law, as also all you are this day:

4 Who persecuted this way unto death, binding and delivering into prisons both men and women.

5 As the High-Priest doth bear me witness, and all the Ancients. From whom also receiving letters to the Brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished.

6 And it came to pass as I was going, and drawing nigh to Damascus at mid-day, that suddenly from Heaven there shone round about me a great light:

7 And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me?

8 And I answered: Who art thou Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, but they heard not the voice of him that spake with me.

10 And I said: What shall I do Lord? and the Lord said to me: Arise and go to Damascus; and there it shall be told thee of all things that thou must do.

11 And whereas I did not see for the brightness of that light, being led by the hand of my companions, I came to Damascus.

12 And one Ananias, a man according to the Law, having testimony of all the Jews who dwelt there,

13 Coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him.

14 But he said: The God of our Fathers hath pre-ordained thee that thou shouldest know his will, and see the Just One, and shouldest hear the voice from his mouth.

15 For thou shalt be his witness to all men, of those things which thou hast seen and heard.

16 And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, invoking his name,

17 And

17 And it came to pass when I was come again to Jerusalem, and was praying in the Temple, that I was in a trance,

18 And saw him, saying unto me: Make haste, and get thee quickly out of Jerusalem: because they will not receive thy testimony concerning me.

19 And I said: Lord, they know that I cast into prison and beat in every Synagogue them that believed in thee.

20 And when the blood of Stephen thy witness was shed, I stood by and consented, and kept the garments of them that killed him.

21 And he said to me: Go, for unto the Gentiles afar off will I send thee.

22 And they heard him until this word, and then lifted up their voice, saying: Away with such an one from the earth; for it is not fit that he should live.

23 And as they cried out and threw off their garments, and cast dust into the air,

24 The Tribune commanded him to be brought into the castle, and that he should be scourged

and tortured; to know for what cause they did so cry out against him.

25 And when they had bound him with thongs, Paul saith to the Centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 Which the Centurion hearing, went to the Tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen.

27 And the Tribune coming, said to him: Tell me, art thou a Roman? But he said, Yea.

28 And the Tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

29 Immediately therefore they departed from him that were about to torture him. The Tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him.

30 But on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him, and commanded the Priests to come together and all the Council: and bringing forth Paul, he set him before them.

CHAP. XXIII.

As the people in the tumult, so also the very chief of the Jews in their Council shew themselves obstinate; and wilful persecutors of the truth in St. Paul's person. Whose behaviour towards them is full of constancy, modesty, and wisdom. 11. (Christ also by a vision encouraging him, and foretelling that he shall go to Rome.) 12. Yea, they conspire with forty men to kill him treacherously. 16. But the matter being detected, the Roman Tribune conveyeth him strongly to Cesarea.

AND Paul looking upon the Council, said: Men, Brethren, I have conversed with all good conscience before God, until this present day.

2 And the High-Priest, Ananias, commanded them that stood by him to strike him on the mouth.

3 Then Paul said to him, God shall strike thee, thou whited wall. For fittest thou to judge me according to the law, and contrary to the law commandest me to be struck?

4 And they that stood by said: Dost thou revile the High-Priest of God?

5 And Paul said: I knew not, Brethren, that

he is the High-Priest. For it is written: *Thou shalt not speak evil of the Prince of thy people.*

6 And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the Council: Men, Brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither Angel, nor Spirit; but the Pharisees confess both.

9 And

ANNOTATIONS ON CHAP. XXIII.

5 *I knew not.*] "Our Lord, saith St. Cyprian, in the Gospel, when it was said to him: Answerest thou the High Priest so; teaching that the honor of Priesthood must be kept, said nothing to the High Priest, but only purging his innocence, said: If I have spoken evil, bear witness of evil; but if well, why smitest thou me? Also the Blessed Apostle, when it was said to him: Dost thou assault the High Priest so with ill words? spoke not any thing contumeliously against the Priest; whereas he might have put forth himself stoutly against them, who had both crucified our Lord, and who had now also lost their God and Christ, Temple and Priesthood. But though in false and spoiled Priests, yet considering the very bare shadow of the name of Priests, he said: I knew not, Brethren, that he is [No. XXVI]

"High Priest." By which words of the Apostle, either it may be thought he knew not indeed that he was in that function, because he had not been of long time in those parts; or else that he so said in respect of the abrogation of the High Priesthood of the Jews, whereby he knew this man not to be truly any Priest: as also because at this time they came not orderly to it by succession of Aaron and Law of Moses, but by the Roman Emperor's favor, as is said before: though (as it is lawful in such a case) the less to irritate them, he frameth his speech so as they might not take occasion of farther accusation against him.

8 *The Sadducees.*] This was the worst Heresy among the Jews, denying that there be any Angels, or Spirits, the Resurrection also of the bodies: and consequently (as it may be very well gathered by the book of the Machabees) they denied prayer for the dead. For to offer or pray for the dead, and to think rightly and religiously of the Resurrection, are made

9 And there arose a great cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man. What if a Spirit hath spoken to him, or an Angel?

10 And when there arose a great dissension, the Tribune fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them; and to bring him into the castle.

11 And the night following, the Lord standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when day was come, some of the Jews gathered together, and bound themselves under a curse, saying: that they would neither eat nor drink till they killed Paul.

13 And they were more than forty men that had made this conspiracy.

14 Who came to the chief Priests and the Ancients, and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul.

15 Now therefore do you with the Council signify to the Tribune, that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him.

16 Which when Paul's sister's son had heard, of their lying in wait, he came, and entered into the castle and told Paul.

17 And Paul calling to him one of the Centurions, said: Bring this young man to the Tribune, for he hath something to tell him.

18 And he taking him, brought him to the Tribune, and said: Paul the Prisoner, desired me to bring this young man unto thee, who hath something to say to thee.

19 And the Tribune taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me?

20 And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul tomorrow into the Council, as if they meant to enquire something more certain touching him,

21 But do not thou give credit to them; for there lie in wait for him more than forty men of

them, who have bound themselves by oath neither to eat nor to drink till they have killed him; and they are now ready, looking for a promise from thee.

22 The Tribune therefore dismissed the young man, charging him that he should tell no man that he had made known these things unto him.

23 Then having called two Centurions, he said to them: Make ready two hundred soldiers to go as far as Cesarea, and seventy horsemen, and two hundred spearmen, for the third hour of the night.

24 And provide beasts: that they may set Paul on, and bring him safe to Felix the Governor.

25 (For he feared lest perhaps the Jews might take him away by force and kill him, and he should afterwards be slandered, as if he was to take money.) And he wrote a letter, after this manner:

26 *Claudius Lysias to the most excellent Governor Felix, greeting.*

27 This man being taken by the Jews, and ready to be killed by them, I rescued coming in with an army, understanding that he is a Roman:

28 And meaning to know the cause which they objected unto him, I brought him forth into their Council.

29 Whom I found to be accused concerning questions of their law: but having nothing laid to his charge worthy of death or of bands.

30 And when I was told of ambushes that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

31 Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

32 And the next day leaving the horsemen to go with him, they returned to the castle.

33 Who when they were come to Cesarea, and had delivered the letter to the Governor, did also present Paul before him.

34 And when he had read it, and had asked, of what Province he was? and understood that he was of Cilicia:

35 I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's Judgment-Hall.

made there consequences of one another. Of this Sect of Sadducees was (as Eusebius writeth, *li. 2. c. 22. Ec. Hist.*) this Ananias the High Priest, that caused Paul to be smitten. For their Priesthood had now no more the protection of God to preserve it in truth and right judgment, the Christians Priesthood being then established.

12 *Bound themselves.*] Such vows, oaths, or execrations as this, bind no man before God, yea they must in no wise be observed. It is a great offence either to vow any such thing voluntarily, or to take any such thing upon one's self, for fear, or by commandment. For example, if thou have rashly by promise, or oath, appointed to be revenged upon any man, thou bindest not thyself thereby, neither must thou

keep thy promise. If thou be put to an oath to accuse Catholics for serving God as they ought to do, or to discover any innocent man to God's enemies and his, thou oughtest first to refuse such unlawful oaths: but if thou have not constancy and courage so to do, yet know thou that such oaths bind not at all in conscience and Law of God, but may and must be broken under pain of damnation. For to make or take such vows or oaths is one sin, and to keep them, is another far greater: as when Herod, to keep his oath, killed John Baptist. And such vows and oaths to God as these, are unlawful and must be broken: and not the vows of Chastity and Religion, as our new Ministers teach by their words and works.

CHAP. XXIV.

They prosecute him to Cesarea, bringing with them an Orator, who before the Governor Felix accuseth him.

10. He answereth, defending himself from the crimes they charged him with, but confessing his religion plainly.

22. The Judge perceiving his religion to be irreprehensible, yieldeth not to condemn him at their pleasure: 24.

Yea, he oftentimes with his wife heareth his preaching, 27. But yet doth not his duty to deliver him out of prison.

AN D after five days the High-Priest Ananias came down, with some of the Ancients, and one Tertullus an Orator, who went to the Governor against Paul.

2 And Paul being called for, Tertullus began to accuse him, saying: Whereas through thee we live in much peace, and many things are rectified by thy providence,

3 We accept it always, and in all places, most excellent Felix, with all thanksgiving.

4 But that I be not further tedious to thee, I desire thee of thy clemency to hear us in few words.

5 We have found this to be a pestilent man, and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes.

6 Who also hath gone about to profane the Temple: whom we having apprehended would also have judged according to our law.

7 But Lyfias the Tribune coming upon us, with great violence took him away from our hands,

8 Commanding his accusers to come to thee: of whom thou mayst thyself by examination have knowledge of all these things, whereof we accuse him.

9 And the Jews also added, and said these things were so.

10 Then Paul answered (the Governor making a sign to him to speak): Knowing that for many years thou hast been judge over this Nation, I will with good courage answer for myself.

11 For thou mayst understand that there are yet but twelve days, since I went up to adore in Jerusalem.

12 And neither in the Temple did they find me disputing with any man, or causing any concourse of the people, neither in the Synagogues, nor in the City.

13 Neither can they prove unto thee, the things whereof they now accuse me.

14 But this I confess to thee, that according to the *sect, which they call heresy, so I serve the Fa-

ther and my God, believing all things which are written in the Law and the Prophets:

15 Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust.

16 And herein do I endeavour to have always a conscience without offence towards God and towards men.

17 Now after many years I came to bring alms to my Nation, and offerings, and vows.

18 In which I was found purified in the Temple: neither with multitude, nor with tumult,

19 By certain Jews of Asia, who ought to have been here before thee, and to accuse, if they had any thing against me:

20 Or let these men themselves, say, if they found in me any iniquity, when standing before their Council,

21 Except it be for this one voice only, that I cried, standing among them, concerning the resurrection of the dead, am I judged this day by you.

22 And Felix put them off, having most certain knowledge of this way, saying: When Lyfias the Tribune shall come down, I will hear you.

23 And he commanded a Centurion to keep him, and that he should be easy, and that he should not prohibit any of his friends to minister unto him.

24 And after some days, Felix coming with Drusilla his wife, who was a Jew, sent for Paul, and heard of him the faith that is in Christ Jesus.

25 And as he treated of † justice and chastity, and of the judgment to come, Felix being terrified, answered: For this time, go thy way: but when I have a convenient time I will send for thee.

26 Hoping also withal, that money should be given him by Paul; for which cause also oftentimes sending for him, he spoke with him.

27 But when two years were ended, Felix had for Successor Portius Festus. And Felix being willing to shew the Jews a pleasure left Paul, bound.

ANNOTATIONS ON CHAP. XXIV.

* Because Tertullus, the Jews Orator, called Christian Religion the Sect, or (as it is in the Greek) the Heresy of the Nazarenes; St. Paul answereth, and sheweth that it is no Heresy. And as for the word Sect, in this place; it is in the Greek, *According to the way which they call Heresy*, as also Acts ix. 2. xxiv. 22. And therefore the word Sect here is so taken.

† The Apostolic teaching was not of only, or special faith; but of justice, chastity, and judgment; that is to say, of the terror of Hell and other God's judgments in the next life answerable to our deeds in this world: by which the hearers were first terrified, and so induced to penance. How say Heretics then that such things make men hypocrites?

CHAP. XXV.

After two years imprisonment the Jews continue their suit against him, soliciting the new President Festus, 6. First at Jerusalem, then at Cesarea: 9. Where through the Jews partiality he his feign to appeal unto the Emperor: 13. And is in the mean time brought forth by Festus (giving him good testimony, notwithstanding the exclamations of the Jews against him) unto King Agrippa and his Queen Bernice.

NOW when Festus was come into the Province, after three days he went up to Jerusalem from Cesarea.

2 And the chief Priests, and principal men of the Jews went unto him against Paul: and they besought him,

3 Requesting favor against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

4 But Festus answered, that Paul was kept in Cesarea; and that he himself would very shortly depart thither.

5 Let them therefore, saith he, among you that are able, go down with me and accuse him, if there be any crime in the man.

6 And having tarried among them no more than eight or ten days, he went down to Cesarea, and the next day he sat in the Judgment-seat; and commanded Paul to be brought.

7 Who being brought, the Jews stood about him, who were come down from Jerusalem, objecting many and grievous causes which they could not prove;

8 Paul making answer for himself, Neither against the law of the Jews, nor against the Temple, nor against Cesar have I offended in any thing.

9 But Festus willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then Paul said: I stand at Cesar's Judgment-seat, where I ought to be judged: To the Jews I have done no injury, as thou very well knowest.

11 For if I have injured them, or have committed any thing worthy of death, I refuse not to die. But if there be none of these things, whereof they accuse me, no man may deliver me to them: I appeal to Cesar.

12 Then Festus having conferred with the Council, answered: Hast thou appealed to Cesar? To Cesar shalt thou go.

13 And after some days, King Agrippa and Bernice came down to Cesarea to salute Festus.

14 And as they tarried there many days, Festus told the King of Paul, saying: A certain man was left prisoner by Felix,

15 About whom, when I was at Jerusalem, the

chief Priests and the Ancients of the Jews came unto me, desiring condemnation against him.

16 To whom I answered: It is not the custom of the Romans to condemn any man before that he who is accused have his accusers present, and have liberty to make his answer, to clear himself of the things laid to his charge.

17 When therefore they were come hither, without any delay, on the day following, sitting in the Judgment-seat, I commanded the man to be brought.

18 Against whom, when the accusers stood up, they brought no accusation of things which I thought ill of:

19 But had certain questions of their own superstition against him, and of † one Jesus deceased, whom Paul affirmed to be alive,

20 I therefore being in a doubt of this manner of question, asked him, whether he would go to Jerusalem, and there be judged of these things?

21 But Paul appealing to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 And Agrippa said to Festus: I would also hear the man myself. To-morrow, saith he, thou shalt hear him.

23 And on the next day when Agrippa and Bernice were come with great pomp and had entered into the hall of audience with the Tribunes and principal men of the city, at Festus's commandment Paul was brought forth.

24 And Festus saith: King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer.

25 Yet have I found nothing that he hath committed worthy of death: But for as much as he himself hath appealed to Augustus I have determined to send him.

26 Of whom I have nothing certain to write to my Lord. For which cause I have brought him forth before you, and especially before thee, O King Agrippa! that examination being made, I may have what to write.

27 For it seemeth to me unreasonable, to send a prisoner, and not to signify the things laid to his charge.

ANNOTATIONS ON CHAP. XXV.

* If St. Paul both to save himself from whipping and from death sought by the Jews, doubted not to claim succour from the Romans laws, and to appeal to Cesar the Prince of the Romans not yet Christened: how much more may we

call for aid of Christian Princes and their laws, for the punishment of Heretics, and for the Church's defence against them? *S. Aug. ep. 50.*

† This, whom he termeth by contempt, one *JESUS*, hath now made all the Roman Emperors and Princes of the world to know him, and hath given the seat of the Cesars to his poor servants, Peter and his Successors.

CHAP. XXVI.

In that honorable Audience being permitted to speak, 2. He declarcth to the King what he first was, 12. And how miraculously he was converted, 19. And that he hath preached since, as he was commanded from Heaven, and as the Prophets had foretold of Christ. 24. Which strange tale Festus the Heathen President bearing, saith that he is mad. 25. But Paul answereth, and exhorteth them all to be Christians as he is. 30. They finally pronounce that he might be set at liberty, but only for his appeal.

THEN Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer.

2 I think myself happy, O King Agrippa! that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews.

3 Especially as thou knowest all, both customs and questions, that are among the Jews: wherefore I beseech thee to hear me patiently.

4 And my life indeed from my youth, which was from the beginning among my own Nation in Jerusalem, all the Jews do know:

5 Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee.

6 And now for the hope of the promise that was made by God to our Fathers, do I stand subject to judgment:

7 Unto which, our twelve Tribes serving night and day, hope to come. For which hope, O King! I am accused by the Jews.

8 Why should it be thought a thing incredible, that God should raise the dead?

9 And I indeed did formerly think that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which also I did at Jerusalem, and many of the Saints did I shut up in prisons, having received authority of the chief Priests; and when they were put to death, I brought the sentence.

11 And oftentimes punishing them, in every Synagogue I compelled them to blaspheme: and being yet more mad against them I persecuted them even unto foreign cities.

12 Whereupon, when I was going to Damascus with authority and permission of the chief Priests,

13 At mid-day, O King! I saw in the way a light from Heaven above the brightness of the Sun, shining round about me and them that were in company with me.

14 And when we were all fallen down on the ground, I heard a voice, speaking to me, in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

15 And I said: Who art thou, Lord? And the Lord answered: I am Jesus, whom thou persecutest.

16 But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things wherein I will appear to thee,

17 Delivering thee from the people, and from the Nations unto which now I send thee,

18 To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of Sins, and a lot among the Saints by the faith that is in me.

19 Whereupon, O King Agrippa! I was not incredulous to the heavenly vision:

20 But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance, and turn to God, doing good works worthy of penance.

21 For this cause the Jews, when I was in the Temple, having apprehended me, went about to kill me.

22 But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the Prophets and Moses did say should come to pass:

23 That CHRIST should suffer, and that he should be the first that should rise from the dead, and should shew light to the people and to the Gentiles.

24 As he spoke these things and made his answer, Festus said, with a loud voice: Paul, thou art beside thyself; much learning doth make thee mad.

25 And Paul said: I am not mad, most excellent Festus; but I speak words of truth and soberness.

26 For the King knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither was any of these things done in a Corner.

27 Believest thou the Prophets, O King Agrippa? I know that thou believest.

28 And Agrippa said to Paul: In a little thou persuadest me to become a CHRISTIAN.

29 And Paul said: I would to God, that both in a little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these bands.

30 And the King rose up, and the Governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands.

32 And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Cesar.

CHAP. XXVII.

What a dangerous navigation he had towards Rome : and that by his prediction and counsel the ship might have been saved. And for his sake (as God also revealed to him before) all the company was preserved, being two hundred seventy-six persons.

AN D when it was determined that he should sail into Italy, and that Paul with the other prisoners should be delivered to a Centurion, named Julius, of the Band Augusta,

2 Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus the Macedonian of Thessalonica continuing with us.

3 And the day following we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself.

4 And when we had launched from thence we sailed under Cyprus : because the winds were contrary.

5 And sailing over the sea of Cilicia and Pamphilia, we came to Lystra which is in Lycia :

6 And there the Centurion finding a ship of Alexandria sailing into Italy, removed us into it.

7 And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone.

8 And with much a-do sailing by it, we came into a certain place which is called Good-havens, nigh to which was the city of Thalassa.

9 And when much time was spent, and when sailing now was dangerous, because the Fast was now past, Paul comforted them,

10 Saying to them : Ye men, I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives.

11 But the Centurion believed the Pilot and the master of the ship, more than those things which were said by Paul.

12 And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete looking towards the south-west and north-west.

13 And the south-wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind called Euro-aquilo,

15 And when the ship was caught, and could not bear up against the wind, giving up the ship to the winds, we were driven.

16 And running under a certain Island that is called Cauda, we had much work to come by the boat,

17 Which being taken up, they used helps, under-girding the ship, and fearing lest they should fall into the quick-sands they let down the sail-yard, and so were driven.

18 And we being mightily tossed with the tempest, the next day they lightned the ship.

19 And the next day they cast out with their own hands the tackling of the ship.

20 And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was now taken away.

21 And after they had fasted a long time, Paul standing forth in the midst of them, said : You should indeed, O ye men ! have harkened unto me, and not have loosed from Crete, and have gained this harm and loss.

22 And now I exhort you to be of good cheer : for there shall be no loss of any man's life among you, but only of the ship.

23 For an Angel of God, whose I am, and whom I serve, stood by me this night,

24 Saying : Fear not Paul, thou must be brought before Cesar : and behold, God hath * given thee all them that sail with thee.

25 Wherefore, Sirs, be of good cheer : For I believe God, that it shall so be, as it hath been told me.

26 And we must come unto a certain Island.

27 But after the fourteenth night was come, as we were sailing in Adria about midnight the ship-men deemed that they discovered some country.

28 Who also sounding, found twenty fathoms : and going on a little further they found fifteen fathoms.

29 Then fearing lest we should fall upon rough places, they cast four anchors out of the stern and wished for the day.

30 But as the ship-men sought to fly out of the ship, having let down the boat into the sea, under colour as though they would have cast anchors out of the fore-part of the ship,

ANNOTATIONS ON CHAP. XXVII.

* Paul (saith St. Hierom) had so many souls in the ship given him, that is, so many men saved for his sake : and after he is with Christ, shall he shut his mouth, and not be able once to speak for them that have believed in his Gospel ? Hier. adv. Vigil. Whereby he proveth that if God do much for the merits of Saints in this life, much more at their intercession and prayer in Heaven.

23 *An Angel.*] St. Paul had many visions, especially to assure him that he should go to Rome and stand before Cesar, our Lord himself before [ch. xxiii. 11.] appearing to him, and here an Angel, for that purpose. Whereby we plainly see the special providence of God towards that See, where his two principal Apostles were designed to preach, plant the faith, live, die, be buried, and honored till the world's end.

31 Paul said to the Centurion and to the soldiers: Except these stay in the ship you cannot be saved.

32 Then the soldiers cut off the ropes of the boat; and let her fall off.

33 And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you expect and remain fasting, taking nothing.

34 Wherefore I pray you to take some meat for your health's sake; for there shall not a hair of the head of any of you perish.

35 And when he had said these things, taking bread, he gave thanks to God, in the sight of them all: and when he had broken it, he began to eat.

36 Then were they all of better cheer, and they also took some meat.

37 And we were in all, in the ship, two hundred, three-score, and sixteen souls.

38 And when they had eaten enough, they lightened the ship, casting the wheat into the sea.

39 And when it was day, they knew not the land; but they discovered a certain creek that had

a shore, into which they minded, if they could, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder-bands: and hoisting up the mainsail to the wind, they made towards shore.

41 And when we were fallen into a place where two seas met, they ran the ship aground: and the fore-part indeed, sticking fast, remained unmoveable; but the hinder-part was broken with the violence of the sea.

42 And the soldiers counsel was, that they should kill the prisoners; lest any of them, swimming out, should escape.

43 But the Centurion willing to save Paul, forbade it to be done; and he commanded that they who could swim, should cast themselves first into the sea, and save themselves and get to land:

44 And the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.

CHAP. XXVIII.

After their shipwreck having wintered in the Island (now named Malta) where many miracles were wrought by Paul, they take ship again, and so by Sicily they come to Puteoli in Italy, the Christian Romans coming a great way to meet him, to his great joy. 16. Finally being come to Rome, in his lodging he declareth to the Jews his cause. 23. And on a day appointed preacheth Jesus unto them. 25. And seeing their incredulity, he sheweth how it was foretold by Esay: 28. But that the Gentiles will not be incredulous. 30. To whom he there preacheth two whole years without prohibition.

AND when we had escaped, then we knew that the * Island was called Melita. But the Barbarians shewed us no small courtesy.

2 For, kindling a fire they refreshed us all, because of the present rain, and of the cold.

3 And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand.

4 And when the Barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance doth not suffer him to live.

5 And he indeed shaking off the beast into the fire, suffered no harm.

6 But they supposed that he would begin to swell up, and that he would suddenly fall down and die. But expecting long, and seeing that there came no harm to him, changing their minds they said, that he was a God.

7 Now in those places were possessions of the chief man of the Island, named Publius, who receiving us, for three days entertained us courteously.

8 And

31 *Except these stay.]* When God revealeth to us any thing, or assureth us of any event to come, he dischargeth us not thereby of our requisite endeavours and labours for attaining the same: not executing ordinarily his designs towards men otherwise than by their own free-will and Actions. St. Paul said not here: Let us do what we list; work we or sit we still, whether the mariners go out or tarry within, we are all sure to be saved, for so God hath revealed to me, and he cannot lie, neither can it fall out otherwise; but to the contrary, saith he: If these mariners leave the ship, you cannot be saved. So say all true Catholic Preachers to Christian people: What providence, predestination, or foresight soever God hath of your salvation, you are not thereby constrained any way; you have free-will still, and cannot be saved (though you be predestined) except you keep God's commandments, repent of your sins, believe, live, and die well. And if it were revealed to any man, that he were one of God's elect, and that he should finally die in grace

and be saved, yet he were bound to work his salvation with fear and trembling, as St. Paul both did and taught, lest he become reprobate: no less than the same Apostle here and his companions, though they had their life promised to them by God, yet were bound to labour and use all possible diligence that they might not be drowned,

ANNOTATIONS ON CHAP. XXVIII.

* This Island (now Malta) is the seat of the Knights of the Rhodes: the inhabitants whereof have special devotion to St. Paul: to whom both the chief Church (being the Bishop's Seat) is dedicated, and the whole Island (as they count it) consecrated. Where the people shew yet to strangers his prison and other memorials of his miracles.

5 *Shaking off the beast.]* The promise of Christ (*Mark xvi.*) that venomous serpents should not hurt them that believe in him, is fulfilled; not in all believers, but in such as had

8 And it happened that the father of Publius lay sick of a fever and of a bloody-flux. To whom Paul entered in: and when he had prayed, and laid his hands upon him, he healed him.

9 Which being done, all that had diseases in the Island came and were healed:

10 Who also honored us with many honors, and when we were to set sail, they laded us with such things as were necessary.

11 And after three months, we sailed in a ship of Alexandria, that had wintered in the Island, whose sign was the Castors.

12 And when we were come to Syracuse, we tarried there three days.

13 From hence compassing by the shore, we came to Regium: and after one day the south-wind blowing, we came the second day to Puteoli,

14 Where finding Brethren, we were desired to tarry with them seven days: and so we went to Rome.

15 And from thence, when the Brethren had heard of us, they came to meet us as far as *Appii forum*, and the Three taverns; whom when Paul saw, he gave thanks to God, and took courage.

16 And when we were come to Rome, Paul was suffered to dwell by himself with a soldier that kept him.

17 And after the third day he called together the Chief of the Jews. And when they were assembled, he said to them: Men, Brethren, I having done nothing against the people, or the custom

of our Fathers, was delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have released me, for that there was no cause of death in me.

19 But the Jews contradicting it, I was constrained to appeal unto Cæsar, not that I had any thing to accuse my Nation of.

20 For this cause therefore I desired to see you, and to speak to you. Because that, for the hope of Israel I am bound with this chain.

21 But they said to him: We neither received letters concerning thee from Judea, neither did any of the Brethren that came hither, relate or speak any evil of thee.

22 But we desire to hear of thee, what thou thinkest: for as concerning this Sect, we know that it is gain-said every where.

23 And when they had appointed him a day, there came very many to him unto his lodgings: to whom he expounded, testifying the Kingdom of God, and persuading them concerning Jesus, out of the Law of Moses and the Prophets, from morning until evening.

24 And some believed the things that were said; but some believed not.

25 And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our Fathers, by *Isaias the Prophet*,

26 Saying: *Go to this people, and say to them: With the ear you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.*

had the gift of miracles, as St. Paul had: whom here a viper, by nature so venomous that the people thought he should have died out of hand, did no way hurt; he extinguishing by the power of Christ all the poison of the beast. Yea and (as the Christian people there till this day believe) by St. Paul's prayers the Island was delivered for ever from all such venomous serpents; in so much that children there play with scorpions ever since that time: and Pilgrims daily carry with them pieces of stones out of the place where St. Paul abode: by which they affirm that they heal them who in other countries adjoining are bitten by scorpions, the medicine therefore being called, St. Paul's grace. The Heretics that know not the power of God, nor the miraculous virtues given to his Saints, marvel and blaspheme, when they hear such things as are proper to certain countries, attributed sometimes to God's miracles done by his Saints: as if that were not possible, or were not as much to God's honor, and more, than things proceeding only of natural causes. Such profane men would not have attributed the wholesomeness of the waters of Jericho to *Eliseus's* virtue and miracles, amending them by casting salt into them, if the Scripture had not expressly testified the same. It is the part of all faithful men to refer such things to God, when any just occasion is given thereunto, rather than to nature: though the incredulous do always contrary, for fear of superstition and dishonoring God. As if this escape of drowning, might better and more to God's glory be referred to chance and the mariners industry, than to St. Paul's prayers and extraordinary working.

20 *Chain.*] "I would wish now, saith St. Chrysostom, to be for a time in the place where these chains remain, and to see the fetters which Devils fear, and Angels reve-

"rence," *hom. 5. ad populum Antiochenum*. See also St. Gregory, *li. 3. epist. 30.* of the miracles done by St. Paul's chains, and that he sendeth to the Empress Constantia some dust thereof filed off, for a great Relic and holy gift.

22 *Concerning this Sect.*] The Heretics of all sorts comfort themselves much, when they find here or elsewhere the Christian Faith called by the Jews or incredulous persons, a Sect or an Heresy, and sometimes in contempt of Christ's Person the Master of the same, the Sect of the Nazarenes: as if the Church of God might as well err in naming their doctrine Heresy, as the Jews and Pagans might and did miss in condemning Christian Religion for an Heresy: or as if the Protestants doctrine were as well proved and tried to be no Heresy, by the Prophets and other Scriptures, miracles, and consent of all Nations and Ages, as Christ's blessed doctrine is. Whereas indeed the Protestants doctrine is evidently convinced to be heretical, by the same arguments that Christ's religion is proved to be the only true doctrine of salvation, and not an Heresy. And whosoever can deduce the Christian Faith from Adam to this day, throughout all the Fathers, Patriarchs, Prophets, Priests, Apostles, and Bishops, by descent and succession of all Laws and States of true worshippers and believers (which is the only or special way to prove that the Christian Faith is no heresy) he shall by the same means all at once prove the Protestants doctrine to be an Heresy and a false Sect. That the Jews therefore and ill men in all places contradicted the Christian religion, calling it an Heresy or a Sect, as if it had a beginning of some certain Sect-Master other than God himself, they were deceived: and the Church of God nevertheless calling the Protestants doctrine Heresy in the worst part that can be, and in the worst sort that ever was, doth right and most justly.

27 *For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes * they have shut : lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*

28 Be it known therefore to you, that this Salvation of God is sent to the Gentiles, and they will hear it.

29 And when he had said these things, the Jews went out from him, having much reasoning among themselves.

30 And he remained two whole years in his own hired lodging : and he received all that came in to him,

31 Preaching the Kingdom of God, and teaching the things which concern the Lord JESUS CHRIST with all confidence, without prohibition.

* Here also (as *Matt. xiii.*) it is plain that they would not see, nor hear, and that their execration is to be at-

tributed to themselves, and not to God. See Annotation, John xii. 40.

The END of the ACTS of the APOSTLES.

Whereunto is adjoined Two TABLES of the two chief Apostles, and a NOTE of the rest, as an Abridgment of the said Book, and a Supply of some Things not there mentioned.

The Sum of the Acts of the Apostles, containing especially the transactions of the two principal Apostles St. Peter and St. Paul, in such order of Time and Years of the Emperors, and from Christ's Nativity, and Ascension, as they were done: so far as by holy Scriptures and Ecclesiastical Writers may be gathered. Wherein though it be not possible to set down the precise and undoubted time or year of every thing, because neither St. Luke nor others do note particularly and orderly the moments of every action of the said Apostles: yet we follow the most propable and plain plan that we can find in the holy Scriptures and ancient Writers. Whereby the studious Reader may easily discover the folly of the Protestants, that can find no time when Peter might possibly come to Rome, be Bishop, and die there: divers things in St. Paul's acts being no less hard to reconcile to the course of St. Luke's narration, than any thing touching the history of St. Peter; namely, his three years preaching in Arabia: all which must needs be true, whether we hit the very just time or not, and howsoever Authors differ about the same.

A T A B L E O F S T. P E T E R.

Tiberii.	Nativit.	Ascenji.	
18	34	1	<p>PETER causeth the Disciples to proceed to an election of another Apostle in Judas's room, <i>Acts i.</i></p> <p>Receiving with the rest the gifts of the Holy Ghost on Whit-sunday, he made the first Sermon, and converted three thousand, <i>Acts ii.</i></p> <p>He cureth one born lame, preacheth Christ and penance to the Jews: so that five thousand believed, <i>Acts iii. and iv.</i></p> <p>Is imprisoned, released again, threatened, and commanded to preach no more: but he with John answereth, that they must obey God more than man, <i>Acts iv.</i></p> <p>Striketh to death with a word, Ananias and Sapphira, for sacrilege, <i>Acts v.</i></p> <p>Is sent with John to Samaria, to confirm the newly baptized, where he reproveth Simon Magus, <i>Acts viii.</i></p>
19	35	2	<p>Healeth Æneas at Lydda, and raiseth Tabitha from death at Joppe, <i>Acts ix.</i></p> <p>Is warned and taught by a vision, to preach to Cornelius, a Gentile, <i>Acts x.</i></p> <p>Defendeth his receiving of the Gentiles, <i>Act xi.</i> and recordeth, <i>Acts xv.</i> that God called the first Gentiles by his Ministry. So that Paul's first preaching to them, and his going to Arabia, must be after this. See St. Chrysostom, in <i>Act. ho. 22.</i> Eusebius, <i>li. 2. c. 3.</i></p>
20	36	3	<p>Continueth preaching in divers parts of Jewry and the Provinces adjoining. About two years after this St. Paul visiteth him at Jerusalem, <i>Gal. i.</i></p> <p>Preacheth in Syria and the Provinces of Asia minor, Bythynia, Pontus, Galatia, Cappadocia; ordaining Bishops and Priests in divers places, <i>1 Pet. i. Nicephorus, li. 26, 35. Platina in Petro.</i></p>
23	39	6	<p>Goeth to Antioch, preacheth there, and maketh that his See; yet not remaining there continually, but for the affairs of the Church, departing thence sometimes to Jerusalem, sometimes to other places. St. Hierom in <i>Catalogo. St. Ignatius ad Magnesianos.</i></p> <p>At Jerusalem he is cast into prison after the putting of St. James to death, by the command of Herod. He is prayed for by the whole Church, and delivered out of prison by an Angel, <i>Acts xii.</i></p>
Glandis 2	44	11	<p>Avoiding the fury of Herod, he leaveth Jewry again. He appointed Evodius Bishop in Antioch. Eusebius in <i>Chron. & li. 3. c. 16.</i> Suidas, <i>Ignat. ad Antiochen.</i> And passing by Corinth, HE CAME TO ROME, to convince Simon Magus. St. Hierom in <i>Catalogo.</i> Eusebius, <i>li. 2. c. 12, 13, 14. Concil. 10. 1.</i></p> <p>He approveth and declareth the Gospel of St. Mark to be Canonical. St. Hierom in <i>Catalogo.</i> Eusebius, <i>li. 2. c. 14.</i></p> <p>Having founded the Church at Rome, and planted his Apostolical See there, afterwards absent from the city (either expelled thence with other Jews, <i>Cornel. Tacit. in Claud.</i> or rather according to the office of his Apostleship leaving it for a time) he visited other Churches, and came to Jerusalem again, using both in his absence and presence, Linus and Cletus for his Coadjutors. <i>To. 2. Concil. pag. 656. Epiphanius, 10. 2. Hares. 27.</i></p>
8	51	18	<p>He holdeth the first Council, <i>Acts xv.</i> He is reprehended at Antioch by St. Paul, <i>Galat. i.</i> except that difference fell before the Council, as some think, St. Augustin, <i>ep. 19.</i></p> <p>He returneth to Rome again, the Roman Faith by his diligence now made famous through the world. <i>Rom. i. and xv. Theodoret in xvi. Rom.</i> Thence he writeth his first Epistle, <i>1 Pet. v.</i> Eusebius, <i>li. 2. c. 14.</i> St. Hierom in <i>Catal.</i></p> <p>He sendeth St. Mark to Alexandria, and others to plant the Faith in divers parts of the world, St. Greg. <i>li. 5. ep. 60. & li. 6. ep. 37.</i> Nicephorus, <i>li. 2. c. 35.</i></p>
Neronis 14	70	37	<p>He writeth his second Epistle a little before his death, which Christ revealed to him to be at hand, <i>2 Pet. i.</i> He taketh order for his Successor.</p> <p>He was finally crucified at Rome. See the last Annot. <i>To. ch. xxi.</i></p>

FELIX ECCLESIA, cui totam doctrinam Apostoli cum suo sanguine profuderunt: ubi PETRUS passioni Domini adequatur, ubi PAULUS Joannis (Baptistæ) exitu coronatur. Tertul. de Præscript.

NON ita cælum splendet, quando radios sol demittit, quemadmodum ROMANORUM URBS duas illas lampades ubique terrarum effundens. St. Chrys. in ep. Ro. hom. 32. in moral.

MERITA PETRI & PAULI propter eundem Passionis diem celebrius & solemniter Roma commendat. S. Aug. de Conf. Evan. li. 1. c. 10.

Prudent in } Hic nempe jam regnant duo
Hymne de } Apostolorum Principes :
S. Laurent. } Alter vocator Gentium,

Alter Cathedram possidens
Primam recludit creditas
Aternitatis januas.

A T A B L E O F S T. P A U L.

Tiberii.	Nativit.	Ascensi.	<p>S E V E N Deacons are elected and ordained by imposition of hands, <i>Acts</i> vi. Stephen the principal of them maketh a blessed Sermon, for which he was stoned to death, Saul (afterwards Paul) consenting and aiding thereunto, <i>Acts</i> vii.</p> <p>Saul by commission persecuteth, <i>Acts</i> ix.</p> <p>In his journey to Damascus he is converted, <i>Ibid.</i></p> <p>He goeth into Arabia and preacheth there, <i>Galat.</i> i.</p> <p>Paul returneth to Damascus, where being in danger he escapeth, let down in a basket by the wall, <i>Acts</i> ix.</p> <p>Thence he cometh to Jerusalem to see Peter, <i>Galat.</i> i. Where being in danger of his life, the Brethren convey him out of the city to Cæsarea, and thence to Tarsus, <i>Acts</i> ix.</p> <p>He preacheth in the parts of Syria and Cilicia, <i>Galat.</i> i. and at Antioch, where the Christians were first called by that name, <i>Acts</i> xi.</p> <p>He and Barnabas being severed from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cyprus, where he converteth the Proconsul, <i>Acts</i> xiii.</p> <p>He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in every Church, and returning by Pisidia, came again to Antioch, whence they first departed, <i>Acts</i> xiv.</p> <p>At Antioch and thereabouts he remaineth, <i>Acts</i> xiv. until the controversy touching the observation of Moses's Law. For resolution whereof he and Barnabas ascend to Jerusalem. Where they are appointed to bring the determination of the Council to Antioch; from thence passing thro' Syria and Cilicia, they teach the Christians to observe the decrees of the Apostles and Ancients, <i>Acts</i> xv.</p> <p>Doing the same in the cities of Lycaonia and others adjoining, by a vision he is warned to pass over the sea, and so cometh into Macedonia, where he planteth the Gospel, <i>Acts</i> xvi.</p> <p>Hence forward St. Luke pursueth St. Paul's history, chapter by chapter, until his apprehension in Jerusalem, and arrival at Rome, in this order :</p> <p>He departeth from Macedonia by Thessalonica to Athens, where he converteth many, namely, St. Denis Arcopagita, <i>Acts</i> xvii.</p> <p>From Athens he cometh to Corinth, where he remaineth eighteen months, <i>Acts</i> xviii. and having visited the Churches of Asia, <i>Acts</i> xix. he cometh back to Corinth, <i>Acts</i> xx. Whence he writeth his Epistle to the Romans, <i>Rom.</i> xv.</p> <p>From Corinth he saileth to Troas in Asia, where upon a Sunday he raised Eutychus from death, preaching till midnight. From Troas he cometh to Miletum by sea, and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them, <i>Acts</i> xx.</p> <p>Thence coming to Jerusalem he is taken, <i>Acts</i> xxi. and from the Tribune Lysias delivered to Felix the Governor, <i>Acts</i> xxiii. and by him left to Festus, <i>Acts</i> xxiv. He appealeth to Cæsar, <i>Acts</i> xxv. and so is SENT TO ROME, <i>Acts</i> xxvii. where he arriveth, <i>Acts</i> xxviii.</p> <p>At Rome he remaineth in free prison two years, <i>Acts</i> xxviii. and then is delivered, <i>2 Tim.</i> iv.</p> <p>After his delivery he preached in sundry countries of the West, namely, in Spain, St. Hierom in <i>Catalogo.</i> Epiphanius <i>Hæres.</i> 27. Himself writeth that he purposed so to do, <i>Rom.</i> xv.</p> <p>In his Epistle to the Philippians (ch. i.) he purposed to visit the Churches of Asia, which also he did. <i>Genebrard. in Chron.</i></p> <p>He writeth last of all, his second Epistle to Timothy, a little before his death, <i>2 Tim.</i> iv. being now the second time apprehended and in bands at Rome. <i>Theo.</i></p> <p>He was beheaded at Rome, the same day that Peter was crucified, St. Ambrose <i>Jer.</i> 66, 68. St. Maximus.</p>
18	34	1	
19	35	2	
22	38	5	
Claudii.			<p>He preacheth in the parts of Syria and Cilicia, <i>Galat.</i> i. and at Antioch, where the Christians were first called by that name, <i>Acts</i> xi.</p> <p>He and Barnabas being severed from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cyprus, where he converteth the Proconsul, <i>Acts</i> xiii.</p> <p>He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in every Church, and returning by Pisidia, came again to Antioch, whence they first departed, <i>Acts</i> xiv.</p> <p>At Antioch and thereabouts he remaineth, <i>Acts</i> xiv. until the controversy touching the observation of Moses's Law. For resolution whereof he and Barnabas ascend to Jerusalem. Where they are appointed to bring the determination of the Council to Antioch; from thence passing thro' Syria and Cilicia, they teach the Christians to observe the decrees of the Apostles and Ancients, <i>Acts</i> xv.</p> <p>Doing the same in the cities of Lycaonia and others adjoining, by a vision he is warned to pass over the sea, and so cometh into Macedonia, where he planteth the Gospel, <i>Acts</i> xvi.</p> <p>Hence forward St. Luke pursueth St. Paul's history, chapter by chapter, until his apprehension in Jerusalem, and arrival at Rome, in this order :</p> <p>He departeth from Macedonia by Thessalonica to Athens, where he converteth many, namely, St. Denis Arcopagita, <i>Acts</i> xvii.</p> <p>From Athens he cometh to Corinth, where he remaineth eighteen months, <i>Acts</i> xviii. and having visited the Churches of Asia, <i>Acts</i> xix. he cometh back to Corinth, <i>Acts</i> xx. Whence he writeth his Epistle to the Romans, <i>Rom.</i> xv.</p> <p>From Corinth he saileth to Troas in Asia, where upon a Sunday he raised Eutychus from death, preaching till midnight. From Troas he cometh to Miletum by sea, and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them, <i>Acts</i> xx.</p> <p>Thence coming to Jerusalem he is taken, <i>Acts</i> xxi. and from the Tribune Lysias delivered to Felix the Governor, <i>Acts</i> xxiii. and by him left to Festus, <i>Acts</i> xxiv. He appealeth to Cæsar, <i>Acts</i> xxv. and so is SENT TO ROME, <i>Acts</i> xxvii. where he arriveth, <i>Acts</i> xxviii.</p> <p>At Rome he remaineth in free prison two years, <i>Acts</i> xxviii. and then is delivered, <i>2 Tim.</i> iv.</p> <p>After his delivery he preached in sundry countries of the West, namely, in Spain, St. Hierom in <i>Catalogo.</i> Epiphanius <i>Hæres.</i> 27. Himself writeth that he purposed so to do, <i>Rom.</i> xv.</p> <p>In his Epistle to the Philippians (ch. i.) he purposed to visit the Churches of Asia, which also he did. <i>Genebrard. in Chron.</i></p> <p>He writeth last of all, his second Epistle to Timothy, a little before his death, <i>2 Tim.</i> iv. being now the second time apprehended and in bands at Rome. <i>Theo.</i></p> <p>He was beheaded at Rome, the same day that Peter was crucified, St. Ambrose <i>Jer.</i> 66, 68. St. Maximus.</p>
9	51	18	
Neronis.			<p>He preacheth in the parts of Syria and Cilicia, <i>Galat.</i> i. and at Antioch, where the Christians were first called by that name, <i>Acts</i> xi.</p> <p>He and Barnabas being severed from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cyprus, where he converteth the Proconsul, <i>Acts</i> xiii.</p> <p>He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in every Church, and returning by Pisidia, came again to Antioch, whence they first departed, <i>Acts</i> xiv.</p> <p>At Antioch and thereabouts he remaineth, <i>Acts</i> xiv. until the controversy touching the observation of Moses's Law. For resolution whereof he and Barnabas ascend to Jerusalem. Where they are appointed to bring the determination of the Council to Antioch; from thence passing thro' Syria and Cilicia, they teach the Christians to observe the decrees of the Apostles and Ancients, <i>Acts</i> xv.</p> <p>Doing the same in the cities of Lycaonia and others adjoining, by a vision he is warned to pass over the sea, and so cometh into Macedonia, where he planteth the Gospel, <i>Acts</i> xvi.</p> <p>Hence forward St. Luke pursueth St. Paul's history, chapter by chapter, until his apprehension in Jerusalem, and arrival at Rome, in this order :</p> <p>He departeth from Macedonia by Thessalonica to Athens, where he converteth many, namely, St. Denis Arcopagita, <i>Acts</i> xvii.</p> <p>From Athens he cometh to Corinth, where he remaineth eighteen months, <i>Acts</i> xviii. and having visited the Churches of Asia, <i>Acts</i> xix. he cometh back to Corinth, <i>Acts</i> xx. Whence he writeth his Epistle to the Romans, <i>Rom.</i> xv.</p> <p>From Corinth he saileth to Troas in Asia, where upon a Sunday he raised Eutychus from death, preaching till midnight. From Troas he cometh to Miletum by sea, and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them, <i>Acts</i> xx.</p> <p>Thence coming to Jerusalem he is taken, <i>Acts</i> xxi. and from the Tribune Lysias delivered to Felix the Governor, <i>Acts</i> xxiii. and by him left to Festus, <i>Acts</i> xxiv. He appealeth to Cæsar, <i>Acts</i> xxv. and so is SENT TO ROME, <i>Acts</i> xxvii. where he arriveth, <i>Acts</i> xxviii.</p> <p>At Rome he remaineth in free prison two years, <i>Acts</i> xxviii. and then is delivered, <i>2 Tim.</i> iv.</p> <p>After his delivery he preached in sundry countries of the West, namely, in Spain, St. Hierom in <i>Catalogo.</i> Epiphanius <i>Hæres.</i> 27. Himself writeth that he purposed so to do, <i>Rom.</i> xv.</p> <p>In his Epistle to the Philippians (ch. i.) he purposed to visit the Churches of Asia, which also he did. <i>Genebrard. in Chron.</i></p> <p>He writeth last of all, his second Epistle to Timothy, a little before his death, <i>2 Tim.</i> iv. being now the second time apprehended and in bands at Rome. <i>Theo.</i></p> <p>He was beheaded at Rome, the same day that Peter was crucified, St. Ambrose <i>Jer.</i> 66, 68. St. Maximus.</p>
2	58	25	
14	70	37	<p>He was beheaded at Rome, the same day that Peter was crucified, St. Ambrose <i>Jer.</i> 66, 68. St. Maximus.</p>

OF THE OTHER APOSTLES.

THE Acts of the rest of the Twelve Apostles are not much written of in this Book. But as * other Ecclesiastical Writers do testify, they preached especially in these Nations, as followeth: *Andrew in Achaia, John in Asia, Philip in Phrygia, James in Jerury, Bartholomew in Sythia, Thomas in India, Matthew in Ethiopia, Simon in Persia, Thaddæus in Mesopotamia, the other James in Spain, Matthias in Palestine.* So distributing themselves throughout the world, to gather one Catholic Church of all Nations, according as Christ gave them commission, *Matt. xxviii. 19:* and as it was prophesied of them before, *Psalm. xviii. Their sound is gone forth into every country, and their words into the ends of the whole world.* But before they departed one from another (the time whereof is not certainly known) † all Twelve assembling together, and full of the Holy Ghost, each laying down his sentence, agreed upon Twelve Principal Articles of the Christian Faith, and appointed them for a Rule to all Believers: which is therefore called, and is THE APOSTLES CREED: *Not written in paper, as the Scripture, but from the Apostles delivered by Tradition.* *Ruff. & Hiero. locis citatis.* Which, as of old (*Hier. cont. Lucifer.*) so at this day all solemnly profess in their Baptism, either by themselves, or by others: and all that are of age and capacity, are bound to know and believe every Article of the same. Which are these that follow:

THE APOSTLES CREED:

O R,

SYMBOLUM APOSTOLORUM.

1. **I** BELIEVE in GOD *the Father* Almighty, Creator of Heaven and Earth.
2. And in JESUS CHRIST, *his only Son*, our Lord.
3. Who was conceived by the Holy Ghost, born of the Virgin *Mary*.
4. Suffered under *Pontius Pilate*, was crucified, dead, and buried: Descended into Hell.
5. The third Day he rose again from Death.

6. Ascended into Heaven: Sitteth at the Right-hand of God the Father Almighty.
7. From thence he shall come to judge the Quick and the Dead.
8. I believe in the HOLY GHOST.
9. The holy CATHOLIC CHURCH: The Communion of Saints.
10. Remission of Sins.
11. Resurrection of the Flesh.
12. Life everlasting.

*Amen.** *Genebr.* out of different Authors.† *Ruff. in expos. Symb. Apost. St. Ambrose, ser. 38. St. Hiero. ep. 61. c. 9. adv. erro. Jo. Hieros.*

T H E

A R G U M E N T

Of the E P I S T L E S in general.

AFTER the Gospels, which is a History of CHRIST himself, and after the *Acts of the Apostles*, which is a History of CHRIST's Church : now follow the *Epistles of the Apostles*, which they wrote of such matters, as they had then occasion to write of. For being the Founders and the Doctors of the Church, they did in their time, as the Doctors that succeeded them, did after them : who from the beginning unto this day, have written Epistles and Books against heresies, ever as they arose, and of all other Ecclesiastical matters, as they had occasion, ministered unto them. Of which their doing the Apostles first gave here the example : as also St. Luke in the *Acts of the Apostles*, led the way to all the Writers of the Ecclesiastical History after him. For although there be no comparison between them for authority ; for as much as these are Canonical Scripture, and so are not any writings of their Successors : yet the occasions and matters (as I have said) are alike.

Most of the Epistles are St. Paul's Epistles : the rest are called *Catholicae Epistolæ*, the *Epistles Catholicæ*. For St. Paul writeth not any Epistle to all (howbeit every one of them is for all the Church) but some to particular Churches of the Gentiles—as to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians : some to particular persons,—as to Timothy, to Titus (who were Bishops among the Gentiles, *to wit*, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrews, who were the Jews of Jerusalem and Jewry. But the Epistles of the other Apostles, that is, of St. James, St. Peter, St. John, and St. Jude, are not so intitled to any one Church or person (except St. John's two latter short Epistles, which yet might not be separated from his first, because they were all of one Author) and therefore they are termed *Catholicæ*, that is, *Universal*. For so writeth St. James, *To the twelve Tribes, that are in dispersion, greeting*. And St. Peter in his first Epistle, thus : *To the elect Strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia*. In his second, thus : *To them that have obtained equal faith with us*. Likewise St. Jude : *To them that are in God the Father beloved and in Jesus Christ preserved, and called*. St. John's first is without title.

Now, for the occasions of their writing, whereby we shall perceive the matter or arguments that they handle : it must be remembered (as the History of that time in the *Acts of the Apostles* doth at large declare) that the Church then beginning, was planted by the Apostles not only in the Jews, but also in the Gentiles : yea, and especially in the Gentiles. Which thing offended the Jews many ways. For, they could not abide to see, so much as their own Country to receive him for CHRIST, whom they had rejected and crucified : much less, to see them preach him to the Gentiles also. That offended even those Jews also, that believed him to be Christ. Howbeit such of them as were Catholics, and therefore not obstinate, were satisfied when they understood by the Apostles that it was God's pleasure, as *Acts xi.* we read. But others of them became Heretics, and preached to the Christian Gentiles, that it was necessary for them to receive also the Jews religion. Of such we read, *Acts xv. Unless you be circumcised, you cannot be saved*. And as these did so preach against the truth, so did the unchristened Jews not only themselves persecute, but also stir up the idolatrous Gentiles every where to persecute the Christians : by such obstinacy provoking God to cast off their Nation : which yet they thought impossible to be done, because they were the seed of Abraham, and were circumcised, and had received the Law by Moses ; for such carnal respects they trusted in themselves, as if God and Christ were inseparably bound unto them : attributing also so much to their own works, (which they thought they did of themselves, being helped with the knowledge of their law,) that they would not acknowledge the Death of Christ to be necessary for their salvation : but looked for such a Christ, as should be like other Princes of this world, and make them great men temporally.

Hereupon did St. Paul write his Epistles, to shew both the vocation of the Gentiles, and the reprobation of the Jews. Moreover, to admonish both the Christian Gentiles, not to receive Circumcision and other ceremonies of Moses's Law, in any wise : and the Jews also, not to put their trust in the same, but rather to understand, that now Christ being come, they must cease. Again, to shew the

necessity of Christ's coming and of his death: that without it neither the Gentiles could be saved: no nor the Jews, by any works that they could do of themselves, although they were also helped by the Law, telling them what was good and what was bad: for so much as all were sinners, and therefore also impotent or infirm: and the law could not take away sin and infirmity, and give strength to fulfil that which it gave knowledge of; but God was only able to do this, and for Christ's sake only would he do it. Therefore it is necessary for all to believe in Christ, and to be made his members, being incorporate into his Body which is his Catholic Church. For so (although they never yet did good work, but all ill) they shall have remission of their sins, and new strength withal, to make them able to fulfil the commandments of God's law, yea and their works after this shall be so gracious in God's sight, that for them he will give them life everlasting. This is the necessity, this is also the fruit of Christian Religion. And therefore he exhorteth all, both Gentiles and Jews, as to receive it humbly, so also to persevere in it constantly unto the end, against all seduction of heresy, and against all terror of persecution: and to walk all their time in good works, as now God had made them able to do.

The same doctrine doth the Catholic Church teach unto this day most exactly: to wit, that no works of the unbelieving, or unbaptized, whether they be Jews or Gentiles, can save them: no nor of any Heretic, or Schismatic, although he be baptized, because he is not a member of Christ: yea more than that, no work of any that is not a lively member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sin, no work that he doth is meritorious or able to save him.

This very same is St. Paul's doctrine: he denieth to the works of such as have not the Spirit of Christ, all virtue to justify or to save, neither requireth he a man to have had knowledge of the Law, or to have kept it formerly, as if otherwise he might not be saved by Christ: but yet when he is christened, he requireth of necessity, that he keep God's commandments, by avoiding all sin, and doing good works: and to such a man's good works he attributeth as much virtue as any Catholic of this time.

Nevertheless there were some, at that time (as also all the Heretics of this our time) whom St. Peter termeth *unlearned and unstable*, who reading St. Paul's Epistles, did misconstrue his meaning, as if he required no good works any more after Baptism, than before Baptism: but held that only faith did justify and save a man. Thereupon the other Apostles wrote their Epistles, as St. Augustin noteth in these words: *Therefore because this opinion (Ad salutem obtinendam sufficere solam fidem, That only Faith is sufficient to obtain salvation) was then risen: the other Apostolical Epistles, of Peter, John, James, and Jude, do against it especially direct their intention: to avouch strongly, fidem sine operibus nihil prodesse, that faith without works profiteth nothing. As also St. Paul himself did not define it to be quamlibet fidem, qua in Deum creditur, whatsoever manner of faith, wherewith we believe in God, but that wholesome and express Evangelical Faith, whose works proceed from love, and the faith (says he) that worketh by love. Whereupon that faith, which some think to be sufficient to salvation, he so affirmeth to profit nothing, that he saith: If I should have all faith so that I could remove mountains, and have not charity, I am nothing.*

He therefore that will not err in this point, nor in any other, reading either St. Paul's Epistles, or the rest of the holy Scriptures, must stick fast to the doctrine of the Catholic Church, which Church St. Paul termeth *the pillar and ground of the truth*: Assuring himself that if any thing there found to him as contrary hereunto, he faileth of the right sense: and bearing always in his mind the admonition of St. Peter, saying: "As also our most dear brother Paul according to the wisdom given to him, hath written to you: as also in all his Epistles, speaking in them of these things, in the which are certain things hard to understand, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their own perdition. You therefore, Brethren, foreknowing, take heed lest ye be led amiss by the error of the unwise, and fall away from your own steadfastness."

T H E
E P I S T L E
O F
S T. P A U L T H E A P O S T L E
T O T H E
R O M A N S.

The TIME when the EPISTLE to the ROMANS was written, and the ARGUMENT thereof.

THE History of St. Paul until he came to Rome, St. Luke in the *Acts of the Apostles* wrote exactly : and though without any mention of his *Epistles*, yet certain it is, that some of them he wrote before he came there to wit, the two unto the *Corinthians*, and this to the *Romans* : and, as it seemeth, before them all, the *Epistles to the Galatians*. Wherein yet because he maketh mention of the fourteenth year after his conversion, it appeareth that he preached so long without any writing.

And this order may thus briefly be gathered. First he preached to the *Galatians*, *Acts xvi.* And passing through *Phrygia* and the country of *Galatia*. Whereof he maketh mention himself also, *Gal. i.* We preached the Gospel to you, *Gal. vi.* I preached the Gospel to you heretofore. After which the false Apostles came and persuaded them to receive circumcision. Whereupon he saith, *Gal. i.* I marvel that thus so soon you are transferred from him that called you to the grace of Christ, unto another Gospel : and wisheth therefore, *Gal. iv.* saying : And I would I were with you now. And accordingly he came to them afterwards, as we read, *Acts xviii.* Walking in order through the country of *Galatia* and *Phrygia*, confirming all the Disciples. At which time also it seemeth, that he took order with them about those contributions to help the need of the Christians in *Jerusalem*, whereof he speaketh, *1 Cor. xvi.* And concerning the collections that are made for the Saints, as I have ordained to the Churches of *Galatia*, so do you also. By which words also it is evident that the *Corinthians* had not as then made their gathering. But when he wrote the Second to them (where in the eleventh chapter he maketh mention of fourteen years, not only after his Conversion, as to the *Galatians* ; but also after his Rapture, which seemeth to have been when he was at *Jerusalem*, *Acts ix.* four years after his Conversion, in a trance, as he calleth it, *Acts xxii. 17.*) then were they ready. For so he saith, *2 Cor. viii.* You have

have begun from the year past, and 2 Cor. ix. For the which I do glory of you to the Macedonians: that also Achaia is ready from the year past. *Howbeit it follows there:* But I have sent the Brethren, that (as I have said) you may be ready: lest when the Macedonians come with me, and find you unready, we be ashamed. *But when he wrote to the Romans, then was he already come to Corinth for the purpose, and had received their contribution, and was ready to go with it unto Jerusalem.* For so he saith, Rom. xv. Now therefore I will go unto Jerusalem to minister to the Saints. For Macedonia and Achaia have liked well to make some contribution upon the poor Saints that are in Jerusalem.

So then the Epistle to the Romans was not the first that he wrote. But yet it is and always was set first, because of the primacy of that Church; for which cause also he handleth in it, such matters as appertained not to them alone, but to the universal Church, and especially to all the Gentiles, to wit, the very frame, as it were, of the Church of Christ. *Tanquam enim pro ipso Domino legatione fungens, hoc est, pro lapide angulari utrumque populum tam ex Judæis quam ex Gentibus connectit in Christo per vinculum gratiæ.* So saith St. Augustin, giving us briefly the argument: In English thus:—As being a Legate for our Lord himself, that is, for the Corner-stone, he knitteth together in Christ by the band of Grace, both people, as well of the Jews as of the Gentiles. Shewing that neither of them had in their Gentility or Judaism any works to brag of, or to challenge to themselves justification or salvation thereby, but rather sins they had to be sorry for, and to humble themselves to the faith of Christ, that so they might have remission of them, and strength to do meritorious works afterwards. In which sort because the Gentiles did humble themselves, therefore had they found mercy though they never knew of the Law of Moses. But the Jews, because they stood upon their own works, which they did by their own strength, with the knowledge of the Law (being therefore also called *the works of the Law*) and so would not humble themselves to believe in Christ crucified, they missed of mercy, and became reprobate, excepting a few *Reliquiæ* that God of his goodness had reserved to himself. Howbeit in the end, when the fulness of the Gentiles is come into the Church, then shall the fulness of the Jews also open their eyes, acknowledge their error, and submit themselves to Christ and his Church, in like manner. In the mean time, those that have found the grace to be Christians, he exhorteth to perseverance (as it was especially needful in those times of persecution) and to lead their whole life now after Baptism in good works: and to be careful of unity, bearing therefore one with another, both Jew and Gentile, (all that they may) and giving no offence to them that are weak. Thus he disputeth, and thus he exhorteth through the whole Epistle: though, if we will divide it by that which is principal in each part, we may say, that unto the twelfth chapter is his disputation: and from thence to the end his exhortation.

Now in these points of faith, and in all others (as also in example of life) the commendation which he giveth to the Church of Rome, is much to be noted. Your faith is renowned in the whole world; and your obedience is published into every place. I rejoiced therefore in you. And again: You have obeyed from the heart unto that form of doctrine, which had been delivered to you. And thereupon again: I desire you, Brethren, to mark them that make dissensions and scandals contrary to the doctrine which you have learned, and avoid them. For such do not serve Christ our Lord, but their own belly: and by sweet speeches and benedictions seduce the hearts of innocents.—Therefore to shun Luther and Calvin and all their Crews, we have just reason and good warrant. They make dissensions and scandals against the doctrine of the Roman Church. Let no man therefore be seduced by their sugared words.

CHAP. I.

The foundation of his Apostleship being laid, 8. He highly commendeth the Romans, and protesteth his affection towards them. And so coming to the matter, saith, our Christian Catholic Doctrine (that teacheth all to believe) to be the way to salvation: because the Gentiles (first of all) could not be saved by their Philosophy, whereby they knew God, for so much as they did not serve him, but Idols; he therefore justly permitting them to fall into all kind of most damnable sin.

PAUL, a servant of JESUS CHRIST, called to be an Apostle separated unto the Gospel of God.

2 Which he had promised before by his Prophets in the holy Scriptures,

3 Concerning his Son (who was made to him of the seed of David, according to the flesh.

4 Who was predestinated the Son of God in power, according to the Spirit of Sanctification, by the resurrection of our Lord JESUS CHRIST from the dead,

5 By whom we have received grace and Apostleship * for obedience to the faith † in all Nations for his name,

6 Among whom are your also the called of JESUS CHRIST:)

7 To all that are at Rome the beloved of God, called to be Saints. Grace to you and peace from God our Father, and from the Lord JESUS CHRIST.

8 First I give thanks to my God through JESUS CHRIST for you all, because your faith is spoken of in the whole world.

9 For God is my witness, whom I serve in my spirit in the Gospel of his Son, that † without ceasing I make a commemoration of you

10 Always in my prayers, making request, if by any means now at length I may have a prosperous journey by the will of God, to come unto you.

11 For I long to see you, that I may impart unto you some spiritual grace, to § strengthen you:

12 That is to say, that I may be comforted together in you by that which is common to us both, your faith and mine.

13 And I would not have you ignorant, brethren, that I have often purposed to come unto you (and have been hindered hitherto) that I might have some fruit among you also, even as among other Gentiles.

14 To the Greeks, and to the Barbarians, to the wise and to the unwise, I am a debtor.

ANNOTATIONS ON CHAP. I.

* Faith must not be subject to sense, reason, arguing, or understanding; but must command, and be obeyed in humility and simplicity.

† St. Augustin useth this place and the like against Heretics, who would draw the common Catholic faith of all Nations, to some certain countries or corners of the world. *Aug. ep. 161.*

7 *Grace to you and peace.*] It is a kind of blessing rather than a profane salutation, proper to the Apostles, of greater virtue, than the benedictions of the Fathers in the Old Testament. The holy Fathers of the Church seemed to abstain from it for their reverence to the Apostles. The Manichees (St. Aug. *cont. ep. funda. c. 5, 6.*) and other Heretics (as also these of our time) because they would be counted Apostles, often use it.

8 *Your faith is spoken of.*] The holy Doctors upon these words of the Apostle, and especially by our Master's promise made to Peter, that his faith should not fail, give great testimony of the providence of God in the preservation of the Roman faith. St. Cyprian thus, *ep. 55. nu. 6.* "They are so bold to carry letters from profane Schismatics to the chair of Peter and the principal Church whence Priestly unity arose: not considering the Romans to be them whose faith (the Apostle being the commender) was praised, to whom misbelief cannot have access." So St. Hierom, *Apolog. adv. Ruff. li. 3. c. 4. to. 2.* "Know you that the Roman faith commended by the Apostle's mouth, will receive no such deceits, nor can be possibly changed, though an Angel taught otherwise, being fenced by St. Paul's authority." Again, *ep. 63. ad Pammach. & Oceanum, c. 4. to. 2.* "Whatsoever thou be that avouchest new Sects, I pray thee have respect to the Roman ears, spare the faith which was praised by the Apostle's voice." And in another place: "Will ye know, O Paula, and Eustochium, how the Apostle hath noted [No. XXVIII.]

"every Province with their proprieties? the faith of the people of Rome is praised. Where is there so great course to Churches and Martyrs Sepulchres? Where soundeth, Amen, like thunder from Heaven, or where are the Temples (void of Idols) so shaken as there? Not that the Romans have another faith than the rest of the Christian Churches, but that there is in them more devotion and simplicity of faith." In another place the same holy Doctor signifieth that it is all one to say, the Roman faith, and the Catholic. *Apolog. 1. adv. Ruff. c. 1.* So doth St. Cyprian, *ep. 52. nu. 1. ad Antonianum*: and St. Ambrose, *de obitu fratris, in med.* Whereupon this word, *Roman*, is added to *Catholic*, in many Countries where Sects do abound, for the better distinction of true Believers from Heretics: which in all Ages did hate and abhor the Roman faith and Church, as all malefactors do their judges and correctors.

† He prayeth without intermission that omitteth no day certain times of prayer. *St. Aug. hares. 57.*

9 *Serve in my spirit.*] Divers Heretics when they hear that God is a Spirit, and must be served and adored in Spirit, imagine that he must only be honored inwardly, without ceremonies and external works: which you see is otherwise; for that the Apostle served God in Spirit, by preaching the Gospel. To serve God then in Spirit, is to serve him with faith, hope, and charity, and with all works proceeding from them; as to serve him carnally, is, with works external, without the said internal virtues.

9 *A commemoration.*] A great example of charity for all men, especially for Prelates and Pastors, not only to preach, but to pray continually for the conversion of people to Christ's faith: Which the Apostle did for them whom he never knew, in respect of God's honor only and the zeal of souls.

§ The Romans were converted and taught by St. Peter before. Therefore he useth that speech to confirm them in their faith. *Author Com. apud Hier. Theodoret. in xvi. Rom. & Chrys.*

15 So (as much as is in me) I am ready to preach the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first and to the Greek.

17 For * the justice of God is revealed therein from faith unto faith, as it is written: *The just man liveth by faith.*

18 For the wrath of God is revealed from heaven, against all ungodliness and injustice of those men that detain the truth of God in injustice.

19 Because that which is known of God is manifest in them. For God hath manifested it unto them.

20 For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made: his eternal power also and Divinity: so that they are inexcusable,

21 Because that when they knew God, they have not glorified him as God, or given thanks: but became vain in their thoughts, and their foolish heart was darkened.

22 For professing themselves to be wise they became fools.

23 And they changed the glory of the incorruptible God, into a † likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things.

24 Wherefore God ‡ gave them up to the desires

of their heart, unto uncleanness, to dishonor their own bodies among themselves.

25 Who changeth the truth of God into a lye: and worshipped and served the creature rather than the Creator, who is blessed for ever. *Amen.*

26 For this cause God delivered them up to shameful afflictions. For their women have changed the natural use, into that use which is against nature.

27 And in like manner the men also, leaving the natural use of the woman, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompence which was due to their error.

28 And as they liked not to have God in their knowledge; God delivered them up to a reprobate sense, to do those things which are not convenient.

29 Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers,

30 Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

31 Foolish, dissolute, without affection, without fidelity, without mercy.

32 Who, having known the justice of God, did not understand that they, who do such things, are worthy of death: and not only they that do them, but they also that consent to them that do them.

15 *To preach the Gospel.*] The Gospel is not only the life of our Saviour written by the four Evangelists, nor only that which is written in the New Testament: but their whole course of preaching and teaching the faith. Which faith cometh ordinarily by preaching and hearing, and not by writing or reading. And therefore St. Paul thought not himself discharged by writing to the Romans, but his desire was to preach unto them: for that was the proper commission given unto the Apostles, to preach to all Nations. The writing the books of the Testament, is another part of God's providence, necessary for the Church in general, but not necessary for every man in particular; as to be taught and preached unto, is for every one of age and understanding. And therefore St. Peter (who was the Chief of the Commission) wrote little; many of them wrote nothing at all: and St. Paul that wrote most, wrote but little in comparison of his preaching; nor to any but such as were converted to the faith by preaching before.

* He meaneth not God's own Justice in himself, but that justice wherewith God endueth man when he justifieth him. St. Aug. de Sp. & lit. c. 9. Whereby you may gather the vanity of the Heretical imputative justice.

17 *Liveth by faith.*] In the tenth chapter to the Hebrews, he sheweth by this place of the Prophet (*Habakkuk* ii.) that the just, though he live here in pilgrimage, and seeth not presently nor enjoyeth the life everlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applieth the Prophet's words farther to this sense, That it is our faith, that is to say, the Catholic belief (saith St. Augustin) which maketh a just man, and distinguisheth between the just and the unjust; and that by the law of faith, and not by the law of works. Whence ariseth, that the Jew, the Heathen Philosopher, and the Heretic, though they excelled in all works of moral virtues, could not yet be just: and a Catholic Christian man living but an ordinary honest life, either not sinning greatly, or supplying his faults by penance, is just. And this difference ariseth by faith. Not that faith can save any man without works. For it is not a reprobate faith that we speak of (as the holy Doctor saith) but that which worketh by charity, and therefore remitteth sins and maketh one just.

18 *Is revealed.*] By all the passage following you may see, that the Gospel and Christ's Law consisteth not only in preaching faith (though that be the ground, and is always to be done first:) but to teach virtuous life and good works, and to denounce damnation to all them that commit deadly sins and repent not. And again we see that not only want of faith is a sin, but all other acts done against God's commandments.

† Lo these and the like are the Images or Idols so often condemned in the Scriptures, and not the holy Images of Christ and his Saints.

‡ Ephes. iv. 19. he saith: *They have delivered, or given up themselves to all uncleanness.* By which conference of Scriptures we learn that themselves are the cause of their own sin and damnation, God of his justice permitting and leaving them to their own will, and so giving them up unto passions, &c.

26 *God delivered them up.*] As he saith here, God delivered them up, so to the Ephesians he saith of the same persons and things: They delivered themselves up to all uncleanness. So that it is not meant here that God doth drive, force, or cause any man to sin, as divers blasphemous Heretics do hold: but only that by his just judgment, for their own deserving, and for due punishment of their former grievous offences, he withholdeth his grace from them, and so suffereth them to fall farther into other sins. As, for their crime of Idolatry, to suffer them to fall into unnatural abominations: as now for heresy, he taketh his grace and mercy from many, and so they fall headlong into all kind of turpitude: as contrariwise, for ill life, he suffereth many to fall into heresy. And for Christ's sake let every one that is entangled with the Idolatry of this time, that is to say, with these new Sects, look well into his own conscience, whether his forsaking the true God, may not come unto him for a punishment of his former or present ill life which he liveth.

32 *Worthy of death.*] Here you see why the Church taketh some sins to be deadly, and calleth them mortal, to wit, because all that do them, are worthy of damnation: others are venial, that is to say, pardonable of their own nature and not worthy of eternal damnation.

C H A P. II.

Now also he sheweth that neither the Jews could be saved by the knowledge of the Law, of which they so much bragged against the Gentiles, seeing they did notwithstanding sin as the Gentiles did. 14. And therefore that the true Jew is the Christian (though he be a Gentile) who by grace in his heart doth the good works that the Law commandeth.

WHEREFORE thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest.

2 For we know that the judgment of God is according to truth against them that do such things.

3 And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and patience, and long suffering, not knowing that the benignity of God leadeth thee to penance?

5 But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath against the day of wrath, and revelation of the just judgment of God,

6 Who will render to every man according to his works.

7 To them indeed, who according to patience in good work, seek glory and honor, and incorruption, eternal life.

8 But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9 Tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek:

10 But glory and honor and peace to every one that worketh good, to the Jew first and also to the Greek.

11 For there is no respect of persons with God.

12 For whosoever have sinned without the Law, shall perish without the Law: and whosoever have sinned in the Law, shall be judged by the Law.

13 For not the hearers of the Law, are just before God: but the doers of the Law shall be justified.

14 For

ANNOTATIONS ON CHAP. II.

1 *Thou art that judgest.*] Such as by public authority either spiritual or temporal have power to punish offenders, are not forbidden to judge or condemn any for their offences; tho' themselves are sometimes guilty in their conscience of the same or greater: yet may it be matter of aggravating sins before God, when they will not repent of those offences themselves, for which they punish others. But if they be open offenders themselves, in the same sort for which they judge others, they give scandal, and thereby aggravate their sins very much. Properly here he forbiddeth to charge another falsely or truly with these crimes whereof himself is as far guilty or more than the other; as the Jews especially did the Gentiles, to whom he speaketh here.

4 *Or despisest thou the riches?*] This proveth that God offereth his grace and mercy to many; and by long patience and sufferance expecteth their repentance, deferring their punishment on purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their sin: but contrariwise that they harden their own hearts, and of their own free-will reject his grace and condemn his benignity.

6 *According to his works.*] Though the holy Apostle's special purpose be in this Epistle, to commend unto the Gentiles that trusted so much in their moral works, the faith in Christ; yet lest any man should think or gather untruly from his words, that Christian men's works were not meritorious or the cause of salvation, he expressly writeth, that God giveth as well everlasting life and glory to men, for and according to their good works, as he giveth damnation for the contrary works. And howsoever Heretics fondly fly from the evidence of these places; yet St. Augustin asserts, Life everlasting to be rendered for good works according to this manifest Scripture: *God shall render to every man according to his works.*

13 *Not the hearers.*] This same sentence agreeable also to Christ's word's (Matt. vii. 21.) is the very ground of St. James's disputation, that not faith alone, but good works also do justify. Therefore St. Paul (howsoever some per-

versely construe his words in other places) meaneth the same as St. James. And here he speaketh not properly of the first justification, when an Infidel or an ill man is made just, who had no acceptable works before to be justified by (of which kind he especially meaneth in other places of this Epistle) but he speaketh of the second justification or encrease of former justice, which he that is in God's grace, daily proceedeth in, by doing all kind of good works, which are justices, and for doing of which, he is just indeed before God. And of this kind doth St. James, namely, treat. Which is directly against the Heretics of this time, who not only attribute nothing to the works done in sin and infidelity, but esteem nothing at all of all Christian men's works towards justification and salvation, condemning them as unclean, sinful, hypocritical, Pharisaical: which is directly against these and other Scriptures, and plain blaspheming of Christ and his grace, by whose Spirit and co-operation we do them.

12 *Shall be justified.*] Of all other Articles deceitfully handled by Heretics, they use most guile in this of Justification; and especially by the equivocation of certain words; which is proper to all contentious wranglers, and namely in this word, *justify*. Which because they find sometimes to signify the acquitting of a guilty man of some crime whereof he is indeed guilty, and for which he ought to be condemned, (as by man's judgment either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent) they falsely make it so signify in this place and the like, whosoever man is said to be justified by God for his works or otherwise: as if it were said, that God justifieth man, that is to say, imputeth to him the justice of Christ though he be not indeed just; or of favor reputeth him as just, when indeed he is wicked, impious, and unjust. Which is a most blasphemous doctrine against God, making him either ignorant who is just, and so to err in his judgment; or not good, that can love and save him whom he knoweth to be evil. And a strange pitiful blindness it is in the Church's Adversaries, that they should think it more to God's glory, and more to the commendation of Christ's justice, merits, and mercy, to call and count an ill man so continuing, for just; than by his grace and mercy to make him

14 For when the Gentiles who have not the Law, do by nature those things that are of the Law; these having not the Law, are a law to themselves:

15 Who shew the work of the Law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another,

16 In the day when God shall judge the secrets of men, by JESUS CHRIST, according to my Gospel.

17 But if thou art called a Jew, and retest in the Law, and makest thy boast of God,

18 And knowest his will, and approveest the more profitable things, being instructed by the Law,

19 Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

20 An Instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the Law.

21 Thou therefore * that teachest another, teachest not thyself: thou that preacheest, that men should not steal, stealest:

22 Thou that sayest, men should not commit adultery, committest adultery: Thou that abhorrest idols, committest sacrilege:

23 Thou that makest thy boast of the Law, by transgression of the Law dishonorest God.

24 (*For † the name of God through you is blasphemed through the Gentiles, as it is written.*)

25 Circumcision profiteth indeed if thou keep the Law: but if thou be a transgressor of the Law, thy circumcision is become § prepuce.

26 If then the uncircumcised keep the justices of the Law; shall not his uncircumcision be counted for circumcision?

27 And shall not that which by nature is uncircumcision, if it fulfil the Law, judge thee, who by the letter and circumcision art a transgressor of the Law?

28 For it is not he is a Jew, that is so outwardly, nor is that circumcision which is outward in the flesh,

29 But he is a Jew that is one inwardly; and the circumcision is that of the heart, in the spirit, not in the letter: whose praise is not of men, but of God.

C H A P. III.

He granteth that the Jews did surpass the Heathen Gentiles, in God's benefits, 9. But not in their own works: concluding, that he hath shewed both Jew and Gentile to be sinners: 18. And therefore (inferring) that there must be some other way to Salvation indifferent to both; which is, to believe in JESUS CHRIST, that for his sake their sins may be forgiven them.

WHAT advantage then hath the Jew, or what is the profit of circumcision?

2 Much every way. First indeed, because the words of God were committed to them.

3 For what if some of them have not believed?

shall their unbelief make the faith of God without effect? God forbid.

4 But God is true: and every man a liar, as it is written: *That thou mayest be justified in thy words, and mayest overcome when thou art judged.*

him of an ill one, just indeed, and so truly to justify him, or as the word doth here signify, to esteem and approve for just indeed, him that by his grace keepeth his law and commandments. For, that the keepers and doers of the commandments are just and so reputed, is plain by the correspondence to the former words: *Not the hearers are just, but the doers.* Whereupon St. Augustin, *de Sp. & lit. c. 26. to. 3.* hath these words: *When it is said, The doers of the Law shall be justified, what other thing is said, than, The just shall be justified? For the doers of the Law verily are just.*

* It is a shameful and damnable thing for preachers, teachers, or other guides of men's life, to commit the same things themselves, which they reprove in others.

† It is a great sin that by the ill life of the faithful, our Lord's name should be ill spoken of among the misbelievers, and many withdrawn from the true religion thereby.

§ Prepuce is the foreskin not circumcised, and therefore signifieth the Gentiles, or the state and condition of the Gentiles: as circumcision, the Jews and their state.

26 *Keep the justices.*] If a Gentile either now since Christ, by his grace and faith, or any other before Christ, not of the stock of Abraham, through the Spirit of God keep the justices of the Law, he is just no less than if he had been outwardly

circumcised, and shall condemn the circumcised Jew not keeping the Law, without which, his outward Sacrament cannot serve him, but shall be much to his condemnation, that having the Law and peculiar Sacraments of God, he did not keep the Law, nor inwardly exercise that in his heart which the outward sign did import. And all this is no more but to insinuate that true justice is not in faith only or knowledge of the Law, or in the name either of Jew or Christian, but in doing good works and keeping the Law by God's grace.

29 *In the spirit, not in the letter.*] The outward ceremonies, Sacraments, threats, and commandments of God in the Law, are called the *letter*; the inward working of God in man's heart, and endowing him with faith, hope, and charity, and with love, liking, will, and ability to keep his commandments by the grace and merits of Christ, are called the *spirit*. In which sense, the carnal Jew was a Jew according to the letter, and he was circumcised after the letter: but the true believing Gentile observing by God's grace in heart and in God's sight that which was meant by that carnal sign, is a Jew according to the spirit, and justified by God. Of the spirit and letter St. Augustin made a famous work, very necessary for the understanding of this Epistle.

5 But if our injustice commend the injustice of God, what shall we say? Is God unjust who executeth wrath? (I speak according to man,)

6 God forbid; otherwise how shall God judge this world?

7 For if the truth of God hath more abounded through my lyè, unto his glory, why am I also yet judged as a sinner,

8 And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good? Whose damnation is just.

9 What then? Do we excel them? No, not so. For we have charged both Jews and Greeks, that they are all under sin;

10 As it is written: *That there is not any man just,*

11 *There is none that understandeth, there is none that seeketh after God.*

12 *All have turned out of the way, they are become unprofitable together: there is none that doth good, there is not so much as one.*

13 *Their throat is an open sepulchre, with their tongues they have dealt deceitfully. The venom of asps is under their lips.*

14 *Whose mouth is full of cursing and bitterness:*

15 *Their feet swift to shed blood.*

16 *Destruction and misery in their ways:*

17 *And the way of peace they have not known.*

18 *There is no fear of God before their eyes.*

19 Now we know that what things soever the Law speaketh, it speaketh to them that are in the Law; that every mouth may be stopped, and all the world may be made subject to God:

20 Because by the works of the Law no flesh shall be justified before him. For by the Law is the knowledge of sin.

21 But now without the Law the justice of God is made manifest; being witnessed by the Law and the Prophets.

22 Even the justice of God by faith of JESUS CHRIST, unto all and upon all them that * believe in him. For there is no distinction.

23 For all have sinned; and do need the glory of God.

24 Being justified † freely by his grace, through the redemption that is in CHRIST JESUS.

25 Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins,

ANNOTATIONS ON CHAP. III.

5 *If our injustice.*] No wonder that many now-a-days deduce false and detestable conclusions out of this Apostle's high and hard writings, seeing that St. Peter noted it in his days, and himself here confesseth that his preaching and speeches were then falsely misconstrued; as if he had taught that the Jews and Gentiles ill life and incredulity had been directly the cause of God's greater mercy, and that therefore sin cometh from God to the advancement of his glory, and consequently that men might or should do ill, that good might ensue from it. Which blasphemous constructions they took from these and the like words: *Where sin abounded, there did grace more abound*; and, *The Law entered in, that sin might abound*; and out of Psalm L. *That thou mayest be justified in thy words, and overcome when thou art judged.* As if he meant that men do sin, to the end that God may be justified. And at all these and the like places of the Apostle though forewarned by St. Peter, and by the Apostle's own defence and protestation, that he never meant such horrible things; yet the wicked also of this time do stumble and fall. But the true meaning is in all such places that God can and doth, when it pleaseth him, convert those sins which man committeth against him and his commandments, to his glory: though the sins themselves stand not with his will, intention, nor honor, but are directly against the same, and therefore may not be committed that any good may fall. For, what good soever accidentally falleth, it proceedeth not from the sin, but from God's mercy that can pardon, and from his omnipotence that can turn ill to good. And therefore against those carnal interpretations, St. Paul very carefully and diligently giveth reason also in this place, ver. 6. that it is impossible: because God could not justly punish any man, nor sit in judgment at the latter day for sin without plain injury, if either himself would have sin committed, or man (might) do it to his glory. Therefore let all sincere Readers of the Scriptures, and especially of St. Paul's writings, hold this for a certainty, as the Apostle's own defence (whatsoever he seemed to say hereafter, sounding in their own sense, that sin cometh from God, or may therefore be committed that he may work good from it) that the Apostle himself condemneth that sense as slanderous and blasphemous.

10 *There is not any man just.*] These general speeches, that both Jew and Gentile are in sin, and none at all just, are not so to be taken, that none in either sort were ever good: the Scriptures expressly saying that Job, Zachary, Elizabeth, and such like, were just before God; and it

were blasphemy to say, that these words alledged out of the xliiith Psalm were meant in Christ's mother, in St. John the Baptist, in the Apostles, &c. For, this only is the sense: that neither by the Law of nature, nor Law of Moses, could any man be just or avoid such sins as here are reckoned, but by faith and the grace of God, by which there were a number in all ages (especially among the Jews) that were just and holy, whom these words touch not, being spoken only to the multitude of the wicked, whom the Prophet maketh as it were a severed body conspiring against Christ, and persecuting the just and godly, of which ill company he saith, that none was just nor feared God.

20 *By the works of the Law.*] St. Hierom and St. Chrysostom expound this of the ceremonial works only: and in that sense the Apostle especially prosecuteth this proposition in his Epistle to the Galatians. But it is true also of all man's moral works done without faith and the grace of God; which cannot be acceptable or available in God's sight, to justify any man. And so St. Augustin taketh it.

22 *Justice of God.*] Beware of the wicked and vain commentary of the Calvinists, glossing the justice of God to be that which is resident in Christ, apprehended by our faith; and so that imputed to us which we indeed have not. Wherein at once they have forged themselves, against God's manifest word, a new non-justice, a phantastical apprehension of that which is not, a false faith and untrue imputation. Whereas the justice of God here is that wherewith he endoweth a man at his first conversion, and is now in a man, and therefore man's justice: but yet God's justice also, because it is of God. Of this justice in us, whereby we are truly justified and indeed made just, St. Augustin speaketh thus: "The grace of Christ doth work our illumination and thus: "The grace of Christ doth work our illumination and thus: "The grace of Christ doth work our illumination and thus: "justification inwardly also." And again: "He giveth to the faithful the most secret grace of his Spirit, which secretly he poureth into infants also." And again: "They are justified in Christ that believe in him through the secret communication and inspiration of spiritual grace, whereby every one leaneth to our Lord." And again: "He maketh just, renewing by the Spirit, and regeneration by grace."

* To believe in him, here compriseth not only the act of faith, but of hope and charity, as the Apostle explaineth himself, Galat. v. 6.

† No man attaineth his first justification by the merits either of his faith or works, but merely by Christ's grace and mercy: though his faith and works proceeding from grace are dispositions and preparations thereunto.

26 Through

26 Through the forbearance of God, for the shewing of his justice in this time: that he himself may be just, and the justifier of him who is of the faith of JESUS CHRIST.

27 Where is then thy boasting? It is excluded. By what law? Of works? No, but by the Law of faith.

28 For we account a man to be justified by faith without the works of the Law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

30 For it is one God that justifieth circumcision by faith, and uncircumcision through faith.

31 Do we then destroy the Law through faith? God forbid, but we establish the Law.

CHAP. IV.

That Abraham was not justified by his own power, but by God's grace, in whom he believed, (6. Which is a way for the sinner also to come to justice.) 9. And that, seeing he was not as then circumcised; not only the circumcised Jew, but also the uncircumcised Gentile may, by believing the Christian faith, come to justice, as Abraham did: especially considering also, that Abraham was promised to be the Father of the whole world, and not only of the Jews, to whom only the Law was given: and that, not to fulfil the promise, but for another cause.

WHAT shall we say then that Abraham hath found, who is our Father according to the flesh?

2 For if Abraham were justified by works, he hath whereof to glory, but not before God.

3 For what faith the Scripture? *Abraham believed God, and it was reputed to him unto justice.*

4 Now to him that worketh, the reward is not reckoned according to grace, but according to debt.

28 *By faith, without the works.*] This is the place whence the Protestants gather falsely their only faith, and which they commonly avouch, as if the Apostle said, that only faith doth justify. Where he, both in words and meaning, excepteth only the works of the Law done without Christ before our conversion: neither excluding the Sacraments of Baptism or Penance, nor hope and charity, or other Christian virtues; all which are the justice of faith. As the good works proceeding from them, are likewise the law and justice of faith. All which the Adversaries would exclude by foisting in the term, *only*. Of which kind of men St. Augustin upon this place saith thus: "Men not understanding that which the Apostle saith, (we count a man to be justified by faith without the works of the Law) did think that he said, faith would suffice a man though he lived ill and had no good works. Which God forbid the vessel of election should think: who in a certain place after he had said, *In Christ Jesus neither circumcision, nor uncircumcision availeth any thing*, he straight added, *but faith which worketh by love*."

ANNOTATIONS ON CHAP. IV.

1 *Abraham.*] The Apostle disputing in this chapter, as before, against them that thought they might be justified by their works done without the grace of Christ and faith in him, proposeth Abraham for an example, and proveth that he had no justice nor estimation of justice before God by any works done before he had faith, or that proceeded not from faith and God's grace.

2 *By works.*] If Abraham did any commendable works before he believed Christ, as many Philosophers did, men might count him just therefore; but in God's sight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he should never have had the estimation of a just man. Therefore God in the Scriptures reputed him as a just man, giveth the cause thereof, saying: *Abraham believed God, and it was reputed to him for justice.*

5 But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice according to the purpose of the grace of God.

6 As David also termeth the blessedness of a man, to whom God reputeth justice without works:

7 *Blessed are they, whose iniquities are forgiven, and whose sins are covered.*

8 *Blessed is the man to whom the Lord hath not imputed sin.*

4 *To him that worketh*] That is to say: He that presumeth of his own works as done of himself without faith, God's help and grace; and saying, that grace or justification were given to him for his works; this man doth challenge his justification as debt, and not as of favor and grace.

5 *To him that worketh not.*] He worketh not (in this place) that hath no works or alledgeth not his works done in his infidelity as cause of his justification, but faith in Christ, and that proceeding of mere grace. Whereupon St. Augustin saith: "Know thou that faith found thee unjust. And if faith given to thee, made thee just, it found thee a wicked one whom it might make just. If it found thee wicked, and of such an one made thee just, what works hadst thou being then wicked? None couldst thou have (nor canst have) before thou believedst. Believe then in him that justifieth the impious, that thy good works may be good works indeed." St. Augustin in Psal. xxxi.

6 *As David also termeth.*] The Protestants for, termeth, translate, describeth, for that they would have the ignorant believe, the whole nature and definition of justification to be nothing else but remission of sins, and no grace or inherent justice given, from God at all. When the Apostle would say nothing else, but that in the first justification, God findeth no good works or merits to reward, but only sins to forgive unto such as have faith in him.

7 *Covered.* 8. *not imputed.*] You may not gather (as the Heretics do) of these terms, *covered*, and, *not imputed*, that the sins of men are never truly forgiven, but hidden only. For that derogate much from the force of Christ's Blood, and from the grace of God, by which our offences are truly remitted. He is the Lamb that taketh away the sins of the world, that washeth, and blotteth out our sins. Therefore to cover them, or, not to impute them, is, not to charge us with our sins, because by remission they are quite taken away: otherwise it were but a feigned forgiveness. See St. Augustin in Psal. xxxi. enarrat. 2.

CHAP. VI.

He exhorteth us, now after Baptism, to live no more in sin, but to walk in good works : because there we died to the one, and rose again to the other. 14. (Grace also giving us sufficient strength) 16. And were made free to the one, and servants to the other; 21. And especially because of the fruit here, and the end afterwards, both of the one and of the other.

WHAT shall we say then? Shall we continue in sin that grace may abound?

2 God forbid. For we that are dead to sin, how shall we live any longer therein?

3 Know you not that all we, who are baptized in Christ Jesus, are baptized in his death?

4 For * we are buried together with him by Baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

5 For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin may be † destroyed, to the end that we may serve sin no longer.

7 For he that is dead, is justified from sin.

8 Now if we be dead with Christ, we believe that we shall live also together with Christ.

9 Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him.

10 For in that he died to sin he died once: but in that he liveth, he liveth unto God.

11 So do you also reckon that you are dead to sin, but alive unto God in Christ Jesus our Lord.

12 Let not sin therefore reign in your mortal body, so as to obey the lusts thereof.

13 Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God as those that are alive from the dead,

and your members as instruments of justice unto God.

14 For sin shall not have dominion over you. For you are not under the Law, but under grace.

15 What then? Shall we sin, because we are not under the Law, but under grace? God forbid.

16 Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice.

17 But thanks be to God, that you were the servants of sin, but ‡ have obeyed from the heart, unto that form of doctrine, into which you have been delivered.

18 Being then freed from sin, you have been made servants of justice.

19 I speak an human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification.

20 For when you were the servants of sin, you were free men to justice.

21 What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death.

22 But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting.

23 For the wages of sin, is death. But the grace of God, life everlasting in Christ Jesus our Lord.

ANNOTATIONS ON CHAP. VI.

3 *We, who are baptized.*] That, which before he challenged from the Law of Moses, to faith, is now attributed to Baptism, which is the first Sacrament of our faith and the entrance to Christian Religion. Whereby it is plain that he meaneth not only faith to justice, but the Sacraments also, and all Christian religion, which he calleth the Law of spirit, grace and faith.

* Remission of sin, new life, sanctification, and justification, are given by Baptism, because it resembleth in us and applieth to us Christ's Death and Resurrection, and engrafteth us into him.

† Castalion noteth that Beza falsely translateth *enervetur*, for *destruatur*: weakened for destroyed.

6 *Old man, --- body of sin.*] Our corrupt state, subject to sin and concupiscence, coming to us from Adam, is called the *Old man*: as our person reformed in and by Christ, is named the *New man*. And the lump and mass of sins, which then ruled, is called the *Corps*, or *Body of sin*.

10 *To sin he died.*] Christ died to sin, when by his Death he destroyed sin: We die to sin, in that we are discharged from the power thereof, which before was, as it were, the

life of our persons, and commanded all the parts and faculties of our soul and body: as contrariwise we live to God, when his Grace ruleth and worketh in us, as the soul doth rule our mortal bodies.

12 *Sin reign.*] Concupiscence is here named sin, because it is the effect, occasion, and matter of sin, and is, as it were, a disease or infirmity in us, inclining us to ill, remaining also after Baptism, according to the substance or matter thereof: but it is not properly a sin, nor forbidden by commandment, till it reign in us, and we obey and follow the desires thereof. St. Augustin, *li. de nupt. & concupisc.* c. 23. Cont. 2. *epist.* Pelag. *li. 1. c. 13.* Conc. Trident. *Sess. 5. decret. de pec. orig.*

‡ Here again is signified, that our discharge from the bondage of sin, is by the Christian faith, and by obedience to the whole doctrine of Christ's religion: in that the Apostle attributeth this their deliverance from sin, to their humble receiving of the Catholic faith.

17 *Form of doctrine.*] At the first conversion of every Nation to the Catholic faith, there is a form and rule of belief set down, unto which when the people are once put by their Apostles, they must never by any persuasion of men alter the same, nor take from man or Angel, any new doctrine, or Analogy of faith, as the Protestants call it.

C H A P. VII.

Our former husband (sin) with his law, is dead in Baptism: and now we are married to another husband (to Christ) to bring forth children to God, that is good works. 7. And how the Law, being good, was yet to us the Law of sin and death, because concupiscence reigned in us. 17. But now by Baptism grace reigneth in us, though also concupiscence doth remain and tempt us still.

K NOW you not, Brethren, (for I speak to them that know the Law) that the Law hath dominion over a man, as long as it liveth?

2 For the woman that hath an husband*, whilst her husband liveth is bound to the Law. But if her husband be dead, she is loosed from the law of her husband.

3 Therefore whilst her husband liveth she shall be called an adulteress if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress if she be with another man:

4 Therefore, my Brethren †, you also are become dead to the Law by the Body of Christ; that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God.

5 For when we were in the flesh, the passions of sins which were by the Law, did work in our members, to bring forth fruit unto death.

6 But now we are loosed from the Law of death, wherein we were detained: so that we should serve ‡ in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the Law sin? God forbid. But I did not know sin, but by the Law: for I had not known concupiscence, if the Law did not say: *Thou shalt not covet.*

8 But § sin taking occasion by the commandment wrought in me all manner of concupiscence. For without the Law sin was dead.

9 And I lived some time without the Law. But when the commandment came, sin revived.

10 And I died. And the commandment, that was ordained to life, the same was found to be unto death to me.

11 For sin taking occasion by the commandment, seduced me, and by it killed me.

12 Wherefore the Law indeed is holy, and the commandment holy, and just, and good.

13 Was that then which is good, made death unto me? God forbid. But sin, that it may appear sin, by that which is good, wrought death in me: That sin by the commandment might become sinful above measure.

14 For we know that the Law is spiritual, but I am carnal, sold under sin.

15 For that which I work, I understand not. For I do not that good which I will, but the evil which I hate, that I do.

16 If then I do that which I will not, I consent to the Law, that it is good.

17 Now then it is no more I that do it; but sin that dwelleth in me.

18 For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me, but to accomplish that which is good, I find not.

19 For the good which I will, I do not; but the evil which I will not, that I do.

20 Now

ANNOTATIONS ON CHAP. VII.

* Nothing but death dissolveth the band betwixt man and wife; though for fornication one may depart from the other's company. Therefore to marry again is adultery, during the life of the party separated.

† Being now baptized and dead to sin, and engrafted in Christ's mystical Body, you are discharged of the Law of Moses, and are free in Christ.

‡ By Baptism we have not Christ's justice imputed to us, but an inward newness of Spirit given us, and resident in us.

§ *Thou shalt not covet.*] It is not the habitual concupiscence or infirmity of our nature, or sensual desire, or inclination to evil, coveting against the spirit, that is forbidden properly in this precept: but the consent of our reason and mind unto it, to obey and follow the lusts thereof, that is a sin and prohibited.

§ Sin or concupiscence which was asleep before, was weakened by prohibition; the Law not being the cause thereof, nor giving occasion thereunto, but occasion being taken by our corrupt nature to resist that which was commanded.

15 *That which I work.*] This being understood by St. Paul himself, or any other just person, the sense is, that the flesh or inferior part stirreth up divers disordered motions and passions, or perturbations against the mind, and so suddenly sometimes invadeth the same, that before it attendeth, or reason can gather itself to deliberate, man is in a manner (tho' unawares) entangled. Which, as soon as it is perceived, being by the just condemned, rejected, and resisted, never maketh him a sinner.

15 *Not that which I will.*] He meaneth not, that he can do no good that he willeth or desireth, or that he is ever forced to do that which his will agreeth not unto: but that, by reason of the forcibleness of concupiscence, whereof he cannot rid himself during life, he cannot accomplish all the desires of his spirit and mind, according as he saith to the Galatians: *The flesh coveteth against the spirit, and the spirit against the flesh, that, not whatsoever you will, you can do.*

19 *Not the good which I will.*] So may the just also be forced by the rage of concupiscence, or sensual appetite, to do or suffer many things in his inferior part, or external members, which his will consenteth not unto. And so long, it is so far from sin, that (as St. Augustin saith) he need never say to God, *forgive us our sins*, for the same. For, sin is voluntary, and so are not these passions.

19 *Which I will not.*] It maketh not any thing against free-will, that the Apostle saith: that good men do or suffer sometimes in their bodies, that which the will agreeth not unto. But it proveth plainly free-will: because the proper act thereof, that is, to will or not will, to consent or dissent, is ever (as you may see here) free in itself; tho' there may internal or external force to stay the members of a man, that they obey not in every act, that which the will commandeth or prescribeth. And therefore that is never imputed to man which he doth in his external or internal faculties, when will concurrereth not. Yea afterwards (ver. 20.) the Apostle saith *Non ego operor*, man doeth not that which is not done by his will: which doth most evidently prove free-will. All which St. Augustin clearly teacheth, *to. 4. in exposition. quarundam propos. ad Rom. propos. 44, 15, & 46.* and in many other places.

20 Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a Law, that when I have a will to do good, evil is present with me.

22 For I am delighted with the Law of God, according to the inward man:

23 But I see another law in my members, fight-

ing against the law of my mind, and captivating me in the law of sin, that is in my members.

24 Unhappy man that I am, who shall deliver me from the body of this death?

25 The grace of God by JESUS CHRIST our Lord. Therefore I myself, with the mind, serve the Law of God; but with the flesh, the law of sin.

C H A P. VIII.

That now after Baptism we are no more in a state of Damnation, because, by the grace which we have received, we are able to fulfill the Law; unless we wilfully give the dominion again to concupiscence. 18. Then (because of the persecutions that then were) he comforteth and exhorteth them with many reasons.

THERE is now therefore no condemnation to them that are in Christ JESUS, who walk not according to the flesh.

2 For the Law of the spirit of life, in Christ JESUS, hath delivered me from the law of sin and of death.

3 For what the Law could not do, in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh, and of sin hath condemned sin in the flesh,

4 That the justification of the Law might be fulfilled in us who walk not according to the flesh, but according to the spirit.

5 For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit.

6 For the wisdom of the flesh is death; but the wisdom of the spirit, is life and peace.

7 Because the wisdom of the flesh, is an enemy to God: for it is not subject to the Law of God, neither can it be.

8 And they who are in the flesh, cannot please God.

9 But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you; the body indeed is dead because of sin, but the Spirit liveth because of justification.

11 And if the Spirit of him, that raised up Jesus from the dead, dwell in you; he that raised up JESUS CHRIST from the dead, shall quicken also your mortal bodies, because of his Spirit that dwelleth in you.

12 Therefore, Brethren, we are debtors, not to the flesh, to live according to the flesh.

13 For if you live according to the flesh, you shall die. But if by the Spirit, you mortify the deeds of the flesh, you shall live.

14 For whosoever are led by the Spirit of God, they are the sons of God.

15 For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father.)

16 For the Spirit himself giveth testimony to our spirit, that we are the sons of God.

17 And if sons, heirs also; heirs indeed of God, and joint-heirs with Christ: yet so if we suffer with him, that we may be also glorified with him.

18 For I think that the passions of this time are not condign to the glory to come, that shall be revealed in us.

19 For

25 *With the mind,—with the flesh.*] Nothing done by concupiscence (which the Apostle here calleth sin) whereunto the spirit, reason, or mind of man consenteth not, can make him guilty before God. Neither can the motions of the flesh in a just man ever in the least defile the operations of his spirit, as the Lutherans hold: but make them often more meritorious, for the continual combat that he hath with them. For it is plain that the operations of the flesh and of the spirit do not concur together to make one act, as they imagine, the Apostle concluding quite contrary; That in mind he serveth the Law of God, in flesh the law of sin, that is to say, concupiscence.

ANNOTATIONS ON CHAP. VIII.

16 *The Spirit giveth testimony.*] This place maketh not for the Heretics special faith, or their presumptuous certainty that every one of them is in grace; the testimony of the Spirit being nothing else but the inward good motions, comfort, and contentment, which the children of God daily feel more and more in their hearts by serving him: by which they have, as it were, an attestation of his favor towards them, whereby the hope of their justification and salvation is much corroborated and strengthened.

17 *Yet if we suffer.*] Christ's pains or passions have not so satisfied for all, that Christian men are discharged of their particular suffering or satisfying for each man's own part: neither are our pains nothing worth to the attainment of Heaven, because Christ hath done enough; but quite contrary: he was by his Passion exalted to the glory of Heaven; therefore we by compassion, or partaking with him in the like passions, shall attain to be fellows with him in his Kingdom.

18 *Condign.*] Our Adversaries ground hereon, that the works or sufferances of this life are not meritorious or worthy of life everlasting; where the Apostle saith no such thing no more than he saith that Christ's Passions are not meritorious of his glory, which I think they dare not much avouch in our Saviour's actions. He expresseth only, that the very afflictions of their own nature, which we suffer with, or for him, are but short, momentary, and of no account in comparison of the recompence which we shall have in Heaven. Neither indeed were Christ's pains of their own nature, in the least to be compared to his glory: yet they were meritorious or worthy of Heaven; and so are ours. And therefore, to express the said comparison, here he saith, *They are not condign, to the glory.* He saith not, *of the glory*, as the Hereticks falsely translate: though the Scripture speaketh also

19 For the expectation of the creature, waiteth for the revelation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope :

21 Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22 For we know that every creature groaneth, and travaileth in pain even till now.

23 And not only it, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

24 For we are saved by hope. But hope that is seen, is not hope. For what a man seeth, why doth he hope for ?

25 But if we hope for that which we see not : we wait for it with patience.

26 Likewise the Spirit also helpeth our infirmity : For, we know not what we should pray for as we ought : but the Spirit himself asketh for us with unspeakable groanings.

27 And he that searcheth the hearts, knoweth what the Spirit desireth : because he asketh for the Saints according to God.

28 And we know that to them that love God,

all things work together unto good, to such as according to *his* purpose are called to be Saints.

29 For whom he foreknew, he also predestinated to be made conformable to the image of his Son : that he might be the First-born amongst many Brethren.

30 And whom he predestinated ; them he also called. And whom he called ; them he also justified. And whom he justified ; them he also glorified.

31 What shall we then say to these things ? If God be for us, who is against us ?

32 He that spared not even his own Son ; but delivered him for us All, how hath he not also, with him, given us all Things ?

33 Who shall accuse against the Elect of God ? God that justifieth.

34 Who is he that shall condemn ? Christ Jesus that died, yea that is risen also again, who is at the right hand of God, who also maketh intercession for us.

35 Who then shall separate us from the love of Christ ? Shall tribulation ? Or distress ? Or famine ? Or nakedness ? Or danger ? Or persecution ? Or the sword ?

36 (As it is written : *for thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.*)

so also, when it signifieth only a comparison : as *Prov. iii.* in the Greek, *Omne pretiosum non est illa dignum.* St. Augustin, *illi dignum.* St. Hieron, *non valet huic comparari,* that is, No precious thing is worthy of wisdom, or to be compared with it. See the like, *Eccle. xxvi. 20. Tob. ix. 2.* But when the Apostle will express that they are condign, worthy, or meritorious of the glory, he saith plainly : *That our Tribulation which at present is momentary and light, worketh above measure exceedingly an eternal weight of glory in us.* The value of Christ's actions ariseth not from the length or greatness of them in themselves, though so also they surpassed all men's doings : but from the worthiness of the Person. And so the value of ours also ariseth from the grace of our adoption, which maketh those actions, that of their natures are not meritorious nor answerable to the joys of Heaven in themselves, to be worthy of Heaven. And they might as well prove that the works of sin do not merit damnation : for sin indeed for the quantity and nature of the work, is not answerable in pleasure to the pain of Hell : but because it hath a departing or an aversion from God, be it ever so short it deserveth damnation, because it always proceedeth from the enemy of God, as good works that are meritorious, proceed from the child of God.

24 *Saved by hope.*] That which in other places he attributeth to faith, is here attributed to hope. For whensoever there are many causes of one thing, the holy Writers (as matters is ministered and occasion given by the doctrine then handled) sometimes refer it to one of the causes, sometimes to another : not by naming one alone, to exclude the other, as our Adversaries captiously and ignorantly argue ; but at divers times and in sundry places to express that, which in every discourse could not, nor needed to be uttered. In some discourses, faith is to be recommended ; in others, charity ; in others, hope : sometimes, alms, mercy ; elsewhere, other virtues. One while, *Every one that believeth is born of God* 1 *Jo. v. 1.* Another while, *Every one that loveth is born of God,* 1 *Jo. iv. 7.* Sometimes, *Faith purifieth man's heart,* *Acts xv. 9.* And another time, *Charity remitteth sins,* 1 *Pet. iv. 8.* Of faith it is said, *The just liveth by faith,* *Rom. i. 17.* Of charity, *We know that we are transferred from death to life, because we love,* &c. 1 *Jo. iii. 14.*

27 *The Spirit desireth.*] Arius and Macedonius, old Heretics, had their places to contend upon against the Church's sense, as our new Masters now have. They abused this text to prove the Holy Ghost not to be God, because he needed not to pray or ask, but he might command if he were God. Therefore St. Augustin expoundeth it thus : *The Spirit prayeth,* that is, *causeth or teacheth us to pray ; and what to pray, and ask.* St. Augustin, *de anima & ejus orig. li. 4. c. 9. & ep. 121. c. 15.*

30 *Whom he predestinated.*] God's eternal fore-sight, love, purpose, predestination, and election of his dear children, and in time their calling, justifying, glorifying by Christ, as all other acts and intentions of his divine will and providence towards their salvation, ought to be revered all men with dreadful humility, and not to be sought out, or disputed on, with presumptuous boldness and audacity. For it is the gulf that many proud persons, both in this Age and always, have by God's just judgment perished in ; founding thereon most horrible blasphemies against God's mercy, nature, and goodness, and divers damnable errors against man's free-will, and against all good life and religion. This high conclusion is here set down for us, that we may learn to know, on whom we ought to depend in all our life, by whom we expect all our salvation ; by whose providence all our graces, gifts, and works do stand : by what an everlasting gracious determination, our redemption, which is in Christ JESUS, was designed : and to give God incessant thanks for our vocation and preferment to the state we are in, before the Jews, who deserved no better than they, before the light of his mercy shining in upon us accepted us, and rejected them. But this said eminent truth of God's eternal predestination standeth (as we are bound to believe under pain of damnation ; whether we understand, how, or no) and so St. Augustin in all his divine works written of the same (*De gratia & lib. arb. de corrupt. & gratia. Ad articulos falso impositus,*) defendeth, declareth, proveth, and convinceth, that it doth stand (I say) with men's free-will and the true liberty of his actions, and forceth no man to be either ill or good ; to sin or virtue ; to salvation or damnation : nor taketh away the means or nature of merits, and co-operation with God to our own and other men's salvation.

37 But in all these things we overcome, because of him that loved us.

38 For I am sure, that neither death, nor life, nor Angels, nor principalities, nor powers; nor

things present, nor things to come; nor might,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

C H A P. IX.

With a Protestation of his sorrow for it (lest they should think him to rejoice in their perdition) he insinuateth the Jews to be reprobate, although they come of Abraham's flesh, 6. Saying, to be the Sons of God, goeth not by that, but by God's grace: 19. Considering that all were one condemned mass. 24. By which grace the Gentiles to be made his people: and so the Prophets to have foretold of them both. 30. And the cause hereof to be, that the Gentiles submit themselves to the faith of Christ, which the Jews will not.

I SPEAK the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost,

2 That I have great sadness and continual sorrow in my heart.

3 For I wished myself to be an Anathema from Christ, for my brethren, who are my kinsmen according to the flesh:

4 Who are Israelites: to whom belongeth the adoption as of children, and the glory, and the Testament, and the giving of the Law, and the service of God, and the promises:

5 Whose are the Fathers, and of whom is Christ according to the flesh, who is over all things God blessed for ever. Amen.

6 Not as though the word of God hath miscar-

ried. For all are not Israelites that are of Israel:

7 Neither are all they, that are the seed of Abraham, children: but in Isaac shall thy seed be called:

8 That is to say, not they, that are the children of the flesh, are the children of God: but they, that are the children of the promise, are accounted for the seed.

9 For this is the word of promise: *According to this time will I come; and Sarah shall have a Son.*

10 And not only she. But when Rebecca also had conceived at once, of Isaac our Father.

11 For when the children were not yet born, nor had done any good or evil (that the purpose of God according to election might stand.)

38 *I am sure.*] This speech is common in St. Paul according to the Latin translation, when he had no other assured knowledge than by hope: as *Ro. xv. 14. 2. Tim. i. 5. Heb. vi. 9.* Where the Greek word signifieth only a probable persuasion. And therefore except he mean of himself, by special revelation, or of the predesignate in general, (in which two cases it may stand for the certitude of faith, or infallible knowledge) otherwise that every particular man should be assured infallibly that himself should be justified, and not that only, but sure also never to sin, or to have the gift of perseverance and certain knowledge of his predestination; that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Council of Trent. *Seff. 6. c. 9. 12, 13.*

ANNOTATIONS ON CHAP. IX.

3 *Anathema.*] *Anathema* by use of Scripture is either that, which by separation from profane use, and by dedication to God, is holy, dreadful, and not vulgarly to be touched; or contrariwise, that, which is rejected, severed, or abandoned by God, as cursed and detested, and therefore is to be avoided. And in this latter sense (according as St. Paul taketh it, *1 Cor. xvi. If any love not our Lord JESUS CHRIST, be he Anathema*; that is to say, Away with him, Accursed be he, Beware you company not with him) the Church and holy Councils use the word for a curse and excommunication against Heretics and other notorious offenders and blasphemers. Now how the Apostle, wishing himself to be Anathema from Christ to save his Countrymen's souls, did take this word, it is a very hard thing to determine. Some think, he desired only to die for their salvation. Others, that being very loath to be kept from the fruition of Christ, yet he could be content to be so still for to save their souls. Others, that he wished what malediction or separation from Christ soever that did not imply the disfavor of God towards him, nor take away his love towards God. This only is certain, that it is a point of unspeakable charity in the Apostle's breast, and a pattern to all Bishops and Priests, how to love the salvation of their flock. As the like was

uttered by Moses, when he said: *Either forgive this people, or blot me out of thy book.* *Exod. xxxii. 32.*

6 *For all--of Israel.*] Though the people of the Jews were many ways honored and privileged, and namely, by Christ's taking flesh of them, yet the promise of grace and salvation was neither only made to them, nor to all them that carnally came from them or their Fathers: God's election, and mercy, depending upon his own purpose, will, and determination, and not tied to any nation, family, or person.

7 *But in Isaac.*] The promise made to Abraham was not in Ismael, who was a son born only by flesh and nature; but in Isaac, who was a son obtained by promise, faith, and miracle; and was a figure of the Church's children born to God in Baptism.

10 *Conceived at once.*] It is proved also by God's chusing of Jacob before Esau (who were not only brethren by father and mother, but also twins, and Esau the elder of the two, who according to carnal account should have had the pre-eminence) that God in giving graces followeth not the temporal or carnal prerogative of men or families.

11 *Not yet born.*] By the same example of those twins, it is evident also, that neither Nations, nor particular persons, are elected eternally, or called temporally, or preferred to God's favor before others, by their own merits: because God, when he made choice, and first loved Jacob, and refused Esau, respected them both as ill, and the one no less than the other guilty of damnation for original sin, which was alike in them both. And therefore where justly he might have reprobated both, he saved, through mercy, one. Which one therefore, being as ill and as void of good as the other, must hold of God's eternal purpose, mercy and election, that he was preferred before his brother who was elder than himself, and no worse than himself. And his brother Esau, on the other side, hath no cause to complain. For that God neither did, nor suffered any thing to be done towards him, that his sin did not deserve. For although God elect eternally and give his first grace, without all merits; yet he doth not reprobate or hate any man but for sin, or the foresight thereof.

12 Not of works, but of him that calleth, it was said to her: *The elder shall serve the younger.*

13 As it is written: *Jacob I have loved, but Esau I have hated.*

14 What shall we say then? Is there injustice with God? God forbid.

15 For he saith to Moses: *I will have mercy on whom I will have mercy; and I will shew mercy to whom I will shew mercy.*

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith to Pharaoh: *To this purpose I have raised thee, that I may shew my power in thee; and that my name may be declared throughout all the earth.*

18 Therefore he hath mercy on whom he will; and, whom he will he hardeneth.

19 Thou wilt say therefore unto me: why doth he find fault? for who resisteth his will?

20 O

14 *Is there injustice.*] Upon the former discourse, that of two persons equal God calleth the one to mercy, and leaveth the other in his sin, one might infer that God were unjust and an excepter of persons. To which the Apostle answereth, that God were not just nor indifferent indeed (so to use the matter, where grace or salvation were due. As if two men being Christened, both believe well, and live well, if God should give Heaven to the one, and should damn the other, then were he unjust, partial, and forgetful of his promise: but respecting or taking two, who both are worthy of damnation (as all are before they are first called to mercy) then the matter standeth on meer Mercy, and of the giver's will and liberality; in which case partiality hath no place. As for example (St. Aug. *li. de prædest. & gra. c. 4.*)

1 Two malefactors being condemned, both for the same crime, the Prince pardoneth the one, and letteth the law proceed on the other.

2 The thief, that is pardoned, cannot attribute his escape to his own deserts, but to the Prince's mercy.

3 The thief, that is executed, cannot challenge the Prince, that he was not pardoned also; but must acknowledge that he hath his desert.

4 The flanders by must not say, that he was executed because the Prince would not pardon him. For that was not the cause, but his offence.

5 If they ask farther: Why the Prince pardoned not both, or executed not both? The answer is: That as mercy is a goodly virtue, so justice is necessary and commendable.

6 But if it be further demanded: Why John rather than Thomas was executed; or Thomas rather than John pardoned. Answer: That (the parties being otherwise equal) it hangeth merely and wholly upon the Prince's will and pleasure.

1 So likewise, God seeing all mankind and every one of the same in a general condemnation and mass of sin, in and by Adam, delivereth some, and others not.

2 All that are delivered out of that common damnation, are delivered by grace and pardon, through the means and merits of Christ.

3 Such, as are left in the common case of damnation, cannot complain, because they have their desert for sin.

4 We may not say that such are damned, because God did not pardon them; but because they did sin, and therefore deserved it.

5 That some should be damned, and not all pardoned, and other some pardoned rather than all condemned, is agreeable to God's justice and mercy: both which virtues in God's providence towards us are recommended.

6 That Saul should be rather pardoned than Caiphas (I mean where two are equally evil and undeserving) that is only God's holy will and appointment, by which many an unworthy mangetteth pardon, but no good, or just, or innocent person is ever damned.

out blasphemy, say, or can truly say, that he hath nothing to do towards his own salvation, but will live, and thinketh he may live without care or thought of his end, the one way or the other, saying: If I be appointed to be saved, be it so; if I be one designed to damnation, I cannot help the matter: come what may come. All these speeches and thoughts are sinful, and come from the enemy, and are rather signs of reprobation, than of election. Therefore the good man must, without search of God's secrets, work his own salvation, and (as St. Peter saith) *make his election sure by good works*, with continual hope of God's mercy, being assured, that, if he believe well and do well, he shall have well. For example, if a husbandman should say: If God will, I shall have corn enough; if not, I cannot make it; and so neglect to till his ground, he may be sure that he shall have none, because he wrought not for it. Another man useth his diligence in tilling and plowing, and committeth the rest to God: he findeth the fruits of his labours.

16 *Him that willeth.*] If our election, calling, or first coming to God, lay wholly or principally upon our own will or works; or if our willing or endeavouring to be good, would serve without the help and grace of God, as the Pelagians taught, then our election were wholly in ourselves, which the Apostle denieth. And then might Pharaoh and other obdurate persons (whom God hath permitted to be obstinate, to shew his power and just judgment upon them) be converted, when themselves list, without God's help and assistance: whereas we see the contrary in all such obstinate offenders, whom God for punishment of former sins visiteth not with his grace, that by no threats, miracles, nor persuasion, they can be converted. Whence we may not with Heretics infer, that man hath not free-will, or that our will worketh nothing in our conversion or coming to God: but this only, that our willing or working any good to our salvation, cometh from God's special motion, grace, and assistance, that it is the secondary cause, not the principal.

17 *To this purpose I have raised thee.*] He doth not say, that he hath on purpose raised or set him up to sin, or that he was the cause of the same in Pharaoh, or that he intended his damnation directly or absolutely, or any otherwise, but in respect of his demerits: but rather (as the Apostle saith strait after in this chapter of such hardened and obstinate offenders) that he with long patience and toleration expected his conversion, and (as St. Chrysostom interpreteth this word, *Excitavi*) preserved him alive to repent, whom he might justly have condemned before. In the ixth of Exodus, whence this allegation is, we read, *Posui te, I have put, or set thee up*, as here, *I have raised thee*. That is to say, I have purposely advanced thee to be so great a King, and chosen thee out to be a remarkable example both of the obdurate obstinacy that is in such whom I have for so great sins forsaken, and also to shew to the world, that no obstinacy of ever so mighty offenders can resist me, or do any thing which shall not fall to my glory. Which is no more to say, but that God often, for the punishment of Nations, and to shew his justice and glory, giveth wicked Princes unto them, and by endowing them with power and prosperity, and by taking his grace from them upon their deserts, so hardeneth their hearts, that they withstand and contemn him, and afflict his people, in whose end and fall, either temporal or eternal, at the length, God will ever be glorified. Neither would he either raise or suffer any such, or give them power and prosperity

In all this mercy of God towards some, and justice towards other some, both the Pardoned work by their own free-will, and thereby deserve their salvation; and the Other no less by their own free-will, without all necessity, work wickedness, and themselves, and only of themselves, procure their own damnation. Therefore no man may, with-

20 O man! who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Or hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor?

22 What if God, willing to shew his wrath, and to make his power known*, endured with much patience vessels of wrath, fitted for destruction,

23 That he might shew the riches of his glory on the vessels of mercy, which he hath prepared unto glory?

24 Even us, whom also he hath called, not only of the Jews, but also of the Gentiles,

25 As in Osee he saith: *I will call, that which was not my people, my people; and her, that was not beloved, beloved: and her, that had not obtained mercy, one that hath obtained mercy.*

26 *And it shall be, in the place where it was said unto them, you are not my people: there they shall be called the sons of the living God.*

27 And Isaias crieth out concerning Israel: *If the number of the children of Israel be as the sand of the sea; a remnant shall be saved.*

28 *For he shall finish his word, and cut it short in justice: because a short word shall the Lord make upon the earth.*

29 And as Isaias foretold: *Unless the Lord of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha?*

30 What then shall we say? That the Gentiles, who followed not after justice, have attained to justice, even the justice that is of faith.

31 But Israel by following after the law of justice, is not come unto the law of justice.

32 Why so? Because *they sought it not by faith, but as it were of works.* For † they stumbled at the stumbling-stone,

33 As it is written: *Behold I lay in Sion a stumbling stone and a rock of scandal: and whosoever believeth in him, shall not be confounded.*

CHAP. X.

The Law was not (as the Jews ignorant zeal supposed) for them to justify themselves by it (considering that they could not fulfil it); but to bring them to Christ, to believe in him, and so for his sake to be justified by the grace of God, 5. According to Moses's saying, and the Apostle's preaching: 11. That so the Gentiles also (according to the Prophets) hearing and believing might come to justice; the Jews in the mean time (though inexcusably) remaining incredulous.

BRETHREN, the will of my heart, indeed, and my prayer to God, is for them unto salvation.

2 For I bear them witness, that they have a

zeal of God, but not according to knowledge.

3 For they not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.

perity in this life, whereupon he knoweth they will be worse, but that he can work all that to his honor and glory. Nay, that he useth not such rigorous justice on all that deserve it, that is his great grace and mercy. And that he exerciseth his justice upon some certain persons, rather than upon other some of equal deserts; that lieth wholly upon his will, in whose judgments there are many things secret, but nothing unjust: as St. Augustin teacheth. *Ser. 88. de temp.* Where (as also *li. de prædest. & grat. c. 15.* and in other places) he hath many goodly lessons touching this high point of doctrine. Of which we intend to recite some more upon the viith or ixth chapter of Exodus, if God will give us means to set forth the Old Testament in English.

20 *Who art thou.*] Here the Apostle stayeth the rashness and presumption of such poor worms, as take upon them to question with God of their election or reprobation, as certain impious Heretics of our time have done, setting out books farced with most blasphemous and erroneous Doctrine concerning this high and hidden mystery, and have given occasion to the ignorant, who always are curious, to jangle, and perniciously to err in these things, are impossible to be understood by any, or well thought of, but by the obedient and humble.

21 *The potter.*] This example of the pot and potter reacheth no farther than to declare, that the creature may not reason with God his Maker, why he giveth not one so great grace, as another; or why he pardoneth not one as well as another: no more than the chamber-pot may chal-

lenge the Potter why he was not made a drinking-pot, as well as another. And therefore the Heretics that extend this similitude to prove that man hath no free-will no more than a piece of clay, do untruly and deceitfully apply the example. Especially when we may see expressly in the book of Exodus, that Pharaoh, notwithstanding his obdurate heart, had free-will; where both it is said: *He would not dismiss the people;* and: *He indurated his own heart himself.* *Exod. c. viii. 15.* and (in the Hebrews) *v. 32. and c. ix. 35.* 1 Kings, vi. 6. And this Apostle also writeth, that a man may *cleanse himself* from the filthy, and so become a vessel of honor in the house of God.

* That God is not the cause of any man's reprobation or damnation, otherwise than for punishment of his sins, he sheweth, by that, he expecteth all men's amendment with great patience, and consequently that they have also free-will.

† Here we see, that they are the cause of their own damnation by infidelity.

ANNOTATIONS ON CHAP. X.

3 *The justice of God.*] The justice of God is that, which God giveth us through Christ. The Jews own, or proper justice, is that, which they had, or challenged to have, of themselves and by their own strength, helped only by the knowledge of the Law, without the help or grace of Christ.

4 For * the end of the Law is Christ, unto justice to every one that believeth.

5 For Moses wrote †, that, the justice which is of the Law, *the man who shall do it, shall live by it.*

6 But the justice which is of faith, speaketh thus: *Say not in thy heart, Who shall ascend into Heaven?* That is to bring Christ down.

7 Or, *who shall descend into the deep?* That is, to bring up Christ again from the dead.

8 But what faith the Scripture? *The word is nigh thee, even in thy mouth, and in thy heart.* This is the word of faith, which we preach.

9 For if thou confest with thy mouth the Lord JESUS, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

10 For, with the heart, we believe unto justice; but with the mouth, confession is made unto salvation.

11 For the Scripture saith: *Whosoever believeth him shall not be confounded.*

12 For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him.

13 For *whosoever † shall call upon the name of the Lord, shall be saved.*

14 How then shall they call on him whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear, without a Preacher?

15 And how shall they preach unless they be sent? As it is written: *How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things?*

16 But all § do not obey the Gospel. For Isaiah saith, *Lord, who hath believed our report?*

17 Faith then cometh by hearing: and hearing by the word of Christ.

18 But I say, have they not heard? Yes verily: *their sound hath gone forth into all the earth, and their words unto the ends of the whole world.*

19 But I say, hath not Israel known? First Moses saith: *I will provoke you to jealousy by that which is not a Nation; by a foolish Nation I will anger you.*

20 But Isaiah is bold, and saith: *I was found by them that did not seek me: I appeared openly to them that asked not after me.*

21 But to Israel he saith: *All the day long have I spread my hands to a people, that believeth not, and contradicteth me.*

* The Law was not given to make a man just or perfect by itself, but to bring us to Christ, to be justified by him.

† The justice of the Law of Moses went no farther of itself, than to save a man from the temporal death and punishment prescribed to the transgressors of the same.

6 *The justice which is of faith.*] The justice, which is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concern the same: as, of Christ's Ascension into Heaven, of his descending to Hell, of his coming down to be Incarnate, and his Resurrection and return again to be glorified. By which his actions we are pardoned, justified, and saved, as by the Law we could never be.

8 *The word of faith.*] The word of faith is the whole Law of Christ, concerning both Life and Doctrine, grounded upon this, that Christ is our Saviour, and that he is risen again. Which point (as all others) must both be believed in heart, and also be confessed by mouth. For though a man may be justified inwardly, when he hath the virtues of faith, hope, and charity, from God; yet, if occasion be given, he is also bound to confess, with his mouth, and by all his external actions, without shame or fear of the world, that which he inwardly believeth: or else he cannot be saved. Which is against certain old Heretics, who taught: that a man might say or do what he would, for fear of danger, so that he kept his faith in heart.

† To believe in him and to invoke him, is to serve him with all love and sincere affection. All that so do, shall, doubtless, be saved, and shall never be confounded.

14 *How then shall they call.*] This maketh not (as Heretics pretend) against invocation of Saints; the Apostle saying nothing else, but that they cannot invoke Christ as their Lord and Master, in whom they do not believe, and whom they never heard of. For he speaketh of Gentiles or Pagans, who could not invoke him, unless they did first believe in him. To the due invocation of Christ, we must know him, and our duties to him. And so is it true also,

that we cannot pray to our Blessed Lady, nor any Saint in Heaven, till we believe and know their persons, dignity, and grace, and trust, that they can help us. But if our Adversaries think, that we cannot invoke them, because we cannot believe in them; let them understand, that the Scripture useth also this speech, to believe in men: and it is the very Hebrew phrase, which they should not be ignorant of, that brag thereof so much. Exod. xiv. 31. *They believed in God and in Moses.* And 2 Paral. xx. 20. in the Hebrew, *Ep. ad Philem. v. 5.* And the ancient Fathers did read in the Creed indifferently: *I believe in the Catholic Church;* and, *I believe the Catholic Church.* Conc. Nicen. apud Epiphani. in fine Ancorat. Hieron. contr. Lucif. Cyril. Hieros. Cathec. 17.

15 *Unless they be sent.*] This place of the Apostle invincibly condemneth all the preachings, writings, ordinances, innovations, and usurpations of Church, pulpit, and whatsoever our new Evangelists have intruded themselves, and entered into by the window: shewing, that they are every one, from the highest to the lowest, false Prophets, running and usurping, being never lawfully called. Which is so evident in the Heretics of our days, that the Calvinists confess it in themselves, and say, that there is an exception to be made in them, because they found the state of the Church interrupted.

§ We see then, that it is in a man's free-will to believe or not to believe, to obey or disobey the Gospel or truth preached.

20 *That asked not.*] That Christ was found by those, that never asked after him; it proveth, that the first grace and our first justification is without merits. That God called so continually and earnestly by his Prophets, and by other his signs and wonders, upon the Jews, and they withstood it, free-will is proved; and that God would have men saved, and that they are the cause of their own damnation themselves.

CHAP. XI.

Not all the Jews were reprobate, but some elect: and they, by grace, obtained justice, the rest (according to the Prophets) being executed. 11. Against whom, notwithstanding the Christian Gentiles (to whom by that occasion Christ is come) must not insult; but rather fear every man himself to be likewise cut off the tree (which is the Catholic Church) 25. And know, that when all the Gentiles are brought into the Church, then (about the end of the world) shall the multitude of the Jews also come in: 33. According to the disposition of the wonderful wisdom of God.

I SAY then: Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the Tribe of Benjamin.

2 God hath not cast away his people, which he foreknew. Know you not what the Scripture saith of Elias; how he calleth on God against Israel?

3 Lord, they have slain thy Prophets, they have dug down thine Altars: and I am left alone, and they seek my life.

4 But what saith the divine answer unto him? I have left me seven thousand men, that have not bowed their knees to * Baal.

5 Even so then at this present time also, there is a remnant saved according to the election of grace.

6 And if by grace it is not now by works. Otherwise grace is no more grace.

7 What then? That which Israel sought, he hath not obtained: Yea the election hath obtained it, and the rest have been blinded.

8 As it is written: God hath given them the spirit of insensibility: eyes that they should not see, and ears that they should not hear; until this present day.

9 And David saith: Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them.

10 Let their eyes be darkened, that they may not see; and bow down their back alway.

11 I say then, have they so stumbled†, that they

should fall? God forbid. But by their offence, salvation is come to the Gentiles, that they may be emulous of them.

12 Now if the offence of them be the riches of the world, and the diminution of them‡, the riches of the Gentiles; how much more the fulness of them?

13 For I say to you Gentiles; as long indeed as I am the Apostle of the Gentiles, I will honor my ministry,

14 If by means I may provoke to emulation them who are my flesh, and may save some of them.

15 For if the loss of them be the reconciliation of the world; what shall the receiving of them be, but life from the dead?

16 For if the first fruit be holy, so is the lump also: and if the root be holy, so are the branches.

17 And if some of the branches be broken, and thou being a wild olive, art ingrafted in them, and art made partaker of the root and of the fatness of the olive-tree,

18 Boast not against the branches. But if thou boast; thou bearest not the root, but the root thee.

19 Thou wilt say then: The branches were broken off that I might be grafted in.

20 Well: because of unbelief they were broken off, but thou standest by faith: be not high-minded; but § fear.

ANNOTATIONS ON CHAP. XI.

4 *Seven Thousand.*] The Heretics alledge this place and example very impertinently to prove, that the Church may be wholly secret, hid, or unknown. For though the faithful were forced to keep close in that persecution of Achab and Jezabel, which was only in the Kingdom of the ten Tribes, that is, of Israel; yet at the very same time, in Jerusalem and all the Kingdom of Judah, the external worship and profession of faith was open to all the world, and well known to Elias and the faithful, so many, that the very soldiers only were numbered above a million. Besides, that there is a great difference between the Christian Church and the Jews; ours resting upon better promises than theirs. And we will not put the Protestants to prove, that there were 7000 of their Sect when their new Elias Luther began; but let them prove, that there were seven, or any one, either then or in all Ages before him, that were in all points of his belief. Heretics there were before him, as Jovinian, Vigilantius, Helvidius, Wickliffe, &c. and with him, Zuinglius, Calvin, &c. Who believed as he did in some things, but not in all.

* The Heretics add here also to the text *Image*. As Acts xix. 35.

6 *Not now by works.*] If salvation be attributed to good works done by nature without faith and God's help, the same cannot be of grace. For such works exclude grace, favor, and mercy: and challenge only of debt, and not of gift. Therefore take heed here of the Heretics exposition, that untruly exclude Christian men's works from necessity or merit of salvation, which are done with and by God's grace,

[No. XXX.]

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and therefore evidently consist with the same, and are joined with God's grace as causes of our salvation. Our Adversaries are like ill Apothecaries, ever taking *quid pro quo*, either through ignorance, or through intent to deceive the simple.

8 *God hath given.*] It doth not signify his working or action, but his permission. *St. Chrys. ho. 19. in ep. Ro.* And St. Augustin saith, not by putting malice into them, but by not imparting his grace unto them, and that through their own defects always, and their own wills ever properly working the same.

† The Jews are not rejected wholly, and incurably for ever, but for a part, and for a time suffered to fall. Which God did turn to the Gentiles general good.

‡ If God could, and did turn their fall and sin into the good of the Gentiles; much more will he work good from their general conversion, which shall be at length the accomplishment of the Church consisting of both the Nations.

20 *Because of unbelief.*] He represseth the pride of the Gentiles vaunting themselves of their receiving, and of the Jews rejection, namely, in that they thought the Jews to be forsaken for no other cause, but that they might come into their rooms: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentiles to beware of the same, because they may fall as well as the other, and that God is as like to execute justice against them as against the Jews; as he hath done in many Nations falling to heresy.

§ We see that he, who standeth by faith, may fall from it, and therefore must live in fear, and not in the vain presumption and security of the Heretics.

21 For

21 For if God hath not spared the natural branches; lest perhaps he also spare not thee.

22 See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness, otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in. For God is able to graft them in again.

24 For if thou wert cut out of the wild olive tree, which is natural to thee, and, contrary to nature, wert grafted into the good olive tree; how much more shall they, that are the natural branches, be grafted into their own olive tree?

25 For I would not have you ignorant, Brethren, of this mystery (lest you should be wise in your own conceits) that blindness in part has happened in Israel, until the fulness of the Gentiles should come in.

26 And so all Israel should be saved, as it is written: *There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob.*

27 *And this is to them my Covenant: when I shall take away their sins.*

28 As concerning the Gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the Fathers.

29 For the gifts and the calling of God are without repentance.

30 For as you also in times past did not believe God, but now have obtained mercy, through their unbelief;

31 So these also now have not believed, for your mercy, that they also may obtain mercy.

32 For God hath concluded all in unbelief, that he may have mercy on all.

33 O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways?

34 For who hath known the mind of the Lord? Or who hath been his Counsellor?

35 Or who hath first given to him, and recompence shall be made him?

36 For of him, and by him, and in him are all things: to him be glory for ever. Amen.

C H A P. XII.

He exhorteth them to mortification of the body. 2. To renovation of the mind. 3. To keeping of unity by humility, 6. To the right using of their gifts and functions, 9. To many other good actions, 17. And especially to loving of their enemies.

BESEECH you therefore, Brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.

2 And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.

28 *Concerning the Gospel.]* In respect, or, as concerning belief in Christ and receiving the Gospel, they are God's enemies: by occasion of which their incredulity, the Gentiles found mercy: otherwise in respect of his special election of that Nation, and the promises made to the Patriarchs, the Jews are dear to him still. For God never promisseth but what he performeth, nor repenteth himself of the privileges given to that Nation.

30 *For aye.]* As the Gentiles, who before believed not, found mercy and came to faith, when the Jews did fall: so the Jews not now believing, when all the Gentiles have obtained mercy, shall in the end of the world by God's disposition obtain grace and pardon as the Gentiles have done.

32 *Concluded all.]* That so God taking all Nations and all men in sin (which they fell into, not by his drift or causing, but of their own free-will) may of his mercy call and convert whom, and in what order, he will; and the parties have no cause to brag of their deserts: but both countries and particular men may refer their eternal election and their first calling and conversion to Christ, and to his mercy only: no works which they had before, in their incredulity, deserving any such thing, though their works afterwards proceeding from faith and grace do merit Heaven.

33 *The depth.]* The Apostle concludeth, that no man ought to search farther into God's secret and unsearchable counsels of the vocation of the Gentiles, and rejecting the Jews, otherwise than this; that all who are rejected, for their sins, are justly rejected; and all that are saved, by God's great mercy and Christ's grace, are saved. And

whosoever seeketh among the people to spread contagion of curiosity by seeking farther after things past man's and Angel's reach, they over-reach and overthrow themselves. If thou wilt be saved, believe, obey the Church, fear God and keep his Commandment: that is thy part and every man's else. Thou mayest not examine whether thou be predestinate or reprobate, nor seek to know the ways of God's secret judgment towards thyself or other men. It is the common enemy of our souls, that in this unhappy time hath opened blasphemous tongues, and directed the proud pens of Calvin, Beza, Veron, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and especially of young Scholars in Universities, who with less study may learn to be proud and curious, than to be humble, wise, and obedient.

ANNOTATIONS ON CHAP. XII.

1 *Living Sacrifice.]* Lest men should think, by the former discourse of God's eternal predestination, that no reward were to be had for good life and works, the Apostle now earnestly recommendeth to them, holiness of life. Man maketh his body a Sacrifice to God by giving it to suffer for him, by chastising it with fasting, watching, and such like, and by employing it in works of charity and virtue, to God's honor. Whereby appeareth how acceptable these works are to God and grateful in his sight, being compared to a Sacrifice, which is an high service done to him.

3 For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith.

4 For as in one body we have many members, but all the members have not the same office :

5 So we being many, are one body in Christ, and every one members one of another.

6 And having different gifts, according to the grace that is given us, either prophecy, *to be used* according to the rule of faith,

7 Or ministry, in ministering ; or he that teacheth, in doctrine,

8 He that exhorteth in exhorting, he that giveth with simplicity, he that ruleth with carefulness, he that sheweth mercy with cheerfulness,

9 Let love be without dissimulation. Hating that which is evil, cleaving to that which is good.

10 Loving one another with the charity of Brotherhood, with honor preventing one another.

11 In carefulness not slothful. In spirit fervent, serving the Lord,

12 Rejoicing in hope. Patient in tribulation. Instant in prayer.

13 Communicating to the necessities of the Saints. Pursuing hospitality.

14 Bless them that persecute you : bless, and curse * not.

15 Rejoice with them that rejoice, weep with them that weep.

16 Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits.

17 To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men.

18 If it be possible, as much as is in you, having peace with all men.

19 Not revenging yourselves, my dearly beloved, but give place unto wrath, for it is written : *Revenge to me ; I will repay*, saith the Lord.

20 But *if thine enemy be hungry, give him to eat : if he thirst, give him drink. For, doing this, thou shalt heap coals of fire upon his head.*

21 Be not overcome by evil, but overcome evil by good.

CHAP. XIII.

To yield obedience and all other duties unto Potentates : 8. To love their neighbour which is the fulfilling of the Law : 11. And especially to consider, that, now being the time of grace, we must do nothing that may not become day-light.

LET every soul be subject to higher powers : for there is no power but from God : And those that are, are ordained of God.

2 There-

6 *According to the rule of faith.*] By this, and many places of holy writ, we may gather, that the Apostles, by the Holy Ghost, before they were separated into divers Nations, set down among themselves a certain rule and form of Faith and Doctrine, containing not only the Articles of the Creed, but all other principles, grounds, and the whole platform of all the Christian Religion. Which Rule was before any of the Books of the New Testament were written, and before the Faith was preached among the Gentiles : by which not only every other inferior Teacher's Doctrine was tried, but all the Apostles, and Evangelists preaching, writing, interpreting (which is here called prophesying) were by God's Church approved and admitted, or disapproved and rejected. This form, by mouth and not by Scripture, every Apostle delivered to the country by them converted. For keeping of this form, the Apostle before praised the Romans, and afterwards earnestly warneth them by no man's plausible speech to be drawn from the same. This he commendeth to Timothy, calling it his *Depositum*. For not holding this fast and sure, he blameth the Galatians, farther also denouncing, to himself or an Angel, that should write, teach, or expound against that which they first received, Anathema, and commanding always to beware of them that taught otherwise. For fear of missing this line of truth, himself notwithstanding he had the Holy Ghost, yet lest he might have preached in vain and lost his labour, he went to confer with Peter and the rest. For the firm keeping of this Rule of truth, the Apostles held Councils, and their Successors by their example. For the holding of this Rule, and by the measure thereof, were all the holy Scriptures written. For and by the same, all the glorious Doc-

tors have made their sermons, commentaries, and interpretations of God's word : all writings and interpretations no otherwise admitted nor deemed to be of God, but as they are agreeable to this Rule.

And this is the fore Analogy and measure of faith, set down and commended to us, every where, for the Apostles tradition ; and not the phantastical rule or square that every Sect-monger pretendeth to gather out of the Scriptures falsely understood and wrested to his purpose, by which they judge of Doctor, Scripture, Church, and all. Arius had, by that means, a rule of his own, Luther had his false weights, and Calvin his own also. According to which several measure of every Sect, they have their expositions of God's word : and in England (as in other infected Countries) they kept of late an apish imitation of this prophesying, which St. Paul, here and in other places, speaketh of, and which was an exercise in the primitive Church, measured not by every man's peculiar spirit, but by the former Rule of Faith, first set down by the Apostles. And therefore all this new phantastical prophesying, and all other preaching in Calvin's school, is justly, by this note of the Apostle, condemned, for that it is not according to, but quite against, the Rule of Faith.

* Cursing is a vice, to which the common people are much given, who often curse them on whom they cannot otherwise be revenged. They may see here that it is a great fault.

ANNOTATIONS ON CHAP. XIII.

1 *Let every soul be subject.*] Because the Apostles preached liberty by Christ from the yoke of the Law and servitude of sin, and gave all the faithful both example and com-

2 Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation.

3 For Princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same.

4 For he is God's Minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's Minister: an avenger to execute wrath, upon him that doth evil.

5 Wherefore be subject of necessity, not only for wrath, but also for conscience-sake.

6 For therefore also you pay tribute. For they are the Ministers of God, serving unto this purpose.

7 Render therefore to all men their dues. Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

8 Owe no man any thing, but to love one ano-

ther. For he that loveth his neighbour, hath * fulfilled the law.

9 For *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet*, and if there be any other commandment, it is comprised in this word, *Thou shalt love thy neighbour as thyself*.

10 The love of our neighbour worketh no evil. Love therefore is the fulfilling of the Law.

11 And that knowing the season: that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

12 The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light.

13 Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and impurities, not in contention and envy:

14 But put ye on the Lord JESUS CHRIST, and make not provision for the flesh in its concupiscence.

commandment to obey God more than men, and withal ever charged them expressly to be obedient and subject to their Prelates, as to them who had care of their souls and were by the Holy Ghost placed over the Church of God: there were many, in those days, newly converted, that thought themselves free from all temporal Potentates, carnal Lords, and human creatures, or powers: whereupon the bond-men took themselves to be loose from his servitude, the subject from his Sovereign, were he Emperor, King, Duke, or what other secular Magistrate soever; especially the Princes of those days being Heathens and persecutors of the Apostles and of Christ's religion. For which cause and for that the Apostles were untruly charged by their Adversaries, that they withdrew men from order and obedience to civil Laws and Officers: St. Paul here (as St. Peter doth 1 Ep. Chap. ii.) cleareth himself, and expressly chargeth every man to be subject to his temporal Prince and Superior: Not every man to all that are in Office or Superiority, but every one to him whom God hath put in authority over him by reason that he is his Master, Lord, King, or such like. Neither to them, in matters of religion or government of their souls (for most part were Pagans, whom the Apostle could not will men to obey in matters of faith;) but to them, in such things only as concern the public peace and policy, and what other causes soever consist with God's holy will and ordinance. For against God no power may be obeyed.

1 *No power but from God.*] St. Chrysostom here noteth, that power, rule and Superiority, is God's ordinance, but not in all cases all Princes; because many may usurp, who reign by his permission only, and not by his appointment: nor all actions that every one doth in and by his sovereign power; as Julian's apostacy and afflicting of Catholics, Pharaoh's tyrannical oppression of the Israelites, Achab's persecution of the Prophets, Nero's executing of the Apostles, Herod's and Pilate's condemning of Christ: all which things God permitted them, by the abuse of their power, to accomplish, and, not being the cause of their evil doings, turned and ordered the same to good effects. St. Augustin, *tract. 112. in Joan.* St. Tho. p. 1. q. 19. a. 9.

2 *They that resist.*] Whosoever resisteth or obeyeth not his lawful Superior in those cases wherein he is subject unto him, withstandeth God's appointment, and sinneth mortally, and is worthy to be punished both in this world by his Superior, and by God in the next life. For in temporal government and causes, the Christians were bound in conscience to obey their Heathen Emperors: though on the other side, they were bound under pain of damnation to obey their Apostles and Prelates, and not to obey their Kings or Em-

perors in matters of Religion. Whereby it is clear, that when we are commanded to obey our Superiors, it is meant always and only in such things as they may lawfully command, and in respect to such matters wherein they are our Superiors.

4 *Beareth not the sword.*] That the Apostle meaneth here especially of temporal powers, we may see by the sword, tribute, and external compulsion, which he here attributeth to them. And the Christian men then had no doubt whether they should obey their Spiritual powers. But now the disease is quite contrary. For all is given to the secular power, and nothing to the spiritual which expressly is ordained by Christ and the Holy Ghost: and all the faithful are commanded to be subject thereunto, as to Christ's own word and will. There were Heretics, called *Begardi*, that took away all rule and Superiority. The Wickliffs would obey neither Prince nor Prelate, if he were once in deadly sin. The Protestants of our time (as we may see in all Countries where the secular sword is drawn against their Sects) care neither for the one nor for the other, though they extol only the secular when it maketh for them. The Catholics only most humbly obey both, even according to God's ordinance, the one in temporal causes, and the other in Spiritual: in which order, both these States have blessedly flourished in all Christian Countries, ever since Christ's time, and it is the very way to preserve both, as one day all the world shall confess with us.

6 *You pay tribute.*] Though every man ought to be ready to serve his temporal Prince with his goods, by tributes or what other lawful taxes and subsidies soever; yet they may exempt by privileges whom they think good. As in all Countries Christian: Priests, for the honor of Christ, whose Ministers they be, have, by the grants and ancient charters of Kings, been excepted and exempted. Notwithstanding they were never unready to serve voluntarily their Sovereign, in all common causes, with whatsoever they had. See Ann. in Matt. xvii. 26.

* Here we learn, that the Law may be, and is, fulfilled by love, in this life: against the Adversaries saying, it is impossible to keep the commandments.

13 *Not in rioting.*] This was the very place which St. Augustin, that glorious Doctor, was, by a voice from Heaven, directed unto, at his first miraculous and happy conversion, not only to the Catholic Faith, but also to perpetual continency, by this voice coming from Heaven, *Tolle, lege: Tolle, lege:* Take up and read, take up and read; as himself telleth, *li. 8. Confes. c. 12.*

CHAP. XIV.

Like a moderator and peace-maker between the firm Christians (who were the Gentiles) and the infirm (who were the Christian Jews, having yet a scruple to cease from keeping the ceremonial meats and the days of Moses's Law) he exhorteth the Jew not to condemn the Gentile using his liberty; and the Gentile again, not to condemn the scrupulous Jew: but rather to abstain from using his liberty, than offending the Jew, to be an occasion unto him of apostatizing.

NOW him that is weak in faith, take unto you; not in disputes about thoughts.

2 For one believeth that he may eat all things: but he that is weak let him eat herbs.

3 Let not him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him.

4 Who art thou that judgest another man's servant? To his own Lord he standeth or falleth. And he shall stand: for God is able to make him stand.

5 For one judgeth between day and day; and another judgeth every day: let every man abound in his own sense.

6 He that regardeth the day, regardeth it unto the Lord. And he that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God.

7 For none of us liveth to himself; and no man dieth to himself.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore, whether we live, or whether we die, we are the Lord's.

9 For to this end Christ died and rose again; that he might be Lord both of the dead and of the living.

10 But thou, why judgest thou thy Brother? Or thou, why dost thou despise thy Brother? For we shall all stand before the judgment-seat of Christ.

11 For it is written: *As I live, saith the Lord, every knee shall bow to me; and every tongue shall confess to God.*

12 Therefore every one of us shall render account to God for himself.

13 Let us not therefore judge one another any more. But judge this rather, that you put not a stumbling-block or a scandal in your Brother's way.

14 I know and am confident, in the Lord Jesus, that nothing is * unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean.

15 For if, because of thy meat, thy Brother be grieved; thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died.

16 Let not then our good be evil spoken of.

ANNOTATIONS ON CHAP. XIV.

2 *Eat all things.*] By similitude of words the simple are soon deceived, and Heretics make their advantage of any thing to seduce the unlearned. There were divers meats forbidden in the Law of Moses, and for signification made and counted unclean, whereof the Jews might not eat at all, as pork, hare, rabbit, and such like, both of fish, fowl, and beasts, a great number. Christ discharged all them that became Christians, after his Passion, from that observance and all other ceremonies of the old Law. Notwithstanding, because divers that were brought up in the Law, made it a scruple of Religion and conscience, suddenly to forsake their former manner, the Apostle here admonisheth such as are stronger and better instructed in the cause, to bear with the weaker sort, that being Christians could not yet find in their hearts to eat and use the meats forbidden by God in the old Law: as on the other side he warneth the weak, that would not eat, not to take offence or scandal at them that did eat, without scruple, any of the irregular or forbidden meats in the Law, nor in any wise to judge or condemn the eater, but to commit that to God, and finally that they should not condemn each other for eating or not eating. Now the Protestants fondly apply all this to the fasts of the Church, and differences of meats in the same: as if the Church did forbid any meat wholly never to be eaten or touched, or made any creatures unclean, or prescribed any abstinence otherwise, than for chastising of man's bodies and service of God. It is a great blindness that they can put no difference betwixt Christ's fast of forty days, John's abstaining from all delicate meats, and drinks; the widow Anne's, the Nazarites', the Recabites', the Ninivites', St. Paul's, St. Timothy's, John's Disciples', and Christ's Dis-

ciples' fast [which he said they should keep after his departure from them]: and the ceremonial distinction of creatures and meats, clean and unclean, in the old Law. Of which it is evident the Apostle treateth in all this chapter, and of none other at all. Therefore when the Protestants by the words of this place would prove, that we are either made free from fasting and from obeying the Church's commandment or following Christ's example in that matter, or that the observers of Christian fasts are weak in Faith, and ought not in any wise charge with sin the breakers of the prescribed fasts of the holy Church, they do abuse ignorantly or wilfully the Apostle's words and discourse.

5 *Between day and day.*] By the like deceit, they abuse this place against the Holidays of Christ and his Blessed Mother, and Saints, which concerneth only the Jews' festivals and observation of times, whereof in the Epistle to the Galatians, ch. iv. 10.

5 *Abound in his own sense.*] The Apostle doth not give freedom, as the Church's enemies would have it, that every man may do or think what he list. But in this matter of Judaical observation of days and meats, and that for a time only, till the Christian Religion should be perfectly established, he would have no restraint made, but that every one should be borne with in his own sense: yet so, that they should not condemn one another, nor make necessity of salvation in the observation of the Judaical rites of meats, days, &c.

* *Common*, that is, *unclean*. See Annot. Mark vii. 2. Tho' he wish the weak to be born withal, yet he uttereth his mind plainly, that indeed all the meats forbidden and unclean in the Law, are now through Christ cleansed, and lawful for every man to use.

17 For the Kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost.

18 For he, that in this serveth Christ, pleaseth God, and is approved of men.

19 Therefore let us follow after the things that are of peace: and keep the things that are of edification one towards another,

20 Destroy not the work of God for meat. All things indeed are clean: but it is evil for that man who eateth with offence.

21 It is good not to eat flesh, and not to drink wine, nor any thing whereby thy Brother is offended, or scandalized, or made weak.

22 Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth.

23 But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith, is sin.

CHAP. XV.

He proceedeth to make peace between the Christian Gentiles and Jews. 8. With this resolution, that the Jews' vocation is of promise indeed, but the Gentiles also of mercy, and foretold by the Scriptures. 14. Then drawing to an end, he excuseth himself to the Romans for writing thus unto them, 21. Hoping now at length to see them, after that he hath been at Jerusalem, 29. Wherunto also he requesteth their prayers.

NOW we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of you please his neighbour unto good, to edification.

3 For, Christ did not please himself, but as it is written: *The reproaches of them that reproached thee, fell upon me.*

4 For * what things soever were written, were written for our learning: that through patience and the comfort of the Scriptures we might have hope.

5 Now the God of patience and of comfort grant you to be of one mind, one towards another, according to JESUS CHRIST:

6 That with † one mind, and with one mouth, you may glorify God and the Father of our Lord JESUS CHRIST.

7 Wherefore receive one another; as Christ also hath received you unto the honor of God.

8 For I say that Christ JESUS was ‡ minister of the circumcision for the truth of God to confirm the promises made unto the Fathers.

9 But that the Gentiles are to glorify God for his mercy, as it is written: *Therefore will I confess to*

thee, O Lord, among the Gentiles, and will sing to thy name.

10 And again he saith: *Rejoice ye Gentiles with his people.*

11 And again: *Praise the Lord all ye Gentiles; and magnify him all ye people.*

12 And again, Isaiah saith: *There shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.*

13 Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

14 And I myself also, my Brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

15 But I have written to you (Brethren) more boldly in some sort, as it were, putting you in mind: Because of the grace which is given me from God,

16 That I should be the Minister of Christ JESUS among the Gentiles: sanctifying the Gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost.

17 *Not meat and drink.*] The substance of Religion or the Kingdom of God standeth not in meat or drink; and therefore the better might they use indifferency and toleration in that point for a time, for peace sake, and to avoid scandal. But if the precept of Moses's Law had bound still as before, then (not for the meat's sake, but for the disobedience) it had been damnable to have eaten the unclean meats.

22 *Have it to thyself.*] Thou that art perfect, and believest or knowest certainly that thou art free from the Law concerning meats and festivals, yet to the trouble and hinderance of the feeble that cannot yet be brought so far, be discreet and utter not thyself out of season.

23 *He that discerneth.*] If the weak have a scruple, and should be driven to eat the things which in his own heart he thinketh he should not do; he committeth deadly sin, because he doth against his conscience, or against his own pretended knowledge.

23 *All that is not of faith.*] The proper sense of this speech is, that every thing that a man doth against his know-

ledge or conscience, is a sin; for so by the circumstance of the letter, saith must here be taken: though St. Augustin sometimes applieth it also to prove that all the actions of infidels (meaning those works which directly proceed from their want of faith) are sins. But in any wise take heed of the Heretics commentary, who hereby would prove that the infidel sinneth in honoring his parents, fighting for his country, tilling his ground, and in all other works. And no marvel that they so hold of infidels, who maintain that Christian men also offend deadly in every good deed.

ANNOTATIONS ON CHAP. XV.

* He meaneth all that is written in the Old Testament: much more all things written in the New Testament, are for our learning and comfort.

† Unity in Religion commended.

‡ Christ did execute his office and ministry, only, towards the people of Circumcision, that is, the Jews.

17 I have therefore glory in Christ Jesus towards God.

18 For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and deed,

19 By the virtue of signs and wonders, in the power of the Holy Ghost: so that from Jerusalem round about as far as unto Illyricum I have replenished the Gospel of Christ.

20 And I have so preached this Gospel, not where Christ was named, lest I should build upon another man's foundation.

21 But as it is written: *They to whom he was not spoken of, shall see, and they that have not heard, shall understand.*

22 For which cause also I was hindered very much from coming to you, and have been kept away till now.

23 But now having no more place in these countries, and having a great desire these many years past to come unto you:

24 When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you.

25 But now I shall go to Jerusalem, to minister unto the * Saints.

26 For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the Saints that are in Jerusalem.

27 For it hath pleased them; and they are their debtors. For if the Gentiles have been made partakers of their spiritual things; they ought also in carnal things to minister to them.

28 When therefore I shall have accomplished this, and consigned to them this fruit, I will come by you into Spain.

29 And I know, that when I come to you, I shall come in the abundance of the blessing of the Gospel of Christ.

30 I beseech you therefore, Brethren, through our Lord Jesus Christ, and by the Charity of the Holy Ghost, that you † help me in your prayers for me to God.

31 That I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the Saints.

32 That I may come to you with joy, by the will of God, and may be refreshed with you.

33 Now the God of peace be with you all. Amen.

C H A P. XVI.

He commendeth the bearer, Phebe, to the Romans, 3. And himself to many there by name, 17. He declareth the doctrine which the Romans had learned to be the touch-stone to know Seducers. 21. He sendeth unto them the commendations of all the Churches and of certain persons by name; 25. And concludeth.

AND I commend to you Phebe, our sister, who is in the ministry of the Church that is in Cenchre:

2 That you receive her in the Lord as becometh Saints: and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

3 Salute † Prisca and Aquila, my helpers in Christ Jesus,

4 (Who have for my life laid down their own necks; to whom not I only give thanks, but also all the Churches of the Gentiles)

5 And the § Church which is in their house. Salute Epenetus, my beloved: who is the first fruits of Asia in Christ.

6 Salute Mary, who hath laboured much among you.

7 Salute Andronicus and Junias, my kinsmen and fellow prisoners: who are of note among the Apostles, who also were in Christ before me.

8 Salute Ampliatus, most beloved to me in the Lord.

9 Salute Urbanus, our helper in Christ Jesus, and Stachys my beloved.

10 Salute Appelles, approved in Christ. Salute them that are of Aristobulus's household.

11 Salute Herodion, my kinsman. Salute them that are of Narcissus's household, who are in the Lord.

12 Salute Triphena and Tryphosa, who labour in the Lord. Salute Persis the dearly beloved, who hath much laboured in the Lord.

13 Salute Rufus elect in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren that are with them.

15 Salute Philologus and Julia, Nereus, and his Sister, and Olympias; and all the Saints that are with them.

* He meaneth the holy persons, that, having forsaken all their goods for Christ, were wholly converted to serve our Lord with all their mind. *St. Hiero. against Vigilantius* the Heretic reprehending the alms given to such, as do the Heretics also of our time.

† In that the Apostle desired to be prayed for we may be moved to seek the same as a great benefit.

‡ The only salutation of so worthy a man is sufficient to

fill him with great grace that is so saluted. *St. Chrys. in 2 Tim. 4.*

§ This domestical Church was either that faithful and Christian household, or rather the Christians meeting together there and in such good Houses to hear divine service and the Apostles preaching in those times of persecution. The Protestants here reason thus: St. Peter is not here saluted, therefore he was never at Rome.

16 Salute one another with an holy kiss. All the Churches of Christ salute you.

17 Now I beseech you, Brethren, mark them who make dissensions and offences contrary to the doctrine which you have * learnt, and to avoid them.

18 For they that are such serve not Christ our Lord, but their own belly : and † by pleasing speeches and good words seduce the hearts of the innocent.

19 For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil.

20 And the God of peace crush Satan under your feet speedily. The grace of our Lord JESUS CHRIST be with you.

21 Timothy my fellow labourer saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen.

22 I Tertius who wrote this Epistle, salute you in the Lord.

23 Caius mine host, and the whole Church, saluteth you. Erastus, the Treasurer of the city, saluteth you, and Quartus, a Brother.

24 The grace of our Lord JESUS CHRIST be with you all. Amen.

25 Now to him that is able to establish you, according to my Gospel and the preaching of JESUS CHRIST, according to the revelation of the mystery, which was kept secret from Eternity,

26 (Which now is made manifest by the Scriptures of the Prophets, according to the precept of the eternal God, for the obedience of Faith) known among all Nations.

27 To God the only wise through JESUS CHRIST, to whom be honor and glory for ever, and ever. Amen.

ANNOTATIONS ON CHAP. XVI.

16 *Salute one another.*] Never Sect-makers made more foul or hard shifts to prove or defend falsehood, than the Protestants : but in two points, about St. Peter especially, they surpass even themselves in impudence. The first is, that they hold he was not preferred before the other Apostles, which is against the Scriptures most evidently. The second is, that he was never at Rome, which is against all the Ecclesiastical Histories, all the Fathers, Greek and Latin, against the very sense and sight of the monuments of his seat, sepulchre, doctrine, life, and death there. Certainly there is greater evidence thereof and more weighty Testimony, than of Romulus's, Numa's, Cæsar's, or Cicero's being there : yet were he not a very senseless man, that would deny this to the discredit of so many Writers, and the whole World? Much more monstrous it is to hear any deny the other. Theodoret saith, he was there, writing upon this Chapter. Prosper also *carmine de ingratia in principio*. St. Leo, *de natali Petri*. St. Augustin, *to. vii. c. 4. cont. ep. fund.* Orosius, *li. vii. c. 6.* St. Chrysostom, *in Ps. xlviii.* St. Epiphanius, *her. 27.* Prudentius *in hymno 2.* St. Laurentii, *& hymno 12.* Optatus, *li. 2 contra Donatistas.* St. Ambrose, *li. 5. ep. de Basilicis tradendis.* St. Hierom, *in Catalogo.* Lactantius, *li. 4. c. 21. de vera sapientia.* Eusebius *hist. Eccl. li. 2. c. 13, 15.* St. Anthanasius *de fuga sua.* St. Cyprian. *ep. 55. nu. 6.* Tertullian *de præscriptionibus nu. 14. & li. 4 contra Marcionem nu. 5.* Origen *in Genes. apud Euseb. li. 3. c. 1.* Irenæus, *li. 3. c. 33.* Hegesippus, *li. 3. c. 2. de excid. Hierosolym.* Caius and Papias the Apostle's own scholars, and Dionysius the B. of Corinth, alledged by Eusebius, *li. 2. c. 14, 24.* Ignatius *ep. ad Romanos.* The holy Council of Chalcedon, and many others affirm it. Yea St. Peter himself (according to the Judgment of the ancient Fathers) confesseth he was at Rome, calling it Babylon, *1 ep. c. 5. Euseb. li. 2. c. 14. hist. Eccl.* Some of these tell the time and cause of his first going thither : some, how long he lived there : some, the manner of his death : some, the place of his burial : and all, that he was the first Bishop there. How could so many of such wisdom and spirit so near the Apostles time deceive or be deceived? How could Calvin and his, after fifteen hundred years, know that which none of them could see.

Some great argument must they needs have to controul the credit of the whole world. This of truth is here their argument, neither have they a better in any place, to wit : If St. Peter had been at Rome, St. Paul would have saluted him, as he did others here in the end of his letter to the Romans. Is not this a high point to disprove all antiquity by? Any man of discretion might straight see, that St. Peter might be known unto St. Paul to be out of the City, either for persecution or business, when this Epistle was written (for he went often out, as St. Epiphanius declareth) and so the

omitting to salute him, can prove no more, but that, then he was not in Rome : but it proveth not so much neither ; because the Apostle might out of respect to his dignity, and other the Church's affairs, write unto him special letters, and so had no cause to salute him in his common Epistle. Or how know they that this Epistle was not sent inclosed to St. Peter, to be delivered by his means to the whole Church of the Romans in some of their assemblies? It is very like it, was recommended to some one principal man or other that is not here named : and twenty causes there may be unknown to us, why he saluted him not : but no cause why our Adversaries upon such frivolous reason should reprove an approved truth. For even as well might they say that St. John was never at Ephesus, because St. Paul in his Epistle to the Ephesians doth not salute him. And plain it is, that it is the Roman Seat and Faith of St. Peter, which they (as all Heretics before them) do fear and hate, and which will be their bane : and they know that there is no argument which convinceth in their conscience, that St. Peter was never at Rome. Therefore to conclude, we say to them, in St. Augustin's words : " Why call you the Apostolic chair, the chair of pestilence? What hath the Church of Rome done against you, in which St. Peter did sit, and from which by nefarious fury you have separated yourselves?"

16 *Holy kiss.*] Hence and from the common usage of the first Christians, who had special regard of unity and peace among themselves, and for sign and protestation thereof, kissed one another, came our holy ceremony of giving the Pax, or kissing one another in the Sacrifice of the blessed Mass.

17 *To mark them.*] He carefully warneth them to take heed of seditious sowers of Sects and dissension in Religion, and this ever to be their mark, if they should teach or move them to any thing which was not agreeable to that which they had learned at their conversion : not bidding them to examine the case by the Scriptures, but by their first form of faith and Religion delivered to them before they had or did read any book of the New Testament.

* (Of the Prince of the Apostles, saith Theodoret upon this place.

18 *But their own belly*] Howsoever the Heretics pretend in words and external shew of their sheep's-coat, indeed they seek but after their own profit and pleasure, and by the Apostle's own Testimony we are warranted so to judge of them as of men that indeed have no Religion nor conscience.

† The special way that Heretics have ever had to beguile, was and is by sweet words and gay speeches. Which their sheep's-coat see before described particularly in the Annot. upon St. Matt. ch. vii. 15.

19 *Your obedience.*] Against Heretics and their illusions, there is no better way than in simplicity to cleave unto that which hath been taught before : for which the Roman obedience is much commended. See Annot. upon the first ch. v. 8.

T H E F I R S T

E P I S T L E

O F

S T. P A U L T H E A P O S T L E

T O T H E

C O R I N T H I A N S.

The ARGUMENT of the first EPISTLE to the CORINTHIANS.

How St. Paul planted the Church at Corinth, continuing there a year and a half together, we read Acts xviii. After that, when he was at Ephesus, Acts xix. About the end of the three years that he abode there, he wrote this first Epistle to the Corinthians. For even as St. Luke there writeth: When these things were ended, St. Paul purposed in the Spirit, when he had gone over Macedonia and Achaia, to go to Jerusalem: So likewise doth St. Paul himself write here: I will come to you in Achaia when I shall have gone over Macedonia, for I will go over Macedonia: but I will tarry at Ephesus until Pentecost. The matter that he writeth of, is not one, as is the Epistle to the Romans, but divers. Partly such faults of theirs as were signified unto him by them that were of Chloce, 1 Cor. i. 11. partly such questions as themselves wrote to him of: And concerning the things that you wrote to me. 1 Cor. vii. 1. For so we may (as it seemeth) divide the Epistle into these two parts. Or, to put all together, he writeth of eight things.

- I. Of certain Schisms beginning among them, by occasion of certain Preachers, whom in the Second Epistle he toucheth more plainly, as being False Apostles, chap. i. ii. iii. iv.*
- II. Of an incestuous fornicator, and some that went to law before infidel Judges, chap. v. vi.*
- III. Of Matrimony and Continency, chap. vii.*
- IV. Of meats sacrificed to Idols, chap. viii. ix. x.*
- V. Of his Traditions, chap. xi.*
- VI. Of the Gifts of the Holy Ghost, chap. xii. xiii. xvi.*
- VII. Of the Resurrection, chap. xv.*
- VIII. Of the Contributions that he gathered from the Gentiles, to succour the Christian Jews at Jerusalem, chap. xvi.*

C H A P. I.

After salutation, 4. Having acknowledged the graces of their Church. 10. He dissuadeth them from their Schismatical boasting against one another in their Baptizers (telling them that they must boast only in Christ for their Baptism) 17. And in their Preachers, who had the wisdom of words: telling them that it is the preaching of the Cross, whereby God saveth the world, and wherein only Christians should boast: 26. Seeing God on purpose chose the contemptible, that so himself might have the glory.

PAUL called to be an Apostle of JESUS CHRIST, by the will of God, and Sothenes a Brother,

2 To the Church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that invoke the name of our Lord JESUS CHRIST in every place of theirs and ours.

3 Grace to you and peace from God our Father, and from the Lord JESUS CHRIST.

4 I give thanks to my God always for you for the grace of God that is given you in Christ Jesus,

5 That in all things you are made rich in him, in all utterance, and in all knowledge,

6 As the Testimony of Christ was confirmed in you.

7 So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord JESUS CHRIST.

8 Who also will confirm you unto the end without crime, in the day of the coming of our Lord JESUS CHRIST,

9 God is faithful: by whom you are called unto the fellowship of his Son JESUS CHRIST our Lord.

10 Now I beseech you, Brethren, by the name of our Lord JESUS CHRIST, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in the same mind, and in the same judgment.

11 For it hath been signified unto me, my Brethren, of you, by them that are of *the house of Chloe*, that there are contentions among you.

12 Now this I say that every one of you saith, I indeed am of Paul; and I am of Apollo; and I of Cephas; and I of Christ.

13 Is Christ divided? Was Paul then crucified for you? Or were you baptized in the name of Paul.

14 I give God thanks, that I baptized none of you, but Crispus and Caius:

15 Lest any should say that you were baptized in my name.

16 And I baptized also the household of Stephanes. Besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: not in wisdom of speech, lest the Cross of Christ should be made void.

18 For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God.

19 For it is written: *I will destroy the wisdom of the wise; and the prudence of the the prudent I will reject.*

20 *Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?*

21 For seeing that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of *our* preaching to save them that believe.

22 For both the Jews require signs, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles, foolishness:

24 But unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

25 For the foolishness of God, is wiser than men: and the weakness of God, is stronger than men.

26 For see your vocation, Brethren, that *there* are not many wise according to the flesh, not many mighty, not many noble:

27 But the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong:

28 And the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to nought things that are.

29 That no flesh should glory in his sight.

30 But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption:

31 That, as it is written, *He that glorieth, may glory in the Lord.*

ANNOTATIONS ON CHAP. I.

5 *In all knowledge.*] Observe that the Apostles never wrote their letters but to such as were converted to Christ's faith before. For men cannot rightly learn the Christian Religion by reading Scriptures, but by hearing and by the presence of their Teachers, who may instruct them at large and particularly of every Article, as clearly and briefly by letters they could not do. Neither doth now any man learn his Faith first, but by hearing of his parents and masters. For if we should, when we come to years of discretion, be

set to pick our Faith out of the Scriptures, there would be a mad work and many Faiths among us.

30 *Is made unto.*] He meaneth not as our Adversaries captiously take it, that we have no justice, wisdom, nor sanctity of our own, other than Christ's imputed to us: but the sense is, that he is made the author, giver, and meritorious cause of all these virtues in us. For so the Apostle himself interpreteth plainly in the 6th Chapter following, when he writeth thus, *You are washed, you are justified, you are sanctified in the name of our Lord JESUS CHRIST, and in the Spirit of our God.*

C H A P. II.

That his own preaching, among them, was in humble manner in the sight of man. 5. Though it is most profound wisdom (as they should and would perceive, if they were not carnal) which is taught in the Church of Christ.

AND I, Brethren, when I came to you, came not in loftiness of speech or of wisdom; declaring unto you the Testimony of Christ.

2 For I judged not myself to know any thing among you but JESUS CHRIST, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling:

4 And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the spirit and of power:

5 That your faith might not stand on the wisdom of men, but on the power of God.

6 Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the Princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory.

8 Which none of the Princes of this world knew: for if they had known it, they would never have crucified the Lord of glory.

9 But, as it is written, *That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.*

10 But to us God hath revealed them by his Spirit. For the Spirit searcheth all things, yea the deep things of God.

11 For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God.

12 Now we have received not the spirit of this world, but the Spirit that is of God: that we may know the things that are given us from God.

13 Which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things with spiritual.

14 But the sensual man perceiveth not those things that are of the Spirit of God: For it is foolishness to him and he cannot understand: because it is spiritually examined.

15 But the spiritual man judgeth all things: and he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

ANNOTATIONS ON CHAP. II.

11 *But the spirit of man.*] One man cannot know another's thoughts naturally: but God giveth to Prophets and others, even in this world oftentimes, by extraordinary grace to know men's secrets. As he did to St. Peter, to know the fraud of Ananias and Sapphira: and to Eliseus, his servant's bribery in his absence, and what was done in the King of Syria his chamber. And as he giveth to all Angels and Saints (so far as is convenient to our necessities and their heavenly glory) to understand not only our vocal prayers, but our inward repentance and desires.

12 *That we may know.*] The Protestants, that challenge a particular spirit revealing to each one his own predestination, justification, and salvation, would draw this text to that purpose. Which importeth nothing else (as is plain by the Apostle's discourse) but that the Holy Ghost hath given to the Apostles, and, by them, to other Christian men, to know God's ineffable gifts bestowed upon the believers in this time of grace: that is, Christ's Incarnation, Passion, Presence in the Sacrament, and the incomprehensible joys of Heaven, which Pagans, Jews, and Heretics deride.

14 *The sensual man.*] The sensual man is he especially, that measureth these heavenly mysteries by natural reason, human prudence, external sense, and worldly affection, as the Jew, Pagan, and Heretic do: and sometimes both here and elsewhere the more weak and ignorant sort of Christian men are called sensual, or carnal, as also they who being employed in secular affairs, and given to sensual joy and worldliness, have no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful have. Who trying these high points of Religion, not by reason and sense, but by grace, faith, and Spirit, are therefore called

spiritual. The spiritual then is he, that judgeth and discerneth the truth of such things as the carnal cannot attain unto: that doth by the Spirit of the Church, whereof he is partaker in the unity of the same, not only see the errors of the carnal, but condemneth them and judgeth every power resisting God's Spirit and word: the carnal Jew, Heathen, or Heretic, have no means nor right to judge the said spiritual man. For when the spiritual is said to be judged by none, the meaning is not, that he should not be subject or obedient to his Pastors or spiritual Powers and to the whole Church, especially for the trial or examination of all his life, doctrine, and faith: but that a Catholic man, and namely a Teacher of Catholic doctrine in the Church, should not be, in the least, subject to the judgment of the Heathen or the Heretic, nor care what through ignorance or infidelity they say against him. For such carnal men have no judgment in such things, nor can attain to the Church's wisdom in any ceremony, mystery, or matter which they condemn.

Therefore St. Irenæus, excellently declaring that the Church, and every spiritual child thereof, judgeth and condemneth all false Prophets, and Heretics of what sort soever, at length concludeth with these notable words: "The spiritual shall judge also all that make schisms, which are
" cruel, not having the love of God, and respecting their
" own private, more than the unity of the Church; mangle,
" divide, and (as much as in them lieth) kill, for slight
" causes, the great and glorious Body of Christ, speaking
" peace, and seeking battle. He shall judge also them that
" are out of the truth, that is to say, out of the Church:
" which Church shall be under no man's judgment. For
" to the Church are all things known, in which is perfect
" Faith of the Father, and of all the dispensation of Christ,
" and firm knowledge of the Holy Ghost that teacheth all
" truth."

C H A P. III.

If they will not be carnal still, they must boast in God only, and not in their Preachers, who are but his Ministers. 10. And need to look well how they preach: 12. Because not all preaching though it be Catholic, is meritorious: but rather it buildeth matter to be purged by fire, when it is vain and unfruitful (as also any other like works of other Catholics.) But if it be heretical, destroying the Temple of God, then it worketh damnation. 18. The remedy is, to humble themselves and refer all to God.

AND I, Brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ,

2 I give you milk * to drink, not meat: for you were not able as yet. But neither indeed are you now able, for you are yet carnal.

3 For, whereas there is among you envying and contention, are you not carnal, and walk according to man?

4 For while one faith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo, and what is Paul?

5 The Ministers of him whom you have believed; and to every one as the Lord hath given.

6 I have planted, Apollo watered; but God gave the increase.

7 Therefore neither he that planteth is any thing, nor he that watereth; But God that giveth the increase.

8 Now he that planteth, and he that watereth,

are one. And every man shall receive his own reward according to his own labour.

9 For we are God's † Coadjutors; you are God's husbandry, you are God's building.

10 According to the grace of God, that is given to me, as a wife Architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation no man can lay, but that which is laid; which is CHRIST JESUS.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble,

13 Every man's work shall be manifest: for the day of the Lord shall declare it, because it shall be revealed in fire: and the fire shall try every man's work, of what sort it is.

14 If any man's work abide, which he hath built thereupon; he shall receive a reward.

15 If

A N N O T A T I O N S ON CHAP. III.

* The Church only hath truth both in her milk and in her bread: that is, whether she instruct the perfect, or the imperfect who are called carnal. *St. Aug. li. 15. c. 3. cont. Faust.*

† Every one shall receive---according.] A most plain text for proof that men, by their labours, and by the diversities thereof, shall be diversly rewarded in Heaven: and therefore that by their works proceeding from grace, they do deserve or merit Heaven, and the more or less joy in the same. For though the holy Scriptures commonly use not this word merit, yet in innumerable places of the Old and New Testament, the very true sense of merit is contained, and as often as the word *merces*, and the like are used, they are ever understood as co-relatives, or correspondent unto it. For if the joy of Heaven be retribution, repayment, hire, wages for works (as in infinite places of holy Scripture) then the works can be no other than the value, desert, price, worth, and merit of the same. And indeed this word, *reward*, which in our English tongue may signify a voluntary or bountiful gift, doth not so well express the nature of the Latin word, or the Greek, which are rather the very wages that the hired workman or journeyman covenanteth to have of him whose work he doth, and is a thing equally and justly answering to the time and weight of his labours and works, (in which sense the Scripture saith: *Dignus est operarius mercede sua*, the workman is worthy of his hire) rather than a free gift: though, because faithful men must acknowledge that their merits are the gifts and graces of God, they rather use the word, *reward*, than hire, wages, or repayment: though indeed it be all one, as you may see by divers places of holy writ, as, *My merces (reward) is with me to render to every one according to his works.* And, *Our Lord will render unto me according to my justice.* Psal. xvii. And the very word, *merit*, (equivalent to the Greek) is used thus: *Mercy shall make a place to every one according to the merit of works.* Eccl. xvi. 15. And, *If you do your justice before men, you shall not have reward in Heaven.* Matt. vi. 1. Where you see that the reward of Heaven is recompence of justice. And

the evasion of the Heretics is frivolous and evidently false, as the former and like words do convince. For they say Heaven is our *Mercies*, or reward, not because it is due to our works, but to the promise of God; where the words are plain, *According to every man's works, or labours: upon which works, and for which works conditionally, the promise of Heaven was made.*

† A marvelous dignity of spiritual Pastors, that they are not only the instruments or Ministers of Christ (as Castal noteth. Beza, falsely translateth, *administri*, for *coadjutores*) but indeed God's coadjutors in the work of our Salvation.

12 Upon this foundation.] The foundation is Christ, and faith in him working by charity. The upper building may be either pure and perfect matter of gold, silver, and precious stone, which (according to the most authentic and probable exposition) are good works of charity, and all Christian justice done by God's grace; or else, wood, hay, stubble, which signify the manifold acts of man's infirmity and his venial sins; which more or less mixed and mingled with the better matter aforesaid, require more or less punishment or purgation at the day of our death. At which day, if, by penance or other means in the Church, the said venial sins be beforehand cleansed, there shall need no purging at all, but they shall straight receive the reward due to them.

13 Shall be manifest.] Whether our life and works be pure and need no cleansing, now in this world, is hard to judge: but the day of our Lord, which is at our death, will make it plain, on what terms every man's life is towards God. For, then Purgatory fire shall reveal and prove it. For, whosoever hath any impure matter of venial sins, or such other debts, to God's justice payable and purgable, must go into that fire, and, after due payment and cleansing, be saved through the same. Where the works of the perfect men, and such as died with all debts paid, cleansed, or forgiven, are quitted from the fire, and never incur damage, pain or loss thereby. The places of Fathers expounding this for Purgatory, are very many most evident, which are cited in the last Annotation following.

13 The day of our Lord shall declare.] That this purgation rather signifieth the place of God's justice after our death,

15 If any man's work burn, he shall suffer loss: but he himself shall be saved: yet so as by fire.

16 Know you not that you are the temple of God, and that the Spirit of God dwelleth in you.

17 But if any violate the Temple of God: him shall God destroy. For the Temple of God is holy: which you are.

18 Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool that he may be wise.

19 For the wisdom of this world is foolishness

with God. For it is written: *I will catch the wise in their own craftings.*

20 And again; *The Lord knoweth the thoughts of the wise that they are vain.*

21 Let no man therefore glory in men. For all things are yours:

22 Whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours:

23 And you are Christ's: and Christ is God's.

CHAP. IV.

He requireth to be esteemed for his office, but regardeth not to be praised by man for his virtue: considering that not even his own conscience is a sufficient judge thereof, but only God, who seeth all. 8. He toucheth them for contemning in their pride, the Apostles themselves as miserable: 18. Threatening to come to those proud False Apostles, who were the Authors of all these schisms.

LET a man so account of us as of the Ministers of Christ, and the dispensers of the mysteries of God.

2 Here now it is required among the dispensers, that man a be found faithful.

3 But to me it is a very small thing, to be judged by you, or by man's day: But neither do I judge mine ownself.

4 For I am not conscious to myself of any thing, yet am I not hereby justified: but he that judgeth me, is the Lord.

5 Therefore judge not before the time; until the Lord come, who both will bring to light the

hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

6 But these things, Brethren*, I have in a figure, transferred to myself and to Apollo, for your sakes: that in us you may learn, that one be not puffed up against another for another, above that which is written.

7 For who distinguisheth thee? Or what hast thou that thou hast not received? And if thou hast received; why dost thou glory, as if thou hadst not received it?

death, than any affliction in this life, the Apostle's precise specifying of fire declareth, and of revealing and notifying the difference of men's works by the same: which is not done evidently ever in this life; and namely the word, *day of our Lord*; which commonly and properly signifieth in Scripture, and namely, in this Apostle [1 Cor. v. 5. 2 Cor. i. 13. Philip. i. 6, 10. 1 Thes. v. 2. 2 Thes. ii. 2.] either the particular or the general judgment: and therefore by the trial spoken of, is not properly nor literally meant any affliction or adversity of this life, as Calvin also confesseth, coining a foolish new construction of his own. Where you may note also in that man's Commentary, that this word, *dies domini*, was so prejudicial against him and all other expositions of the trial to be made in this world, that he would gladly have (*Domini*) out, reading thus, *A day shall come which shall open*, &c. Where understand, that if it were only *Dies* (as in the Greek) yet thereby also the Scripture is wont to signify the self-same thing: as, 2 Tim. i. 12, 28. and 2 Tim. iv. 8. and Heb. x. 25. *the day*, as in this place, with the Greek article only, which is all one with *Dies illa*, or *Dies Domini*.

15 *As by fire.*] St. Augustin upon these words of the Psalm xxxvii. *Lord, rebuke me not in thine indignation, nor amend me in thy wrath.* For it shall come to pass, saith he, *that some be amended in the wrath of God and be rebuked in his indignation. And not all, perhaps, that are rebuked, shall be amended, but yet some there shall be saved by amending. It shall be so surely, because amending is named: yet so as by fire. But some there shall be rebuked, and not amended; to whom he shall say: Go ye into everlasting fire. Fearing therefore these more grievous pains, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath; that is to say: Purge me in this life, and make me such a one as shall not need the amending fire; being for them who shall be saved, yet so as by fire. Wherefore, but because here they*

build upon the foundation, wood, hay, stubble? For if they did build gold, silver, and precious stones, they should be secure from both fires, not only from that eternal which shall torment the impious eternally; but also from that which shall amend them that shall be saved by fire. For it is said: He shall be safe, yet so as by fire. And because it is said, he shall be safe, that fire is contained. Yea truly though safe by fire, yet that fire shall be more grievous, than whatsoever a man can suffer in this life. And you know how great evils the wicked have suffered, and may suffer: yet they have suffered such as the good also might suffer. For what hath any malefactor suffered by the laws, that a martyr hath not suffered in the confession of Christ? These evils therefore that are here, are much more easy; and yet see how men, not to suffer them, do whatsoever thou commandest. How much better do they that which God commandeth, that they may not suffer those greater pains? Thus for St. Augustin. See St. Ambrose upon this place. 1 Cor. iii. & Ser. 20. in Psal. cxviii. St. Hierom, li. 2. c. 13. adv. Jovinianum. St. Gregory, li. 4. Dialog. c. 39. & in Psal. iii. Pœnit. in principio. Origen, ho. 6. in c. xv. Exod. and ho. 14. in c. xxiv. Levit.

ANNOTATIONS ON CHAP. IV.

4 *Not here justified.*] The Heretics are certain that they are in God's grace, but St. Paul, though guilty of no crime in his conscience, durst not assure himself that he was justified, neither could take upon him to be judge of his own heart and thoughts, whether they were pure or not: but the trial thereof he left only to God's judging day.

* Lo when he named himself, and Apollo, and Cephas, he meant other seditious and factious Preachers whose names he spared.

8 You are now full: you are now become rich: you reign without us; and I would to God you did reign, that we also might reign with you.

9 For I think that God hath set forth us Apostles, the last, as it were men appointed to death: we are made a spectacle to the world, and to Angels, and to men,

10 We are fools for Christ's sake; but you are wise in Christ. We are weak; but you are strong. You are honorable, but we without honor.

11 Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode,

12 And we labour working with our own hands. We are reviled; and we blest. We are persecuted; and we suffer it.

13 We are blasphemed; and we intreat. We are made as the refuse of this world, the off-scouring of all even until now.

14 I write not these things to confound you; but I admonish you as my dearest children:

15 For * if you have ten thousand instructors in Christ; yet not many Fathers. For in Christ Jesus by the Gospel I have begotten you.

16 Wherefore I beseech you, be ye followers of me, as I also am of Christ.

17 For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord; who will put you in mind of my ways, which are in Christ Jesus; as I teach every where in every Church.

18 As if I would not come to you, so some are puffed up.

19 But I will come to you shortly: if the Lord will: and will know, not the speech of them that are puffed up, but the power.

20 For the Kingdom of God is not in speech, but in power.

21 What will you? shall I come to you with a rod; or in charity, and in the Spirit of meekness?

CHAP. V.

Sharply rebuking their Clergy's negligence, 3. Himself absent excommunicateth that public incestuous person: 6. Commanding that hereafter no Christian be so tolerated in any open crime, but excommunicated.

IT is absolutely heard that there is fornication among you, and such fornication, as the like is not among the Heathens; that one should have his father's wife.

2 And you are puffed up; and † have not rather mourned, that he might be taken away from among you, that hath done this deed.

3 I indeed absent in body, but present in spirit,

have already judged, as though I were present, him that hath so done,

4 In the name of our Lord JESUS CHRIST, you being gathered together and my spirit, with the power of our Lord Jesus;

5 To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord JESUS CHRIST.

6 Your

* So may St. Augustin our Apostlic say to us Englishmen.

21 *With a rod.*] The Apostles have power of discipline and censures against offenders, and power of gentleness, meekness, and indulgence also; to use either punishing or pardoning, according to their wisdom, and according to the occasions of time and place.

ANNOTATIONS ON CHAP. V.

† Christian men should be sorrowful to see grievous offences borne withal, and ought zealously to seek the offenders punishment by excommunication.

3 *I indeed absent.*] St. Paul here useth his Apostolic power, of binding this incestuous person, excommunicating him by his letters and *Mandatum*, though absent.

4 *You being gathered.*] Though he commanded the act should be done in the face of the Church, as such sentences and censures are at this day executed also, yet the judgment and authority of giving sentence was in himself, and not in the whole multitude, as the Protestants and the popular Secretaries affirm. For the power of binding and loosing was not given to the whole Church, but as in the persons of the Prelates, and to them for the benefit of the whole. Whereupon St. Chrysostom upon these words, *De Ecclesiæ*, Tell the Church, that is, saith he, to the Prelates and Presidents thereof.

4 *With the power.*] All such great power over sinners, is held and exercised in the name and virtue of CHRIST JESUS, and whosoever setteth light by it, despiseth our Lord's name and power.

5 *To Satan.*] To assure us that all excommunicated persons are in the power and possession of the Devil, and quite out of Christ's protection as soon as they are separated by the Church's sentence, from her body and the sacraments, and fellowship of Christian Catholic men; it pleased God to give power to the Apostles and Prelates in the Primitive Church to cause the Devil straight upon their sentence of excommunication to invade the body of the excommunicated, and to torment him corporally. So Christ excommunicated Judas and the Devil entered into him, and he went forth from the happy fellowship of the Apostles, *Jo. xiii. 27.* So this Apostle excommunicated Alexander and Hymenæus, and Satan straight took them, *1 Tim. i.* Yea it is thought that St. Peter excommunicated Ananias and Sapphira, and for sign of his power and terror of the sentence struck them both dead, *De mirabil. S. Scripturæ, li. 3. c. 16. apud S. August.* Which miraculous power though it be not joined now to that sentence, yet as far as concerneth the spiritual punishment, which it especially appertaineth unto, it is as before, and is by the judgment of the holy Doctors (St. Cyprian, *ep. 26. nu. 3.* St. Chrysostom, *in 1 Tim. i. ho. 5.* St. Ambrose, *in 1 Tim. i.* St. Hierom, *ep ad Heliod, c. 7.* St. Augustin, *de cor. & gra. c. 15.*) the terriblest and greatest

6 Your glorying is not good. Know you not that a little leaven corrupteth the whole lump?

7 Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our Pasch, is sacrificed.

8 Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote to you in * an Epistle, not to keep company with fornicators.

10 I mean not with the fornicators of this world, or with the covetous, or the extortioners,

or the servers of Idols: otherwise you must needs go out of this world.

11 But now I have written to you, not to keep company, if any man that is named a Brother, be a fornicator, or covetous, or † a server of Idols, or a railer, or a drunkard, or an extortioner: with such an one not so much as to eat.

12 For what have I to do to judge them that are without? Do not judge them that are within?

13 For them that are without, God will judge. Put away the evil one from among yourselves.

CHAP. VI.

He rebuketh them for going to law before Judges that were not Christians, 9. Telling that extortion (as many other offences likewise) is a mortal sin. 12. And with divers reasons he inveigheth against fornication, bidding also to fly all occasion thereof.

DARE any of you, having a matter against another, go to be judged before the unjust, and not before the Saints?

2 Know you not that † the Saints shall judge this world? And if the world shall be judged by you: are you unworthy to judge the smallest matters?

3 Know you not that we shall judge Angels? how much more things of this world.

4 If therefore you have judgments of things pertaining to this world, set them to judge, who are the most despised in the Church.

5 I speak to your shame. Is it so that there is not among you any one wise man, that is able to judge between his brethren?

6 But Brother goeth to law with Brother: and that before unbelievers?

7 Already indeed there is plainly a fault among you, that you have law suits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?

8 But you do wrong and defraud; and that to your brethren.

greatest punishment in the world: even far passing all earthly pain and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely, by St. Augustin. "And by this spiritual sword" (saith St. Cyprian) all must die in their souls, that obey "not the Priests of Christ in the new Law, as they that were disobedient to the Judges of the old Law, were slain with the corporal sword." Would God the world knew what a marvelous punishment Christ hath appointed the Priests to execute upon the offenders of his laws, and especially upon the disobedient, as Heretics, namely.

8 *Let us feast.*] The Paschal Lamb, which was the most express figure of Christ every way, was first sacrificed and afterwards eaten with azymes or unleavened bread. So Christ our Pascha, being then newly sacrificed on the Cross, is recommended to them as to be eaten with all purity and sincerity, in the holy Sacrament. Which mystery the holy Church in these words commendeth to the faithful every year at the feast of Easter.

* Either this Epistle in the words before, or some other.

† A notorious wilful corruption in the Bible of 1562: translating in the verse before, *Idolaters*; and here, *Worshipper of Images*: the Apostle's word being one, according to the Greek, *Idolater*.

11 *So much as to eat.*] It is not meant, that we should separate ourselves corporally from all sinners, or that we might refuse to live in one Church or fellowship of Sacraments with them, which was the error and occasion of the Donatists great schism: nor that every man is straight, after he hath committed any deadly sin, excommunicated, as some Lutherans hold: but that we should avoid them when the Church hath excommunicated them for such: though in mind, and condemnation of their faults, every one ought to be always far from them. As for the Heathens and Pagans, who are not under the Church's discipline, and at that time

in external wordly affairs dealt with Christians and lived among them whether they would or not, the Apostle did not forbid Christians their company.

13 *The evil one.*] He concludeth that though they cannot, nor himself neither, cut off the Heathens that are public offenders, yet the ill person, by him excommunicated, being one of their own body, they may cut off, as is aforesaid, and avoid his company. By which commandment of the Apostle, we see that we are bound by God's word to avoid all company and conversation with the excommunicated, except in cases of necessity, and the spiritual profit of the person excommunicated.

ANNOTATIONS ON CHAP. VI.

† The faithful judge and give sentence with God at the latter day, especially the Apostles and the perfect Christians, that have forsaken all for Christ's sake.

6 *Brother goeth to law.*] To be given much to brabbling and litigiousness for every trifle; to spend a pound rather than lose a penny, the Apostle much reprehendeth in Christian men. For one Christian man to draw another to the judgment-seats, and courts of Heathen Princes (who then only reigned) and not to suffer their controversies and quarrels to be made up among themselves brotherly and peaceably, was a great fault: as, for one Catholic to draw another for mere trifles before secular or heretical Officers, is a very unchristian part.

7 *A fault.*] He forbid not all judgments of Disputes, but only signified, that it was a fault, proceeding from some injuries done one to another, and imperfections, that they so molested one another: and that it had been more agreeable to Christian perfection and charity, rather to tolerate and suffer a small injury, than to draw one's fellow to judgment-seats.

9 Know you not that the unjust shall not possess the Kingdom of God? Do not err: Neither fornicators, nor idolaters, nor adulterers,

10 Nor the effeminate, nor liers with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the Kingdom of God.

11 And such some of you were: but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any.

13 Meat for the belly, and the belly for the meats: but God shall destroy both it and them: But the body is not for fornication, but for the Lord, and the Lord for the body.

14 Now God hath both raised up the Lord, and will raise us up also by his power.

15 Know you not, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 Or know you not, that he who is joined to a harlot, is made one body? For they shall be, faith he, two in one flesh.

17 But he, who is joined to the Lord, is one spirit.

18 Fly fornication. Every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.

19 Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own.

20 For you are bought with a great price. Glorify and bear God in your body.

C H A P. VII.

That married folks may ask their debt, and must pay it, though it be better for them to contain. 8. As also for the unmarried and widows to continue single: though they may marry. 10. That the married may not depart from another (nor in any case marry another, during the life of the former) 12. Unless it be from one that is unbaptized, which yet he dissuadeth: 17. Counselling also every one to be content with his state wherein he was christened. 25. Virginity is not commanded, but counselled as the better, and more meritorious than marriage. 39. As also widowhood.

NOW concerning the things whereof you wrote to me: It is good for a man not to touch a woman.

2 But for fear of fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render the debt to his wife: and the wife also in like manner to the husband.

4 The wife hath not power of her own body; but the husband. And in like manner the husband also hath not power of his own body; but the wife.

5 Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer: and return together again, lest Satan tempt you for your incontinency.

6 But I speak this by indulgence, not by commandment.

7 For I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that.

8 But I say to the unmarried, and to the widows:

It is good for them if they so continue, even as I. 9 But if they do not contain themselves, let them marry. For it is better to marry than to be burnt.

10 But to them, that are married, not I, but the Lord commandeth, that the wife depart not from her husband.

11 And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12 For to the rest I speak not to the Lord. If any Brother have a wife that believeth not, and she consent to dwell with him; let him not put her away.

13 And if any woman have a husband that believeth not, and he consent to dwell with her; let her not put away her husband.

14 For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children should be unclean; but now they are holy.

ANNOTATIONS ON CHAP. VII.

2 *His own wife.*] He saith not, as the Protestants here pretend to excuse the unlawful conjunction of Votaries, *Let every one marry*: but, let every one have, keep, or use his own wife to whom he was married before his conversion. For the Apostle answereth here to the first question of the Corinthians, which was not, whether it were lawful to marry, but whether they were not bound, upon their conversion, to abstain from the company of their wives married before in their infidelity, as some did persuade

them that they ought to do. St. Hierom, *li. 1. cont. Jovin. c. 4.* St. Chrysostom *in locum hom. 19.*

3 *Let the husband render.*] These words open the Apostle's intention and talk to be only of such as are already married, and to instruct them of the bond and obligation that is between the married couple for rendering the debt of carnal copulation one to another: declaring that the married persons have yielded their bodies so one to another, that they cannot without mutual consent, neither perpetually, nor for a time, defraud one the other.

15 But

15 But if the unbeliever depart, let him depart. For a Brother or Sister is not under servitude in such cases. But God hath called us in peace.

16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

17 But as the Lord hath distributed to every one, as God hath called every one, so let him walk: and so in all Churches I teach.

18 Is any man called being circumcised? Let him not procure uncircumcision. Is any man called in uncircumcision? Let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing: but the observation of the commandments of God.

20 Let every man abide in the same calling in which he was called.

21 Wast thou called, being a bond-man? Care

not for it: but if thou mayest be made free; use it rather.

22 For he that is called in the Lord, being a bond-man, is the freeman of the Lord. Likewise he that is called, being free, is the bond-man of Christ.

23 You are bought with a price, be not made the * bond slaves of men.

24 Brethren, let every man wherein he was called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful.

26 I think therefore that this is good for the present necessity, that it is good for a man so to be.

27 Art thou bound to a wife? Seek not to be loosed. Art thou loose from a wife? Seek not a wife.

5 *Give yourselves to prayer.*] This time, and the Heretics doctrine, and high estimation of matrimonial acts, are far from the purity of the Apostolic and primitive Church, when the Christians, to make their prayers and fastings more acceptable to God, abstained by mutual consent even from their lawful wives: our new Masters not much abstaining (as may be thought) from their wives for any such matter. And yet St. Augustin saith, the Prelate should pass others in this case, and think that not to be lawful for him, that may be borne in others, because he must daily supply Christ's room, offer, baptize, and pray for the people. So saith he, *li. 1. q. ex utroque test. q. 127. in fine.* See St. Hierom, *l. 1. c. 19. adv. Jovin.* St. Ambrose, *li. 1. Offi. c. ult.* But alas for the people, whose married Pastors are in this point far worse than the vulgar folks, neither teaching continency, nor giving good example.

6 *By indulgence, not by commandment.*] Lest some might misconstrue his former words, as if he had precisely commanded married persons not to abstain perpetually from carnal copulation, or not to give their consent one to another of continency but for a time only: he declareth plainly, that he gave no rule or precept absolutely therein, but that he spoke all the aforesaid, condescending to their infirmities only, insinuating that continency from carnal copulation is much better, and that himself kept it continually. St. Augustin, *de bon. conjug. c. 10. Enchirid. c. 78.*

7 *His proper gift.*] To such as may lawfully marry, or are already married, God giveth not always that more high and special gift or grace of continency, though every one of them all, that duly ask and labour for it, might have it: but such are not bound to endeavor or seek for it always, and therefore cannot be commanded to abstain farther than they like. But whensoever a man is bound to abstain, either by vow or any other necessary occasion (as if one of the parties be in prison, war, banishment, sickness, or absent perpetually by lawful divorce) the other must needs under pain of damnation abstain, and cannot excuse the want of the gift of chastity. For he is bound to ask it and to seek for it of God by fasting, praying, and chastising his body; and so labouring duly for it, God will give the grace of chastity. So had St. Paul it, and so had all the holy men that ever lived chaste. Therefore detest the doctrine of the Protestants in this point, that, who not being willing to fast and pray for it, say they have not the gift. And it were a great wonder why so few of the new Sects, or rather none now-a-days have that gift, but that we see it is obtained by those means which our Forefathers used, and they use not at all. To live in marriage continently without the breach of conjugal fidelity, is a gift of God also; but men must not break their faith of wedlock for want of it, but must know that God giveth that gift to such as humbly ask it of him. St. Augustin, *de grat. & li. arbitrio, c. 4. De continent, c. 1.*

9 *If they did not contain.*] He meaneth such as are free: for if they marry after they have made a vow or promise to

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S s s

God of chastity, they are worthily damned; such being bound to contain, and so may contain if they list. St. Augustin, *de bono viduit. c. 8, 9. de adult. conjug. li. 1. c. 15. & de fide ad Petrum, c. 3. in fine.* St. Ambrose *ad virg. lapsam. c. 5.*

9 *Better to marry.*] It is better to marry for the said persons that are free, than to be overthrown and fall into fornication. For, *to burn, or to be burnt*, is not to be tempted only (as the Protestants think, that seek pretexts easily to marry) but it signifieth to yield to concupiscence either in mind or external work. We say also, for such as are free. For concerning others lawfully made Priests, and such as otherwise have made vow of chastity, they cannot marry at all, and therefore there is no comparison in them betwixt marriage and fornication or burning. For their marriage is but pretended, and is the worst sort of incontinency and fornication or burning.

11 *She remain unmarried.*] Neither party may dismiss the other and marry another for any cause. For though they be separated for fornication, yet neither may marry again. St. Augustin *de adult. conjug. li. 1. c. 8, 9. and li. 2. c. 5, 19.* See *Annot. Matt. xix.* And St. Augustin in his whole books, *de adulter. conjug. to. 6.*

12 *Speak not to the Lord.*] By this we learn, that there were many matters over and above the things which Christ taught or prescribed, left to the Apostles order and interpretation: wherein they might, as the case required, either command or counsel; and we be bound to obey accordingly.

14 *Is sanctified.*] When the Infidel party is said to be clean or sanctified by the faithful, or the children of their marriage to be clean, we must not think that they are in grace or state of salvation thereby, but only that the marriage is an occasion of sanctification to the Infidel party and to the children. For St. Augustin (*li. 3. de pec. mer. & remis. c. 12.*) concludeth against the Pelagians, as we do against the Calvinists, holding Christian men's children to be holy from their mother's womb, and not to need Baptism, that what other sanctification soever it be that is here meant, it cannot be enough to salvation without faith, Baptism, &c.

19 *But the observation.*] Neither to be Jew nor Gentile, in bondage or free, married or single, nor the faith itself, which is proper to Christian men, will serve to salvation, without good works and keeping the commandments. St. Hierom *ad Jovin. li. 1. c. 16.*

* You must not serve men so that you obey and please them more than God.

25 *I give Counsel.*] A counsel is one thing, a commandment is another. To do that which is counselled, is not necessary, because one might be saved notwithstanding. But he, that will do that which he is counselled unto, shall have a higher degree of glory. He, that fulfilleth not a commandment, except he do penance, cannot escape punishment. St. Augustin, *li. de virg. c. 13, & 14.*

28 But

28 But if thou take a wife*, thou hast not sinned. And if a virgin marry she hath not sinned. Nevertheless, such shall have tribulation of the flesh. But I spare you.

29 This therefore I say, Brethren; the time is short, it remaineth, that they also who have wives, be as if they had none.

30 And they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as if they used it not: For the fashion of this world passeth away.

32 But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.

33 But he, that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.

34 And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is

married thinketh on the things of the world, how she may please her husband.

35 And this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power, to attend upon the Lord, without impediment.

36 But if any man think that he seemeth dishonored with regard to his virgin, for that she is above the age, and it must so be: let him do what he will: He sinneth not, if she marry.

37 For he that hath determined being stedfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well.

38 Therefore both he that giveth his virgin in marriage, doth well: and he that giveth her not, doth better.

39 A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry to whom she will: only in the Lord.

40 But more blessed shall she be, if she so remain, according to my counsel. And I think, that I also have the Spirit of God.

C H A P. VIII.

He rebuketh the learned, who in pride of their knowledge did eat Idolothya, that is, things offered to Idols, using (as they said) their liberty; but not considering that the ignorant took their doing as an example for them to frequent such meats so, as they did before in their Paganism, with opinion that they sanctified the eaters.

NOW concerning those things that are sacrificed to Idols, we know that we all have knowledge. Knowledge puffeth up: but charity edifieth.

2 And if any many think that he knoweth any

thing, he hath not yet known, as he ought to know.

3 But if any man love God, the same is known by him.

* Virginity counselled as the better: Marriage not forbidden, because it is no sin.

28 *If a virgin marry.*] He speaketh not of that virgin who hath dedicated herself to God, (for if any such marry she shall be damned for breaking her first vow) but only of young maids unmarried in the world. St. Hieron. *adv. Jovin. li. 1. c. 7.* St. Chrysostom, *ho. 20.* Theodoret, Photius, and the other Greek Doctors upon this place, *apud Occum.* St. Ephiphanius *heres. 61.*

28 *Tribulation of the flesh.*] They are marvelously deceived (saith St. Augustin, *li de virg. c. 13.*) that think the Apostle counselleth virginity rather than marriage, only for that marriage hath many miseries and molestations joined unto it, which by virginity shall be avoided, and not in respect of the greater reward in Heaven. For the Apostle's provident counselling to virginity, is for the next life, and he alledgeth these troubles of marriage in that sense especially as they are a hinderance from the service of God here, and therefore an impediment to us towards the next life and the more ample joys thereof.

29 *As if they had not.*] He exhorteth that such as have wives, should not wholly bestow themselves in the vain transitory pleasure and voluptuousness of their flesh, but live in such moderation, that their marriage hinder them as little as may be, from spiritual thoughts. Which is best fulfilled by them that by mutual consent do wholly contain, whether they have had children or not, contemning carnal issue for the joys of Heaven. And these marriages are more blessed

than any other, saith St. Augustin, *de Ser. Do. in monte, li. 1. cap. 14.*

32 *To be without solicitude.*] The Protestants might here learn if they list, first, that virginity is not only preferred before marriage, for that it is a more quiet state of life in this world, but for that it is more convenient for the service of God; secondly, that virginity hath a grateful purity and sanctity both of body and soul, which marriage hath not; thirdly, they may learn the cause why the Church of God requireth chastity in the Clergy, and forbiddeth not only fornication, but all carnal copulation even in lawful wedlock. Which is not only to the end that God's Priests be not divided from him by the clogs of marriage, but also that they be clean and pure from the fleshly acts of copulation.

ANNOTATIONS ON CHAP. VIII.

1 *We all have knowledge.*] The spiritual and perfectly instructed Christians knew no meats now to be unclean, neither for signification, as in the Law of Moses; nor always by nature and creation, as the Manichees thought; nor by any other pollution. As in that they were offered to Idols: and therefore they did eat boldly of such meats as were sacrificed, contemning and condemning their Idols as mere nothing, and the worship of them as the honor of things imaginary. Which their fact, for their want of discretion and charity, and for the use of that their liberty to the offence and scandal of the weak, the Apostle doth here reprehend.

4 But as for the meats that are sacrificed to Idols, we know that an Idol is nothing in the world, and that there is no God, but one.

5 For although there be that are called gods, either in Heaven, or on earth (for there be Gods many, and Lords many);

6 Yet to us there is but one God, the Father, of whom are all things, and we unto him: and one Lord JESUS CHRIST, by whom are all things and we by him.

7 But there is not knowledge in every one. For some until this present with conscience of the Idol, eat as a thing sacrificed to an Idol: and their conscience, being weak, is defiled.

8 But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

9 But take heed lest perhaps this your liberty become a stumbling-block to the weak.

10 For if a man see him that hath knowledge, sit at meat in the Idol's temple; shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to Idols?

11 And through thy knowledge shall the weak Brother perish, for whom Christ hath died?

12 Now when you sin thus against the Brother, and wound their weak conscience, you sin against Christ.

13 Wherefore if meat scandalize my Brother, I will never eat flesh, lest I should scandalize my Brother.

C H A P. IX.

To them that so vaunted their Liberty about Idolothya, he bringeth his own example, to wit, that he also had liberty to live by the Gospel, but yet that he used it not, so to avoid scandal to the weak, and because it was more meritorious. 24. Declaming against their security, and shewing them by similitudes and examples, 24. Both of himself, 1 And of the Israelites, that salvation is not so lightly come by: 14. And so concludeth again against the eating of Idolothya, because it is also to commit idolatry, 22. And not only to give ill example to the weak.

AM not I free? Am not I an Apostle? Have not I seen CHRIST JESUS our Lord? Are not you my work in the Lord?

2 And if unto others I be not an Apostle, but yet to you I am. For you are the seal of my Apostleship in the Lord.

3 My defence with them that do examine me is this.

4 Have not we power to eat and to drink?

5 Have not we power to carry about a woman a Sister, as well as the rest of the Apostles, and the Brethren of the Lord, and * Cephas?

6 Or I only and Barnabas have we not power to do this?

7 Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock?

7 *With conscience.*] The perfecter men's fault was, that they gave offence by their eating, to the weaker Christians. Who, seeing them whom they reputed wise and learned, eat the meats, offered to Idols, conceived that there was some virtue and sanctification in those meats, from the Idol to which they were offered: and thought that such things were, or might be, eaten with the same conscience and devotion as before their conversion.

Therefore the case standing thus, and the Apostle's discourse of eating or not eating meats being so as is declared (a thing so evident that it admitteth no other interpretation) if the Protestants apply any of this admonition against our fasts in the Catholic Church, they are too ridiculous.

10 *In the Idol's Temple.*] Like as now, some Catholics have said, they know that Calvin's communion is but as other bread and wine. But yet the ignorant seeing such go to the Communion, think that it is a good act of Religion. Yea, whatsoever they pretend, it must needs seem an honor to Calvin's Communion, when they are seen in the Idol's Temple solemnly sitting, or communicating at the abominable table.

ANNOTATIONS ON CHAP. IX.

1 *My work.*] As he called himself before God's Coadjutor, so here he boldly also challengeth the Corinthians conversion to be his operation in our Lord; nothing derogating thereby from Christ, as the Protestants rudely charge the

Fathers and Catholic men (under pretence of God's honor) for using such phrases or speeches in the Apostle's sense, of the Saints or Sacraments.

5 *A woman a sister.*] The Heretics perversely (as they do all other places for the advantage of their Sect) expound this of the Apostles wives, and for, *woman*, translate *wife*, all bells sounding wedding to them. Where the Apostle meaneth plainly the devout women that after the manner of Jewry served the Preacher with necessities, of which sort many followed Christ, and sustained him and his with their substance. So doth St. Chrysostom, Theodoret, and all the Greeks (*Oecum. in collect supra hunc loc.*) take it. So doth St. Augustin, *De op. Monach. c. 4.* and St. Hierom, *li. 1. ad Jovinianum. c. 14.* both disputing and proving it by the very words of the text. St. Ambrose also upon this place. And the thing is most plain. For to what end should he talk of burdening the Corinthians with finding his wife, when himself (chap. vii. 7, 8.) clearly saith that he was single?

* He meaneth Cephas (that is, Peter) to prove his purpose by the example of the Chief and Prince of the Apostles. *St. Amb. St. Chrys. Oecum.* upon this place.

7 *Serveth as a soldier.*] He proveth, by the Scriptures and natural reasons, that preachers and Pastors may challenge their maintenance from their flocks; though himself, for causes, had not, nor intended to use his right and liberty therein.

8 Speak I these things according to man? Or doth not the Law also say these?

9 For it is written in the Law of Moses: *Thou shalt not muzzle the mouth of the ox that * treadeth out the corn.* Doth God take care for oxen?

10 Or doth he say this indeed for our sakes? For these things are written for our sakes: that he that ploweth should plow in hope: and he that thresheth, in hope to receive fruit.

11 If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

12 If others be partakers of this power over you; why not we rather? Nevertheless we have not used this power: but we bear all things, lest we should give any hinderance to the Gospel of Christ.

13 Know you not, that they who work in the holy place, eat the things that are of the holy place: and they that serve † the altar, partake with the altar?

14 So also the Lord ordained that they who preach the Gospel, should live by the Gospel.

15 But I have used none of these things. Neither have I written these things that they should be so done unto me; for it is good for me to die rather than that any man should make my glory void.

16 For if I preach the Gospel; it is no glory to me: for a necessity lieth upon me: for wo is unto me if I preach not the Gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me.

18 What is my reward then? That preaching the Gospel I may deliver the Gospel without charge, that I abuse not my power in the Gospel.

19 For whereas I was free as to all, I made myself the servant of all: that I might gain the more.

20 And I became to the Jews as a Jew, that I might gain the Jews.

21 To them that are under the Law, as if I were under the Law (whereas myself was not under the Law) that I might gain them that were under the Law. To them that were without the Law, as if I were without the Law (whereas I was not without the Law of God, but was in the Law of Christ) that I might gain them that were without the Law.

22 To the weak I became weak, that I might gain the weak. I became all things to all men ‡, that I might save all.

23 And I do all things for the Gospel's sake that I may be made partaker thereof.

24 Know you not that they that run in the race, all run indeed, but one receiveth the prize? so run that you may obtain.

25 And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one.

26 I therefore so run, not as at an uncertainty: I so fight, not as one so beating the air:

27 But I chastise my body, and bring it into subjection, lest perhaps, when I have preached to others, I myself should become a cast-away.

* In that country they did tread out their corn with oxen, as we do thresh it out.

† The English Bible (1562) here and in the next chapter, saith thrice, for *altar, temple*: most falsely and heretically, against holy altars, which about the time of that translation, were pulled down in England.

16 *If I preach the Gospel.*] If I should preach either through compulsion and servile fear, or mere necessity, not having otherwise to live and sustain myself in this world, I could not look for reward in Heaven. But now doing it, not only as enjoined me, but also through love and charity, and freely without putting any man to cost, and that voluntarily and out of very desire to save my hearers, I shall have my reward from God, yea, and a reward of supererogation, which is given to them that out of abundant charity do more in the service of God than they are commanded, as St. Augustin expoundeth it. *De op. Mon. c. 5.*

‡ Not by fiction or simulation, but by compassion of the infirmities of all sorts. St. Aug. ep. 9.

23 *That I may be made partaker.*] A singular place to convince the Protestants, that will not have men work well in respect of reward at God's hand: the Apostle confessing expressly that all this that he doth either of duty or of Supererogation above duty (as to preach free-cost, and to work with his own hands to get his own meat and his companions, and to abstain from many lawful things) all is, the better to attain to the reward of Heaven.

24 *So run.*] If such as run for a prize, to make them-

selves more swift, and to win the game, abstain from many meats and pleasures; what should not we do or suffer to win the crown of glory, proposed and promised to none but such as run, labour, and endeavour for it?

27 *I chastise.*] The goal of everlasting glory is not promised nor set forth for only-faith-men; for such run at random: but it is the prize of them that chastise and subdue their bodies and fleshly desires by fasting, watching, voluntary poverty, and other afflictions. Lord, how far is the carnal doctrine of the Sectaries and the manners of these days from the Apostles spirit! Wherein even we, that are Catholics, though we do not condemn with the Protestants these voluntary afflictions as superfluous (much less as superstitious or injurious to Christ's death,) but much commend them, yet we use not the zeal and diligence of our first Christian Ancestors herein, and therefore are like to be more subject to God's temporal chastisements at the least in the next life, than they were.

27 *Lest perhaps.*] Here may we lambs tremble (saith a holy Father) when the ram, the guide of the flock, must so labour and punish himself (besides all his other sufferings annexed to the preaching of the Gospel) lest perhaps he miss the mark. A man might think St. Paul should be as sure and as confident of God's grace and salvation as we poor wretched captives: but the Heretics unhappy security, presumption, and faithless persuasion of their salvation is not *fides Apostolorum*, but *fides Dæmoniorum*, not the faith of the Apostles, but the faith of Devils.

CHAP. X.

See the Argument of the ninth Chapter, which comprehendeth the contents of this also.

FOR I would not have you ignorant, Brethren, that our fathers were all under the cloud, and all passed through the sea.

2 And all in Moses were baptized, in the cloud, and in the sea.

3 And all did eat the same spiritual food,

4 And all drank the same spiritual drink (and they drank of the spiritual rock that followed them, and the rock was Christ.)

5 But with the most of them God was not well pleased. For they were overthrown in the desert.

6 Now these things were done in a figure of us, that we should not covet evil things, as they also coveted.

7 Neither become ye idolaters, as some of them: as it is written *The people sat down to eat and drink, and rose up to play.*

8 Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand.

9 Neither let us tempt Christ: as some of them tempted, and perished by the serpents.

10 Neither do you murmur: as some of them murmured, and were destroyed by the destroyer.

11 Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.

12 Wherefore he that thinketh himself to stand, let him take heed *lest he fall.

13 Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

14 Wherefore my dearly beloved, fly from the service of Idols.

15 I speak as to wise men: judge ye yourselves what I say.

16 The chalice of benediction, which we bless, is it not the communion of the Blood of Christ? And the bread, which we break, is it not the partaking of the Body of the Lord?

17 For we being many, are one bread, one body, all that partake of one bread.

18 Behold Israel according to the flesh: are not they that eat of the Sacrifices partakers of the altar?

ANNOTATIONS ON CHAP. X.

3 *The same.*] The Red sea and the cloud, a figure of our Baptism: the Manna from Heaven and water miraculously drawn out of the rock, a figure of the holy Sacrament of Christ's Body and Blood: our Sacrament containing the things and graces in truth, which theirs only signified. And it is impudent forgery of the Calvinists, to write upon this place, that the Jews received no less the truth and substance of Christ and his benefit, in their figures or Sacraments, than we do in ours: and that they and we all eat and drink of the self same meat and drink: the Apostles saying only, that they among themselves did all feed of one bread, and drink of one rock: which was a figure of Christ, therein especially, that out of Christ's side pierced upon the Cross, gushed out blood and water for the matter of our Sacraments.

* It is profitable to all, or in a manner to all, to keep them in humility, not to know what they shall be: saith St. Augustin. Which maketh against the vain security of the Protestants.

15 *As to wise men.*] To cause them to leave the sacrifices and meats or drinks offered to Idols, he putteth them in mind of the only true Sacrifice and meat and drink of Christ's Body and Blood: of which, and the sacrifice of Idols also, they might not be in any case partakers. Using this term, *ut prudentibus loquor*, in the same sense (as it is thought) as the Fathers of the primitive Church did give a watch-word of keeping secret from the Infidels and unbaptized, the mystery of this divine Sacrifice, by these words, *Norunt fideles, norunt qui initiati sunt.* St. Augustin in *Psal.* xxxiii. & xxxix. *Conc.* 1, 2. & *Psal.* cix. *Ho.* 42. c. 4, in li. 50. *ho.* Origen in *Lev.* ho. 9. St. Chrysostom, ho. 27. in *Gen.* in fine ho. 51. ad. po. *Antioch.* ho. 5. in *1 Tim.* St. Paul saith, I speak to you boldly of this mystery as to the wiser and better instructed in the same.

16 *Which we bless.*] That is to say, the Chalice of Con-

secration which we Apostles and Priests by Christ's commission do consecrate, by which speech as well the Calvinists (that use no consecration of the cup at all, blasphemously calling it magical murmuration, and perversely referring the benediction, to thanksgiving to God) as also the Lutherans are refuted, who affirm Christ's Body and Blood to be made present by receiving and in the receiving only. For the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy Blood and the communicating thereof the effect of the benediction.

16 *The partaking of the Body.*] The holy Sacrament and Sacrifice of Christ's Body and Blood being received by us, joineth us in soul and body and engrafteth us into Christ himself, making us partakers and as a piece of his Body and Blood. "For not by love or spirit only (saith St. Chrysostom) but in very deed we are united in his flesh, made one body with him, members of his flesh and bones." St. Chrysostom, *ho.* 45. in *Jo.* sub finem. And St. Cyril, "Such is the force of mystical benediction, that it maketh Christ corporally by communicating of his Flesh to dwell in us." St. Cyril, li. 10. in *Jo.* c. 13.

17 *One bread, one body.*] As we are first made one with Christ by eating his Body and drinking his Blood, so secondly are we conjoined by this one bread which is his Body, and cup which is his Blood, in the perfect union and fellowship of all Catholic men, in one Church, which is his Body mystical. Which name of Body mystical is especially attributed and appropriated to this one Common-wealth and Society of faithful men, by reason that all the true persons and true members of the same, are marvelously knit together by Christ's own one Body, and by the self same Blood, in this divine Sacrament. See St. Augustin, li. 21. c. 25. *de Civ. Dei.* St. Hilary, li. 8. *de Trin. circa med.*

18 *They that eat of the Sacrifices.*] It is plain also by the example of the Jews in their Sacrifices, that he that eateth any of the Host immolated is partaker of the Sacrifice, and joined by office and obligation to God, of whose Sacrifice he eateth.

19 What then? Do I say, that what is offered in sacrifice to Idols, is any thing? Or, that the idol is any thing?

20 But the things which the Heathens sacrifice; they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils.

20 *I will not that you.]* I conclude then (saith the Apostle) thus: that as the Christian who eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is partaker of Christ's Body, and is joined in fellowship to all Christian people that eat and drink of the same, being the Host of the new Law: and as all who did eat of the Hosts of the Sacrifices of Moses's Law were belonging and associated to that state and to God to whom the Sacrifice was done; even so whosoever eateth of the meats offered to Idols, he sheweth and professeth himself to be of the Communion and Society of the same Idols.

21 *You cannot drink.]* Upon the promises he warneth them plainly, that they must either forsake the Sacrifice and fellowship of the Idols and Idolaters, or else refuse the Sacrifice of Christ's Body and Blood in the Church. In all which discourse we may observe that our bread and chalice, our table and altar, the participation of our Host and oblation, are compared or resembled point by point, in all effects, conditions, and properties, to the Altars, Hosts, Sacrifices, and Immolations of the Jews and Gentiles. Which the Apostle would not, nor could have done in this Sacrament of the Altar, rather than in other Sacraments or Service of our Religion, if it only had not been a Sacrifice and the proper worship of God among the Christians, as the others were among the Jews and Heathens. And so do all the Fathers acknowledge, calling it only, and continually almost, by such terms as they do no other Sacrament or ceremony of Christ's religion: *The Lamb of God laid upon the table*, Conc. Nic. *the unbloody service of the Sacrifice*, in Conc. Eph. s. ep. ad Nestor. pag. 605: *the Sacrifice of Sacrifices*, St. Dionys. Ec. Hier. c. 3: *the quickening holy Sacrifice: the unbloody Host and Victim*, St. Cyril Alex. in Conc. Ephes. Anm. 11: *the propitiatory Sacrifice both for the living and the dead*. Tertullian de cor. Milit. St. Chrysostom, ho. 41. in 1 Cor. Ho. 3. ad Philip. Ho. 66. ad Po. Antioch. St. Cyprian, ep. 65, & de Coen. Do. nu. 1. St. Augustin, Ench. 109. Quæst. 2. ad Dulcit. 10. 4. ltr. 34. de verb. Apoll. *the Sacrifice of our Mediator: the Sacrifice of our price: the Sacrifice of the New Testament: the Sacrifice of the Church*, St. Augustin, li. 9. c. 13. & li. 3. de Bapt. c. 19: *the one only inconsumptible Victim, without which there is no religion*, St. Cyprian de Coen. Do. nu. 2. St. Chrysostom, ho. 17. ad Hebr. *the pure Oblation, the new offering of the new Law: the vital and impolluted Host: the honorable and dreadful Sacrifice: the Sacrifice of Thanksgiving or Eucharistical: and the Sacrifice of Melchisedech*. Which Melchisedech by his Oblation in bread and wine did properly and most singularly prefigure this office of Christ's eternal Priesthood and sacrificing under the forms of bread and wine: which shall continue in the Church throughout all Christian Nations instead of all the Offerings of Aaron's Priesthood, as the Prophet Malachy did foretel; as St. Cyprian, St. Justin, St. Irenæus, and other the most ancient Doctors and Martyrs do testify. St. Cyprian, ep. 63. nu. 2. St. Justin, Dial. cum Thrypho. post. med. St. Irenæus, li. 4. c. 32. And St. Augustin, li. 17. c. 20. de Civ. Dei. & li. 1. cont. adv. leg. & proph. c. 18. & li. 3. de bapt. c. 19. St. Leo, ser. 8. de Passione: and others do expressly teach that this one Sacrifice hath succeeded all others, and filled all other differences of Sacrifices; that it hath the force and virtue of all others, to be offered for all persons and causes that the others, for the living and the dead, for the sins, and for thanksgiving, and for what other necessity soever of body and soul. Which holy action of Sacrifice they also call the MASS in plain words. St. Augustin, ser. 251, 611. Cont. Carth. 2. c. 3, 4. c. 84. Milevit. 12. St. Leo, ep. 81, 88. c. 2. St. Gregory, li. 2. ep. 9, 92. &c. and so the Apostles and Fathers doctrine. God grant the

21 You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils.

22 Do we provoke the Lord to jealousy, are we stronger than he? All things are lawful for me, but all things are not expedient.

Adversaries may find mercy to see so evident and invincible a truth.

21 *Partakers of the table.]* Though the faithful people are many ways known to be God's peculiar, and are joined both to him and among themselves, and also severed and distinguished from all others that appertain not to him, as well Jews and Pagans, as Heretics and Schismatics, by sundry other external signs of Sacraments, doctrine, and government: yet the most proper and substantial union or difference consisteth in the Sacrifice and Altar: by which God so especially bindeth his Church unto him, and himself unto his Church, that he acknowledgeth none to be his, that is not partaker of his one only Table and Sacrifice in his Church: and rejecteth all such as join in fellowship with any of the Heathens at their Idolatry, or with the Jews at their Sacrifices, or with Heretics and Schismatics at their profane and detestable table. Which, because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christ's Altar, Priesthood, and Sacrifice, is indeed a very Sacrifice, or (as the Apostle here speaketh) a table and cup of Devils, that is to say, wherein the Devil is properly served, and Christ's honor (no less than by the Altars of Jeroboam or any profane superstitious rites of Gentility) defiled. And therefore all Catholic men, if they expect to have fellowship with Christ and his members in his Body and Blood, must deem it as idolatry and sacrilegious superstition, and abstain from it and from all society of the same, as good Toby did from Jeroboam's calves and the Altars in Dan and Bethel: and as the good faithful did from the High-places and from the Temple and Sacrifices of Samaria. Now in the Christian times we have no other idols but heresies, nor Idolothytes, but their false services shifted into our Churches instead of God's true, and only worship. St. Cyprian, de unit. Ec. nu. 2. St. Hierom, in xi. Osee, & viii. Amos, & in ii. Habac. St. Augustin, in Psal. lxxx. ver. 10. De Civ. Dei, li. 18. c. 31.

22 *All things are lawful.]* Hitherto the Apostle's arguments and examples, whereby he would avert them from the meats offered to Idols, seem plainly to condemn their fact as Idolatrous, or as participant and accessory to Idolatry, and not only as for scandal given to the weak Brethren: and so no doubt it was in that they went into the very Temple of the Idols, and did, with the rest that served the Idols, eat and drink of the flesh and libations directly offered to the Idol, yea and feasted together in the same banquets made to the honor of the same Idols: which could not but defile them and entangle them in Idolatry: not for that the meat itself was justly belonging to any other but to God, or could be defiled, made offensive or unlawful to be eaten; but for and in respect of the abuse of the same, and detestable dedicating of that to the Devil, which belonged not to him, but to God alone. Of which sacrilegious act they ought not to be partakers, as needs they must entering and eating with them in their solemnities. To this end hath St. Paul hitherto admonished the Corinthians. Now he declareth that otherwise in profane feasts it is lawful to eat without curious doubting or asking whether this or that were offered meats, and in markets to buy whatsoever is there sold, without scruple and without taking knowledge whether it be of the Idolothytes or no: with this exception, first, that if one should invite him to eat, or buy this or that as sacred and offered meats, that then he should not eat it, lest he should seem to approve the offering of it to the Idol, or to like it better for the same. Secondly, when the weak brother may take offence at the same. For though it be lawful in itself to eat any of these meats without care of the Idol; yet all lawful things are not in every time and place expedient to be done.

23 All things are lawful for me, but all things do not edify.

24 Let no man seek his own, but that which is another's.

25 Whatsoever is sold in the shambles, eat : asking no question for conscience sake.

26 *The earth is the Lord's, and the fulness thereof.*

27 If any of them that believe not, invite you, and you be willing to go ; eat of any thing that is set before you, asking no question for conscience sake.

28 But if any man say, This has been sacrificed to Idols ; do not eat of it, for his sake that told it, and for conscience sake.

29 Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience ?

30 If I partake with thanksgiving ; why am I evil spoken of for that for which I give thanks ?

31 Therefore whether you eat or drink, or whatsoever else you do ; do all to the glory of God.

32 Be without offence to the Jews and to the Gentiles, and to the Church of God :

33 As I also in all things please all men, not seeking that which is profitable to myself, but to many ; that they may be saved.

C H A P. XI.

He commendeth them for keeping his traditions generally. 3. And in particular for this that a man should pray and prophesy bare-headed, a woman veiled, he bringeth many reasons. 17. About another, he reprehendeth the rich, that at the charitable supper supped uncharitably : 23. Telling them that they received therefore unworthily the Blessed Sacrament, and shewing them what an heinous sin that is, seeing it is our Lord's Body and the representation of his Death, as he by tradition had taught them.

BE ye followers of me, as I also am of Christ. 2 Now I praise you, Brethren, that in all things you are mindful of me : and keep my ordinances as I have delivered them to you.

3 But I would have you know, that the head of every man is Christ : and the head of the woman is the man : and the head of Christ is God.

4 Every man praying or prophesying with his head covered, disgraceth his head.

5 But every woman praying or prophesying with her head not covered, disgraceth her head : for it is all one as if she were shaven.

6 For if a woman be not covered : let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head.

7 The man indeed ought not to cover his head, because he is the image and glory of God ; but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the woman, but the woman for the man.

10 Therefore ought the woman to have a power over her head because of the Angels.

11 But yet neither is the man without the woman ; nor the woman without the man, in the Lord.

12 For as the woman is of the man, so also is the man by the woman : but all things of God.

13 You yourselves judge : doth it become a woman, to pray unto God uncovered ?

14 Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame unto him :

15 But if a woman nourish her hair, it is a glory to her, for her hair is given to her for a covering.

16 But if any man seem to be contentious, we have no such custom, nor the Church of God.

17 Now this I ordain : not praising you, that you come together not for the better, but for the worse.

18 For first of all I hear that when you come together in the Church, there are schisms among you, and in part I believe it.

19 For there must be also heresies : that they also, who are approved, may be made manifest among you.

20 When

ANNOTATIONS ON CHAP. XI.

2 *Ordinances.*] Our Pastors and Prelates have authority to command, and we are bound to obey. And the Governors of the Church may take order and prescribe that which is comely in every state, as time and place require, though the things be not of the substance of our religion.

5 *Every woman.*] What gifts soever women have from God, though supernatural, as some had in the primitive Church, yet they may not forget their womanly bashfulness, but shew themselves subject and modest, and cover their heads with a veil.

16 *Custom.*] If women and others, to defend their disorder and malapertness, dispute or alledge Scriptures and reasons, or require causes from their Preachers why and by

what authority they should be thus restrained in things indifferent, make them no other answer but this : This is the custom of the Church, this is our custom. Which is a goodly rule to repress the pertness of contentious wranglers, who being out of all modesty and reason, never want words and replies against the Church. Which Church, if it could then by prescription of twenty or thirty years, and by the authority of one or two of their first Preachers, stop the mouths of the seditious : what should not the custom of fifteen hundred years, and the decrees of many hundred Pastors, gain from reasonable, modest, and humble men ?

19 *There must be also heresies.*] When the Apostle saith : *Heresies must be*, he sheweth the event, and not that God hath directly so appointed it as necessary. For that they are, it cometh from man's malice and free-will ; but that they are converted

20 When you come therefore together into one place, it is not now to eat the Lord's supper.

21 For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk.

22 What, have you not houses to eat and to

drink in? Or despise ye the Church of God: and put them to shame that have not; What shall I say to you? Do I praise you? In this I praise you not?

23 For I have received of the Lord that which also I delivered unto you*, that the Lord Jesus, the same night in which he was betrayed, took bread:

24 And

converted to the manifestation of the good and constant in faith and the Church's unity, that is God's special work of providence that worketh good out of evil. And for that there should come heresies and schisms, especially concerning the Article and Use of the Blessed Sacrament of the Altar, whereof he now beginneth to treat, it may make us wonder the less to the so great divisions, heresies, and schisms of the wicked and weak in faith concerning the same. Such things then will be, but wo to him by whom scandals and schisms do come. "Let us use Heretics, saith St. Augustin, not to that end to approve their errors, but that by defending the Catholic doctrine against their deceits, we may be more watchful and wary: because it is most truly written, There must be heresies that the Tried and Approved may be manifested and discovered from the hollow hearts among you. Let us use this benefit of God's providence. For Heretics are made of such as would err and be naught, though they were in the Church: but being out, they profit us exceedingly, not by teaching the truth, which they know not, but by stirring up the carnal in the Church to seek truth, and the spiritual Catholics, to clear the truth. For there are innumerable holy, approved men in the Church, but they are not discerned from others among us, nor manifest, so long as we had rather sleep in darkness of ignorance, than behold the light of truth. Therefore many raised out of their sleep by Heretics to see the day of God, and are glad of it." St. Augustin, c. 8. *de vera relig.*

20 *Our Lord's Supper.*] The Christians, at or about the time of the Church's only Sacrifice and their communicating of it, kept great feasts, which continued long, for that the relief of the poor upon the common charges of the richer sort, and the charity and unity of all sorts were much preserved thereby, for which cause they were (in Greek) called *Charities*, by the ancient Fathers, and were kept commonly in Church-houses, or porches adjoining, or in the body of the Church (whereof see Tertullian, *Apolog.* c. 39. Clemens Alexandrinus, St. Justin, St. Augustin, *cont. Faust.* li. 20. c. 20.) after the Sacrifice and Communion was ended, as St. Chrysostom, *hom.* 27. in 1 *Cor.* in *initio*, judgeth. Those feasts St. Paul here calleth *Cænas Dominicas*, because they were made in the Churches which then were called *Dominicæ*, that is, *Our Lord's Houses*. The disorder therefore kept among the Corinthians in these Church-feasts of charity, the Apostle seeketh here to redress, from the foul abuses expressed here in the text. And as St. Ambrose, in *hunc locum*, and most good Authors now think, this which he calleth *Dominicam Cænam*, is not meant of the Blessed Sacrament, as the circumstances also of the text do give, namely, the rejecting of the poor, the rich men's private devouring of all, not expecting one another, gluttony and drunkenness in the same, which cannot agree with the holy Sacrament. And therefore the Heretics have little reason upon this place to name the said holy Sacrament rather, *the Supper of the Lord*, than after the manner of the primitive Church, the *Eucharist*, *MASS*, or *Liturgy*. But it is likely they have a mind to bring it to the supper again or Evening-service, when men are not fasting; the rather to take away the old estimation of the holiness thereof.

23 *I have received.*] As all other parts of religion were first delivered by preaching and word of mouth to every Nation converted, so this holy order and use of the Blessed Sacrament was by St. Paul first given unto the Corinthians by tradition. Unto which, as received of our Lord, he revoketh them by this Epistle, not putting in writing particularly all things appertaining to the order, use, and institution, as he afterwards saith: but repeating the sum and substance thereof, and leaving the residue to his return. But his

words and narration here written we will particularly prosecute, because the Heretics make profession to follow the same in their pretended reformation of the Mass.

* The Apostle's drift in all that he saith here of the Sacrament, is against unworthy receiving (as St. Augustin noteth, *ep.* 118. c. 3) and not to set out the whole order of ministration, as the Heretics do ignorantly imagine.

23 *The same night.*] First the Adversaries may here be convinced that all the circumstances of time, person, and place, which in Christ's action are noted, need not be imitated; as, that the Sacrament should be ministered at night, to men only, to only twelve, after or at supper, and such like: because (as St. Cyprian, *ep.* 63. *nu.* 7. and St. Augustin, *ep.* 118. c. 6. note) there were causes of those accidents in Christ that are not now to be alledged for us. He instituted then this holy act; we do not. He made his Apostles Priests, that is to say, gave them commission to do and minister the same; we do not. He would have this the last act of his life and within the bounds of his passion; it is not so with us. He would eat and make an end of the Pascha to accomplish the old Law; that cannot be in our action. Therefore he must needs do it after supper and at night; we may not do so. He excluded all women, all the rest of his Disciples, all laymen; we invite all faithful, men and women. In many circumstances then, neither may we imitate Christ's first action, nor the Heretics as yet do: though they seem to incline by abandoning other names, saving this (calling it supper) to have it at night and after meat: though (as before noted) they have no just cause to call it so upon Christ's fact, seeing the Evangelists do plainly shew, Jo. xiii. 2. that the Sacrament was instituted after Supper, as the Apostle himself here recordeth of the latter part in express words. And most men think, a long sermon and the washing of the Apostle's feet came between; yea, and that the Supper was quite finished and grace said. But in all these and such like things the Catholic Church only, by Christ's Spirit, can tell, which things are imitable, which not, in all his actions.

23 *Took.*] Christ took bread into his hands, applying this ceremony, action, and benediction to it, and blessed the very element, used power and active words upon it as he did over the bread and fishes which he multiplied: and so doth the Church of God: and so do not the Protestants, if they follow their own book and doctrine; but they let the bread and cup stand at a distance and use Christ's words by way of report and narration, applying them not at all to the matter proposed to be used: and therefore, howsoever the simple people are deluded by the rehearsal of the same words which Christ used, yet consecration, benediction, or sanctification of bread and wine they profess; they make none at all. At the first alteration of religion, there was a figure of the Cross at this word, *He blessed*: and at the words, *He took*, there was a gloss or rubric that appointed the Minister to imitate Christ's action, and to take the bread into his hands: afterwards that was reformed and Christ's action abolished, and his blessing of bread turned to thanksgiving to God.

23 *Bread.*] Christ made the holy Sacrament of unleavened bread, and all the Latin Church imitateth him in the same as a thing much more agreeable to the signification both in itself and in our lives, than the leaven. Yet our Adversaries neither follow Christ, St. Paul, nor the West Church in the same: but rather purposely make choice of that kind that is in itself more unseemly, and less agreeable to the first institution. In the other part of the Sacrament they contemn Christ and his Church much more impudently and damnably. For Christ and all the Apostles and all Catholic Churches in the world have ever mixed their wine with water, for great mystery and signification, especially, for that water gushed together with blood out of our Lord's side. *This our Lord*

did

24 And giving thanks, broke, and said: Take ye and eat, this is my Body which shall be delivered for you. This do for the commemoration of me.

25 In like manner also the chalice, after he had supped, saying: This chalice is the New Testament in my Blood. This do ye, as often as you shall drink, for the commemoration of me.

did (saith St. Cyprian, ep. 63, ad Cecil. nu. 47.) and none rightly offereth, that followeth not him therein. Thus St. Irenæus, *li. 5. c. 1.* St. Justin (*Apolog. 2. in fine*) and all the Fathers testify the primitive Church did; and in this manner it is done in all the *MASS*ES of the Greeks, St. James's, St. Basil's, St. Chrysostom's. And yet our Protestants pretending to reduce all to Christ, will not do as he did, and all the Apostles and Churches that ever were.

24 *Take ye and eat.*] This appertaineth to the receiving of those things which by consecration are present and sacrificed before: as when the people or Priests in the old Law, did eat the Hosts offered or part thereof, they were made partakers of the Sacrifice done to God before. And this is not the Substance, or being, or making of the Sacrament or Sacrifice of Christ's Body and Blood: but it is the use and application to the receiver of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the substance or ingredients of it, and the taking of it. Now the receiving being but a consequence or one of the ends why the Sacrament was made, and the means to apply it unto us: the Adversaries unlearnedly make it all and some, and therefore improperly name the whole Sacrament and ministration thereof, by calling it the communion. Which name they give also rather than any other, to make the ignorant believe that many must communicate together: as if it were so called for that it is common to many. By which collusion they take away the receiving of the Priest alone, of the sick alone, of reserving the consecrated Host and the whole Sacrament. Against which deceit, know that this part of the *MASS* is not called communion; for that many should always concur together in the external Sacrament: but for that we do communicate or join in unity and perfect fellowship of one body, with all Christian men in the world, with all (we say) that eat it through the whole Church, and not with them only who eat with us at one time. And this fellowship ariseth from this, that we are, every time we receive either alone or with company, partakers of that one Body which is received throughout all the world. "It is called communion (saith St. Damascene) "and so indeed it is, for that, by it, we communicate with "Christ, and are partakers of his Flesh and Divinity, and "by it do communicate and are united one with another. "Only let us take heed that we do not partake with Heretics." And when the Apostle saith, that all are one bread and one body that are partakers of one bread, he meaneth not them only that communicate at one time and place: but that all are so, that communicate in unity thro' the whole Church. So that the name communion is as ignorantly used by them as the name of Supper.

24 *This is.*] These words being set down, not in the person of the Evangelists or Apostles, but expressed as in Christ's own person, to be said over the bread, and the like over the wine, are the forms of the Sacrament and words of consecration: neither is it a Sacrament but (as St. Augustine saith) when the words come, that is to say, actively and presently are applied to the elements of the same. Therefore the Protestants never applying these words more than the whole narration of the institution, nor reciting the whole (as is said) otherwise than in historical manner (as if one would minister Baptism and never apply the words of the Sacrament to the child, but only read Christ's speeches of the same) make no Sacrament at all. And that these proper words are the only form of this Sacrament, and so to be spoken over or upon the bread and wine, St. Ambrose plain-

26 For as often as you shall eat this bread, and drink the chalice, you shall shew the Death of the Lord, until he come.

27 Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord.

ly and precisely writeth, recording how far the Evangelists narrative words do go, and where Christ's own peculiar mystical words of consecration begin: and so the rest of the Fathers. St. Ambrose, *li. 4. de Sacram. c. 4. & c. 9. de init. Myster.* St. Justin, *Apolog. 2. in fine.* St. Cyprian, *de Cæn. Dom. num. 1, 2.* St. Augustine, *serm. 28. de Verb. Dom. sec. Mat.* Tertullian, *li. 4. cont. Marc.* St. Chrysostom, *ho. 2. in 2. ad Tim. in fine, & hom. de prodit. Judæ, to. 3.* St. Gregory Nyssen, *in orat. Catech.* St. Damascene, *li. 4. c. 14.*

24 *My Body.*] When the words of Consecration are, by the said impiety of the Protestants, thus removed from the element, no wonder if Christ's holy Body and Blood are not there, or that it is now no more a Sacrament, but common bread and wine. So they that unjustly charge the Catholic Church with defrauding the people of one piece of the Sacrament, have in reality left no part nor spice of Sacrament, neither following Christ, as they pretend, nor St. Paul, nor any Evangelist, but their own detestable Sect, having boldly defaced the whole institution, not in any accidental indifferent circumstances, but in the very substance and all. The right name is gone, the due elements both gone, no blessing or consecration, or other action over them, the forms are gone: and consequently the Body and Blood, the Sacrament and the Sacrifice.

24 *This do.*] By these words, authority and power is given to the Apostles, and by the like in the Sacrament of Orders, to all lawful Priests only. No wonder then that the new heretical Ministers, being Laymen, give the people nothing but bare bread and wine, profane, naked, and natural elements, void of Sacrament and all grace. See the Annotation upon St. Luke, chap. xxii. 19.

26 *You shall shew.*] Upon this word the Heretics fondly ground their false supposition, that this Sacrament cannot rightly be ministered or made without a sermon of the Death of Christ: and that this and other Sacraments in the Church are not profitable, when they are ministered in a strange language. As if the grace, force, operation, and activity, together with the instruction and representation of the things which they signify, were not in the very substance, matter, form, use, and work itself of every one of the Sacraments: and as if preaching were not one way to shew Christ's Passion, and the Sacraments another way: namely, this Sacrament, containing in the very kinds of the elements and the action, a most lively representation of Christ's death. As wisely might they say that neither Abel's Sacrifice, nor the Paschal Lamb, could signify Christ's death without a sermon.

27 *Guilty of the Body.*] First hereupon mark well, that evil men receive the Body and Blood of Christ, be they Infidels or evil livers. For in this case they could not be guilty of that which they receive not. Secondly, that it could not be so heinous an offence for any man to receive a piece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly sin to receive any Sacrament with will and intention to continue in sin, or without repentance of former sins: but yet by the unworthy receiving of no other Sacrament is a man guilty of Christ's Body and Blood, but here, where the unworthy (as St. Chrysostom saith) doth villainy to Christ's own person, as the Jews or Gentiles did, that crucified it. St. Chrysostom, *ho. de non contemn. Ec. & Ho. 60 & 61. ad Po. Antioch.* Which invincibly proveth against the Heretics that Christ is really present.

28 But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

30 Therefore are there many infirm and weak among you, and many sleep.

31 But if we would judge ourselves, we should not be judged.

28 *Let a man prove.]* A man must examine his life diligently whether he be in any mortal sin, and must confess himself of every offence which he knoweth or feareth to be deadly, before he presume to come to the Holy Sacrament. For so the Apostles doctrine here with the continual custom of the Catholic Church and the Fathers example bind him to do. St. Cyprian, *de laps. nu.* 7. St. Augustin, *Ec. dog.* c. 53.

29 *Not discerning the Body.]* That is, because he putteth no difference nor distinction betwixt this high meat and others: and therefore St. Augustin saith, ep. 118. c. 3. *That it is he, that the Apostle saith shall be damned, that doth not by singular veneration or adoration make a difference between this meat and all others.* And again, in Psal. xlviii. *No man eateth it before he adore it.* And St. Ambrose, li. 3. c. 12. *de Sp. San. We adore the Flesh of Christ in the Mysteries.* St. Chrysostom, ho. 24. in 1 Cor. *We adore him on the altar, as the Sages did in the manger.* St. Gregory Nazianzen in Epitaph. Gorgonice. *My sister called on him, who is worshipped upon the altar.* Theodoret Dial. 2. Inconf. *The mystical tokens are adored.* St. Denis, this Apostle's scholar, made solemn invocation of the Sacrament after consecration, *Ec. Hier. c. 3. part. 3. in princip.* and before the receiving the whole Church of God crieth upon it, *Dominum non sum dignus. Deus, propitius esto mihi peccatori, Lamb of God that takest away the sins of the world, have mercy on us.* And for better discerning of this divine meat, we are called from common profane houses to God's Church: for this, we are forbidden to make it in vulgar apparel, and are appointed sacred solemn vestments. St. Hieron, in *Epit. Nepot. & V. 2. ad. Pelag. c. 9.* St. Paulinus, ep. 12. *ad Sever.* J. Dac. in *vit. St. Greg. li. 3. 59.* For this, is the hallowing of Corporals and Chalices. St. Ambrose 2. *Off. c. 28.* St. Greg. Nazianzen, *Orat. ad Arianos. Optatus, li. 6. in initio.* For this, profane tables are removed and altars consecrated. St. Augustin, *serm. de temp.* 155. For this, the very Priests themselves are honorable, chaste, sacred. St. Hieron, ep. 1. *ad Heliodorum, c. 7.* *ad. Jovin. c. 19.* St. Ambrose in 1 Tim. For this, the people is forbidden to touch it with common hands. St. Greg. Nazianzen, *orat. ad Arianos in initio.* For this, great care and solicitude is taken that no part of either kind fall to the ground. St. Cyril, *Hiero. mystag. 5. in fine.* Origen, *ec. 13. in c. xxv. Exod.* For this, sacred provision is made, that any Hosts or parts of the Sacrament do remain unreceived, they are most religiously reserved with all honor and diligence possible: and for this examination of consciences, confession, continency, and (as St. Augustin saith) receiving it fasting. Thus do we Catholics and the Church of God discern the holy Body and Blood by St. Paul's rule, not only from your profane bread and wine (which not by any secret abuse of your Curates or Clerks, but by the very order of your book, the Minister, if any remain after your communion, may take home with him to his own use, and therefore is no more holy, by your own judgment, than the rest of his meats) but from all other either vulgar or sanctified meats, as the Catechumen's bread, and our usual holy bread. If all this be plain and true, and you have nothing agreeable to the Apostles nor Christ's Institution, but all

32 But whilst we are judged, we are chastised by the Lord; that we be not condemned with this world.

33 Wherefore, my Brethren, when you come together to eat, wait for one another.

34 If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

quite contrary; then *imperet vobis Deus*, and confound you for not discerning his holy Body, and for conculcating the Blood of the New Testament.

30 *Many sleep.]* We see here by this, it is a dreadful case and crime to defile by sin (as much as in us lieth) the Body of Christ in the Sacrament, seeing God struck many to death for it in the Primitive Church, and punished others by grievous sickness. No wonder that so many strange diseases and deaths fall upon us now in the world.

31 *Judge ourselves.]* We may note here that it is not enough, only to sin no more, or to repent lightly of that which is past: but that we should punish ourselves according to the weight of the faults past and forgiven: and also that God will punish us by temporal scourges in this life or the next, if we do not make ourselves very clean before we come to receive this holy Sacrament. Whose heavy hands we may escape by punishing ourselves by fasting and other penance.

33 *Wait for one another.]* Returning now to their former fault and disorder for which he took this occasion to talk of the holy Sacrament, and how great a fault it is to come unworthily to it; he exhorteth them to keep their said suppers or feasts, in unity, peace, and sobriety, the rich waiting for the poor, &c.

34 *Set in order.]* Many particular orders and decrees, more than are here or in any other book of the New Testament expressly written, did the Apostles, as we see here, and namely St. Paul to the Corinthians, set down by tradition, which our whole ministrations of the MASS is agreeable unto, as the substance of the Sacrifice and Sacrament is by the premises proved to be most consonant: Calvin's supper and Communion is in all points wholly repugnant to the same. And that it agreeth not with these other not written traditions, they easily confess. The Apostles delivered unto the Church to take it only fasting: they care not for it. The Apostles taught the Church to consecrate by the words and the sign of the Cross, without which (saith St. Augustin, *tract. in Jo. 118. serm. in append.* St. Chrysostom, *hom. 55. in xvi. Matt.*) no Sacrament is rightly perfected: the Protestants have taken it away. The Apostles taught the Church to keep a memory or invocation of Saints in this Sacrifice: the Calvinists have none. The Apostles decreed that in this Sacrifice there should be special prayers for the dead, St. Chrysostom. *hom. 3. in epist. ad Philip.* St. Augustin, *de cur. pro mort. c. 1.* they have none. Likewise, that water should be mixed with the wine, and so forth. See Annot. in c. xi. ver. 23. *Bread.* Therefore if Calvin had made his new administration according to all the Apostles written words, yet not knowing how many things besides the Apostle had to prescribe in these words, *Cetera cum venero disponam* (the rest I will dispose, when I come) he could not have satisfied any wise man in his new change. But now seeing they are fallen to so palpable a blindness, that their doing is directly opposite to the very Scripture also, which they pretend to follow only, and have quite destroyed both the name, substance, and all good accidents of Christ's principal Sacrament, we trust all the world will see their folly and boldness.

CHAP. XII.

They must not make their diversity of Gifts an occasion of Schism, considering that all are of one Holy Ghost, and for the profit of the one Body of Christ, which is the Church: 12. Which also could not be a body, without such variety of members. Therefore neither they that have the inferior gifts, must be discontent, seeing it is God's distribution: nor they that have the greater, condemn the other, considering they are no less necessary: 25. But all in all join together, 28. And every one know his own place.

NOW concerning spiritual things, my Brethren, I would not have you ignorant.

2 You know that, when you were Heathens, you went to dumb Idols, according as you were led.

3 Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost.

4 Now there are diversities of graces, but the same Spirit.

5 And there are diversities of ministeries, but the same Lord.

6 And there are diversities of operations, but the same God, who worketh all in all.

7 And the manifestation of the Spirit is given to every man unto profit.

8 To one indeed, by the Spirit, is given * the word of wisdom: and to another, the word of knowledge, according to the same Spirit:

9 To another, faith in the same Spirit: to another, the grace of healing in one Spirit:

10 To another, the working of miracles: to another, prophecy: to another, the discerning of Spirits: to another, *diverse* kinds of tongues: to another, interpretation of speeches.

11 But all these things one and the same spirit worketh, dividing to every one according as he will.

12 For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are † one body; so also is Christ.

13 For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free: and in one Spirit we have all been made to drink.

14 For the body also is not one member, but many.

15 If the foot should say, because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear should say, because I am not the eye, I am not of the body: is it therefore not of the body?

17 If the whole body were the eye: where would be the hearing? If the whole were hearing: where would be the smelling?

18 But now God hath set the members, every one of them in the body as it hath pleased him.

19 And if they all were one member, where would be the body?

20 But now there are many members indeed, yet one body.

21 And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you.

22 Yea much more those that seem to be the more feeble members of the body, are more necessary:

23 And such as we think to be the less honorable members of the body, about these we put more abundant honor: and those that are our uncomely parts, have more abundant comeliness.

24 But our comely parts have no need: but God hath tempered the body together, giving to that which wanted, the more abundant honor,

25 That there might be no schism in the body, but the members might be mutually careful one for another.

26 And if one member suffer any thing, all the members suffer with it. Or, if one member glory, all the members rejoice with it.

27 Now you are the Body of Christ, and members of member.

28 And God indeed hath set some in the Church, first Apostles, secondly Prophets, thirdly Doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches.

29 Are all Apostles? Are all Prophets? Are all Doctors?

30 Are † all *workers* of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?

31 But be zealous for the better gifts. And I shew unto you yet a more excellent way.

ANNOTATIONS ON CHAP. XII.

* All these Gifts are those which the learned call *Gratias gratis datas*: which are bestowed often even upon evil liver, who have not the other graces of God, whereby their persons should be grateful, just, and holy in his sight.

9 *Faith in the same.*] This faith is not another in substance than the common faith in Christ, but is of another accidental quality only, that is, of more fervor, devotion, zeal, and confident trust, especially for doing of miracles.

† A marvelous union betwixt Christ and his Church, and a great comfort to all Catholics being members thereof, that the Church and he, the head and the body, make one and are called one Christ. *St. Aug. de unit. Eccl.*

15 *If the foot.*] The Church is of exceeding great distinction of members, gifts, orders and offices: yet of great concord, concurrence, mutual communion and participation, in all actions of her members among themselves, and with Christ the head of the body.

25 *Schism in the body.*] As charity and unity of spirit, is the proper bond and weal of the common Body: so is division or schism, which is the interruption of peace and mutual Society between the parts of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Sovereign.

‡ St. Augustin, ep. 137, giveth the same reason, why miracles and cures are wrought at the memories or bodies of some Saints more than at others: and by the same Saints in one place of their memories rather than at other places.

C H A P. XIII.

That above all other Gifts they should seek after Charity; as that without which nothing profiteth, 4. And which doth all that is to be done, and remaineth also in Heaven.

IF I speak with the tongues of men, and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal,

2 And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should * have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

4 Charity is patient, is kind: Charity envyeth not, dealeth not perversly: is not puffed up,

5 Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth with the truth:

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

9 For we know in part, and we prophesy in part.

10 But † when that which is perfect is come that which is in part shall be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child.

12 We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known.

13 And now there remain, faith, hope, charity, these three: but the ‡ greater of these is charity.

C H A P. XIV.

Against their vain childishness, that thought it a goodly matter to be able to speak (by miracle) strange languages in the Church, preferring their languages before prophesying, that is, opening of mysteries: he declareth that this gift of languages is inferior to the gift of prophesy. 26. Giving order also how both gifts are to be used to wit, the Prophet to submit himself to other Prophets: and the Speaker of languages not to publish his inspiration, unless there be an Interpreter. 34. Provided always, that women speak not at all in the Church.

FOLLOW after Charity, be zealous for spiritual gifts: but rather that you may prophesy.

2 For he, that speaketh in a tongue speaketh not unto men, but unto God: for no man heareth. Yea by the spirit he speaketh mysteries,

ANNOTATIONS ON CHAP. XIII.

1 *Not Charity*.] Without charity, both towards every particular person, and especially towards the common body of the Church, none of the gifts and graces of God are profitable.

* This proveth that faith is nothing worth to salvation without works, and that there may be true faith without charity.

3 *Deliver my body.*] “ Believe (saith St. Augustin) assuredly and hold for certain, that no Heretic and schismatic that uniteth not himself to the Catholic Church again, how great alms soever he give, yea or shed his blood for Christ’s name, can possibly be saved. For many Heretics, by the cloak of Christ’s cause deceiving the simple, suffer much. But where true faith is not, there is no justice. Because the just liveth by faith. So it is also of Schismatics, because where charity is not, justice can there be none: which if they had, they would never pluck in pieces the body of Christ, which is the Church.” *St. Augustin seu Fulgentius de fid. ad Pet. c. 3.* So saith St. Augustin in divers places not only of Heretics that died directly for the defence of their heresy, as the Anabaptists and Calvinists now-a-days do (for that is more damnable:) but of some Heretics and Schismatics that may die among the Heathens or Turks for defence of truth or some article of Christ’s religion. *St. Augustin, de verb. Do. ser. 50. c. 2. & in Pj. xxxiv. conc. 2. prope finem.* *St. Cyprian, de unit. Ec. nu. 8*

† By this text St. Augustin, *li. 22. civ. c. 29.* proveth that the Saints in Heaven have more perfect knowledge of our affairs here, than they had when they lived here.

13 *These three.*] These are the three virtues Theological, each one by nature and definition distinct from one another: and faith is by nature the first, and may be, and often is, before, and without Charity: and truly remaineth in divers, after they have by deadly sin lost Charity. Beware therefore of the Heretics opinion, which is, that by every mortal sin faith is lost no less than Charity.

‡ Charity is of all the three the greatest. How then doth only faith, being inferior to it, save and justify, and not Charity?

ANNOTATIONS ON CHAP. XIV.

1 *May prophesy.*] The gift of prophesying, that is, of expounding the hard points of our Religion, is better than the gift of strange tongues, though both be good.

2 *Not unto men.*] To talk in a strange language, unknown also to himself, profiteth not the hearers, though in respect of God, who understandeth all tongues and things, and for the mysteries which he uttereth in his spirit, and for his own edification in spirit and affection, there be no difference: but the Prophet or Expounder treating of the same matters to the understanding of the whole assembly, edifieth not himself alone, but all his hearers

3 But he, that prophesieth, speaketh to men unto edification and exhortation and comfort.

4 He that speaketh in a tongue, edifieth himself; but he that prophesieth, edifieth the Church.

5 And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the Church may receive edification.

6 But now, Brethren, if I come to you, speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?

7 Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking into the air.

10 There are (for example) so many kinds of tongues in this world, and none is without voice.

11 If then I know not the power of the voice, I shall be to him, to whom I speak, a barbarian, and he, that speaketh, a barbarian to me.

12 So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the Church.

13 And therefore he that speaketh by a tongue, let him pray that he may interpret.

14 For if I pray in a tongue, my spirit prayeth, but my understanding: is without fruit.

15 What is it then? I will pray with the spirit, I will pray also with the understanding: I will sing with the spirit, I will sing also with the understanding.

16 Else if thou shalt bless with the spirit, how shall he that holdeth the place * of the unlearned, say Amen, to thy blessing? Because he knoweth not what thou sayest.

17 For thou indeed givest thanks well, but the other is not edified.

18 I thank my God I speak with all your tongues,

19 But in the Church I had rather speak five words with my understanding, than ten thousand words in a tongue.

20 Brethren, do not become children in sense, but in malice be children, and in sense be perfect.

21 In the Law it is written: *That in other tongues and other lips I will speak to this people: and neither so will they hear me, saith the Lord.*

22 Wherefore tongues are for a sign, not to believers, but to unbelievers: but prophecies not to unbelievers, but to believers.

23 If therefore the whole Church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad?

24 But if all prophecy, and there come in one that believeth not, or an unlearned person, he is convinced of all, he is judged of all.

25 The secrets of his heart are made manifest, and so, falling down on his face, he will adore God, affirming that God is among you indeed.

26 How is it then, Brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification.

27 If any speak with a tongue, let it be by two, or at the most by three, and in course let one interpret.

28 But

6 *If I come.*] That is, If I, your Apostle and Doctor, should preach to you in an unknown tongue, and never use any kind of exposition, interpretation, or explanation of my strange words; what profit could you take thereby?

8 *If the trumpet.*] As the trumpeter cannot give warning to, or from, the fight, unless he use a distinct and intelligible sound or stroke known to the soldiers: even so the Preacher that exhorteth to good life, or dehorteth from sin, except he do it in a speech which his hearers understand, cannot attain to his purpose, nor do the people any good.

13 *Let him pray that.*] He that hath only the gift of strange tongues, let him pray to God for the gift of interpretation; that the one may be more profitable by the other. For, to exhort or preach in a strange tongue was not unlawful nor unprofitable, but glorious to God, so that the speech had been either by himself, or by another, afterwards expounded.

14 *My spirit prayeth.*] Also when a man prayeth in a strange tongue which himself understandeth not, it is not so fruitful for instruction to him, as if he knew particularly what he prayed. Nevertheless the Apostle forbiddeth not such praying neither, confessing that his spirit, heart, and affection prayeth well towards God, though his mind and understanding be not profited to instruction, as otherwise it might have been if he had understood the words. Neither yet doth he appoint such an one to get his strange prayer translated into his vulgar tongue, to obtain thereby the aforesaid instruction. See the Declaration following of this Chapter.

* By this word are meant all rude unlearned men, but especially the simple, who were yet unchristened, as the Ca-

X x x

téchumens, who came into those spiritual exercises, as also infidels did at their pleasure.

22 *A sign.*] The extraordinary gift of tongues was a miraculous sign in the primitive Church, to be used especially in the Nations of the Heathens for their conversion.

23 *Infidels.*] In the primitive Church, when Infidels dwelt near or among Christians, and oftentimes came unto their public preaching and exercises of exhortation and exposition of Scriptures and the like: it was both unprofitable and ridiculous to hear a number talking, teaching, singing Psalms, and the like, one in this language, and another in that, all at once, and one often not understood by another; sometimes not by themselves, and by strangers or the simple standers by, not at all. Where otherwise, if they had spoken either in known tongues, or had done it in order, having an expositor or interpreter withal, the Infidels might have been convinced.

26 *A Psalm.*] We see here that those spiritual exercises consisted especially, first, in singing or giving forth new Psalms or prayers and lauds: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Revelation of secret things, either present or to come: fourthly, in speaking tongues of strange Nations: lastly, in translating or interpreting that which was said, into some common known language, as into Greek, Latin, &c. All which gifts they had among them by miracle from the Holy Ghost.

27 *In course.*] All these things they did without order, through pride and contention they preached, they prophesied, they prayed, they blessed, without any seemly respect one to another, or observing of turns and intercourse of uttering their gifts. Yea women without cover or veil, and without regard of their sex, or the Angels, or Priests, or their own husbands,

28 But if there be no interpreter, let him hold his peace in the Church, and speak to himself and to God.

29 And let the Prophets speak two or three, and let the rest judge.

30 But if any thing be revealed to another sitting, let the first hold his peace.

31 For you may all prophesy one by one: that all may learn, and all may be exhorted:

32 And the spirits of the Prophets are subject to the Prophets.

33 For God is not the God of dissension, but of peace: as also I teach in all the Churches of the Saints.

34 Let

husbands, spoke tongues, taught or prophesied with the rest. This was then the disorder among the Corinthians, which the Apostle in this whole chapter reprehendeth and sought to redress, by forbidding women utterly that public exercise, and teaching men, in what order and course as well for speaking in tongues, as interpreting and prophesying, it should be kept.

A more ample Declaration of the Sense of this fourteenth Chapter.

This then being the scope and direct drift of the Apostle, as is most clear by his whole discourse, and by the record of all antiquity: let the godly, grave, and discreet Reader take a taste in this one point, of the Protestants deceitful dealing, abusing the simplicity of the people, by perverse application of God's holy word, upon some small similitude and equivocation of certain terms against the approved godly use and truth of the universal Church, for the service in the Latin or Greek tongue: which they ignorantly, or rather wilfully, pretend to be against this discourse of St. Paul touching strange tongues. Know therefore, first, that here is no word written or meant of any other tongues but such as men spoke in the primitive Church by miracle: and that nothing is meant of those tongues which were the common languages of the world or of the Faithful, understood by the learned and civil people in every great city, and in which the Scriptures of the Old or New Testament were written, as the Hebrew, Greek, and Latin. For though these also might be given by miracle and without study yet being known to the Jews, Romans, or Greeks, in every place, they are not counted among the differences of barbarous and strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Evangelists also and others did their books) wrote his Epistles in Greek to the Romans and to all other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to every people, yet he wrote them not in tongue, that is, in any strange tongue not intelligible without the gift of interpretation, of which he speaketh here: but in a notable, known, and learned speech, interpretable by thousands in every country. No more did St. Augustin our Apostle, speaking in Latin, and bringing in the Scriptures and Service in Latin, preach and pray in tongues according to the Apostle's meaning here. For the Latin was not, nor is, in any part of the West, either miraculous or strange, though it be not the National tongue of any one country this day. And therefore Ven. Bede saith (li. 1. hist. Ang. c. 1.) that being then four diverse vulgar languages in our country, the Latin was made common to them all. And indeed of the two (though in truth neither sort be forbidden by this passage of St. Paul) the barbarous languages of every several province, in respect of the whole Church of Christ, are rather the strange tongues here spoken of, than the common Latin tongue, which is universally by all the West Church more or less learned, and appertaineth much more to unity and orderly conjunction of all Nations in one faith, service and worship of God, than if it were in the sundry barbarous speeches of every province. Wherein all Christians, that travel about this part of the world, or the Indies either, wheresoever they come, shall find the self-same Mass, Mattins, and Service, as they had at home. Whereas now, if we go to Germany, or the Germans or Genevians come to us, each other's Service shall be thought strange and barbarous. Yea and the Service of our language within a few hundred years (or rather

every Age) shall wholly become barbarous and unknown to ourselves; our tongue (as all vulgar) doth so often change.

And for edification, that is, for increase of faith, true knowledge, and good life, the experience of a few years hath given all the world a full demonstration whether our Forefathers were not as wise, as faithful, as devout, as fearful to break God's laws, and as likely to be saved, as we are in all our tongues, translations, and English prayers. Much vanity, curiosity, contempt of Superiors, disputes, emulations, contentions, schisms, horrible errors, profanation, and divulging of the secret Mysteries of the dreadful Sacraments, (see Annot. 1 Cor. x. 15.) which on purpose were hidden from the vulgar (as St. Denis, *Ecc. Hier. c. 1.* and St. Basil, *de Sp. Sanct. c. 27.* testify) are occasioned by the same; but virtue or sound knowledge none at all.

Wherein this also is a gross illusion and untruth, that the force and efficacy of the Sacraments, Sacrifice, and common prayer, depend upon the people's understanding, hearing, or knowledge: the principal efficacy of such things and of the whole ministry of the Church, consisting especially of the very virtue of the work, and the public office of the Priests, who are appointed in Christ's behalf to dispose the mysteries to our greatest good: the infant, innocent, idiot and unlearned, reaping no less fruit from Baptism and all other divine offices, meet for every one's condition, than the learnedest Clerk in the Realm: and more, if they be more humble, charitable, devout, and obedient, than the other, having less of these qualities and more learning.

Which we say not as if it were inconvenient for the people to be well instructed in the meaning of the Sacraments and holy ceremonies and service of the Church (for that to their comfort and necessary knowledge, both by preaching, catechizing, and reading of good Catholic Books, Christian people do learn, in all Nations, much more in those countries where the Service is in Latin than in our Nation, God knoweth:). But we say that there are other ways to instruct them, and the same less subject to danger and disorder, than to turn it into vulgar tongues. We say, the simple people, and many that think themselves some body, understand as little of the sense of divers Psalms, Lessons, and Orisons in the vulgar tongue, as if they were in Latin, yea and often take them in a wrong, perverse, and pernicious sense, which likely they could not have done in Latin. We say, that such as would learn in devotion and humility, may, and must rather with diligence learn the tongue that such Divine things are written in, or use other diligence in hearing sermons and instructions, than for a few men's not necessary knowledge, the holy universal order of God's Church should be altered. For if in the Kingdom of England only it be not convenient, necessary, nor almost possible, to accommodate their Service-Book to every province and people of divers tongues: how much less should the whole Church so do consisting of so many differences? Neither doth the Apostle in all this Chapter appoint any such thing to be done, but admonisheth them to pray and labour for the grace of understanding and interpretation, or to get others to interpret or expound unto them. And that much more may we do concerning the Service in Latin, which is no strange nor miraculously gotten or understood tongue, but common to the most and chief Churches of the world, and hath been, since the Apostle's time, daily with all diligence throughout all those parts of Christendom, expounded in every house, school, church, and pulpit: and is so well known for every necessary part of the divine Service, that by the diligence of parents, Masters, and Curates, every Catholic of age, almost can tell the sense of every ceremony of the Mass, what to answer

34 Let woman keep silence in the Churches: for it is not permitted them to speak, but to be subject, as also the Law saith.

35 But if they would learn any thing, let them

ask their husbands at home. For it is a shame for a woman to speak in the Church.

36 Or did the word of God come out from you? Or came it only unto you?

37 If

answer, when to say *Amen* at the Priest's benediction, when to confess, when to adore, when to stand, when to kneel, when to receive, what to receive, when to come, when to depart, and all other duties of praying and serving, sufficient to salvation. And thus it is evident that St. Paul speaketh not of the common tongues of the Church's Service.

Secondly, it is as certain, that he meaneth not, nor writeth any word in this place, of the Church's public service, prayer, or administration of the holy Sacrament, wherein the office of the Church especially consisteth: but only of a certain exercise of mutual conference, wherein one did open to another and to the assembly, miraculous gifts and graces of the Holy Ghost, and such Canticles, Psalms, secret Mysteries, sorts of languages, and other Revelations, as it pleased God to give unto some, both men and women, in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning God's gifts to pride and vanity, and namely, that gift of tongues: which being indeed the least of all gifts, yet most puffed up the possessors, and now also doth commonly puff up the Professors of such knowledge, according as St. Augustin writeth thereof (St. Augustin, *doct. Chr. li. 2. c. 13.*) This exercise and the disorder of it was not in the Church (for any thing we can read in antiquity) these fourteen hundred years: and therefore neither the use nor abuse, nor St. Paul's reprehension or redressing of it, can any wise concern the Service of the Church. Furthermore this is evident, that the Corinthians had their Service in Greek at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Service. Again, the public Service had but one language: in this exercise they spoke in many tongues. In the public Service every man had not his own special Tongue, his special Interpretation, special Revelation, proper Psalms: but in this they had. Again, the public Service had in it the administration of the holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted Catechumens, and Infidels, and whosoever would: in this women, before St. Paul's order, did speak and prophesy: so did they never in the administration of the Sacrament: with many other plain differences; that by no means the Apostle's words can be rightly and truly applied to the Corinthians Service then, or ours now. Therefore it is either great ignorance of the Protestants, or great deceitfulness, so untruly and perversely to apply them.

Neither is here any thing meant of the private prayers which devout persons of all sorts and sexes have ever used, especially in Latin, as well upon their Primers as Beads. For, the private prayers here spoken of, were psalms, or hymns and canticles newly inspired to them by God, and in this conference or prophesying, uttered to another's comfort, or to themselves and God only. But the prayers, psalms, and holy words of the Christian people used privately, are not composed by them, nor diversly inspired to themselves, nor now to be approved or examined in the assemblies: but they are such as were given and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to use, namely, the *Pater-noster*, the *Ave Maria*, and the *Creed*, our *Lady's Mattins*, the *Litanies*, and the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at all. But the devout people in their ancient right may and ought still to use their Latin primers, beads, and prayers, as ever before. Which the wisdom of the Church, for great causes, hath better liked and allowed of than that they should be in vulgar tongues, though she wholly forbiddeth not, but sometimes granteth, to have them translated; and would gladly have all faithful people in order and humility learn, as they may, the contents of their prayers: and hath commanded also in some Councils, that such as cannot learn distinctly in

Latin (especially the *Pater-noster* and the *Creed*) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and available in all necessities, and more agreeable to the use of all Christian people ever since their conversion, to pray in Latin, than in the vulgar, though every one in particular, understand not what he saith: so it is plain that such pray with as great consolation of spirit, with as little tediousness, with as great devotion and affection, and oftentimes more than the other: and always more than any Schismatic or Heretic in his known language. Such holy Orisons are in a manner consecrated and sanctified in and by the Holy Ghost that first inspired them; and there is a reverence and majesty in the Church's tongue dedicated in our Saviour's Cross, and giveth more force and value to them said in the Church's obedience, than to others. The children cried *Hosanna* to our Saviour, and were allowed, though they knew not what they said. It is well near a thousand years that our people, who could nothing else but *barbarum fremere*, did sing *Alleluja*, and not, *Praise ye the Lord*; and longer ago since the poor husbandmen sang the same at the plough in other countries. St. Hierom, *to. 1. ep. 5.* And *Sursum corda*, and *Kyrie eleison*, and the Psalms of David sung in Latin in the Service of the Primitive Church, have the ancient and plain testimonies of St. Cyprian, St. Augustin, St. Hierom, and other Fathers. St. Gregory, *li. 7. ep. 63.* St. Cyprian, *exp. erat. ds. nu. 13.* St. Augustin, *c. 13. de bono persever. & de bono vid. c. 16. and ep. 178.* St. Hierom *præfat. in Psal. ad Sopron.* St. Augustin, *de Catechiz. rud. c. 9. de Doct. Chr. li. 2. c. 13.* See St. Augustin, *ep. 10.* of St. Hierom's Latin translation read in the Churches of Africa. Prayers are not made to teach, make learned, or encrease knowledge, though by occasion they sometimes instruct us: but their special use is, to offer our hearts, desires, and wants to God, and shew that we depend on him in all things: and this every Catholic doth for his condition, whether he understand the words of his prayer or not. The simple sort cannot understand all Psalms, nor scarce the learned, no though they be translated or read in known tongues: men must not cease to use them for all that, when they are known to contain God's holy praises. The simple people when they desire any thing especially at God's hand, are not bound to know, neither can they tell, to what petition or part of the *Pater-noster* their demand appertaineth, though it be in English ever so much. They cannot tell any more what is, *Thy Kingdom come*, than, *Adveniat regnum tuum*; nor whether their petition for their sick children or any other necessity appertain to this part or to *Fiat voluntas tua*, or *Ne nos inducas*, or to what other part else. It is enough that they can tell this holy Orison to be appointed to us, to call upon God in all our desires: more than this is not necessary. And the translation of such holy things often breedeth manifold danger and irreverence in the vulgar (as to think God is author of sin, when they read, *Lead us not into temptation*) and seldom any edification at all. For though, when the prayers are turned and read in English, the people knoweth the words, yet they are not edified to the instruction of their mind and understanding, except they knew the sense of the words also and meaning of the Holy Ghost. For if any man think that St. Paul, speaking of edification of man's mind or understanding, meaneth the understanding of the words only, he is foully deceived. For, what is a child of five or six years old edified or increased in knowledge by his *Pater-noster* in English? It is the sense therefore, which every man cannot have, neither in English nor Latin, the knowledge whereof properly and rightly edifieth to instruction: and the knowledge of the words only, often edifieth not in the least, and sometimes buildeth to error and destruction: as it is plain in all Heretics and many curious persons besides. Finally both the one and other without charity and humility

37 If any man seem to be a Prophet, or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.

38 But if any man know not, he shall not be known.

39 Wherefore, Brethren, be zealous to prophesy, and forbid not to speak with tongues.

40 But let all things be done decently and according to order.

C H A P. XV.

He proveth the Resurrection of the Dead by the Resurrection of Christ, and with many other arguments: and
31. *Answereth also objections made against it.* 49. *And then exhorteth in respect of it, unto good life.*

NOW I make known unto you, Brethren, the Gospel which I preached to you, which also you have received, and wherein you stand,

2 By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

3 For * I delivered unto you first of all, which I also received: how that Christ died for our sins according to the Scriptures:

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen by Cephas; and after that by the eleven.

6 Then was he seen by more than five hundred Brethren at once: of whom many remain until this present, and some are fallen asleep.

7 After that, he was seen by James, then by all the Apostles.

8 And last of all, he was seen also by me, as by one born out of due time.

9 For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God I am what I am; and his grace in me hath not been † void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me.

11 But whether I, or they, so we preach, and so you have believed.

12 Now if Christ be preached that he rose again from the dead, how do some among you say, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then Christ is not risen again.

14 And if Christ be not risen again, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found † false witnesses of God: because we have given testimony against God, that he hath raised up Christ, whom he hath not raised, if the dead rise not again.

16 For if the dead rise not again, neither is Christ risen again.

17 And if Christ be not risen again, your faith is vain, for you are yet in your sins.

18 Then they also, that are fallen asleep in Christ, are perished.

humility maketh the Heretics and Schismatics with all their English and what other tongues and intelligence soever, to be *as sonans & cymbalum tinniens*, sounding brags and a tinkling cymbal.

To conclude, for praying either publicly or privately in Latin, which is the common sacred tongue of the greatest part of the Christian world, this is thought by the wisest and godliest to be most expedient, and is certainly seen to be nothing repugnant to St. Paul. If any yet will be contentious in the matter, we must answer them with this same Apostle: *The Church of God hath no such custom*; and with this notable saying of St. Augustin, *ep. 118. c. 5. Any thing that the whole Church doth practise and observe throughout the world, to dispute about it as if it were not to be done, is most insolent madness.*

34 (See next page) *Let women hold their peace.*] There are, or were, certain Heretics in our country (for such ever take the Scriptures diversely for the advantage of time) that denied women to hold lawfully any Kingdom or temporal Sovereignty: but that is false and against both reason and the Scriptures. This only in that sex is true, that it is not capable of holy Orders, spiritual Regimen or Cure of souls: and therefore cannot do any function proper to Priests and Bishops: not speak in the Church, and so not preach, nor dispute, nor have or give voice deliberative or definitive in Councils and public Assemblies, concerning matters of Religion, nor make Ecclesiastical laws concerning the same, nor bind, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolve, nor administer Sacraments, other than Baptism in case of mere necessity, when neither Priest nor other man can be had: much less prescribe any thing to

the Clergy, how to administer them, or give any man right to rule, preach, or execute any spiritual function as under her or by her authority; no creature being able to impart that whereof itself is incapable both by nature and Scriptures. This Regimen is expressly given to the Apostles, Bishops, and Prelates: they only have authority to bind and loose, Matt. xviii. they only are set by the Holy Ghost to govern the Church, Acts xx. they only have the cure of our souls directly, and must give account to God for the same. Hebr. xiii.

ANNOTATIONS ON CHAP. XV.

* This delivery in the Latin and Greek importeth *tradition*: So by Tradition did the Apostles plant the Church in all truth, before they wrote any thing.

† In him God's grace is not void, that worketh by his free-will according to the motion and direction of the same grace.

10 *With me.*] God useth not man as a brute beast or a block: but so worketh in him and by him, that free-will may concur in every action with his grace, which is always the principal. The Heretics, to avoid this concurrence in working and labouring, translate, *which is with me*: where the Apostle rather saith, *which laboureth with me*.

‡ So may we say: If the Catholic Faith in all points be not true, then our first Apostles were false witnesses, then hath our Country believed in vain all this while, then are all our Forefathers dead in their sins and perished. Which (presupposing Christ to be God) were the greatest absurdity in the world.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now Christ is risen from the dead, the first fruits of them that sleep :

21 For by a man *came* death, and by a man the resurrection of the dead.

22 And as in Adam all die, so also in Christ all shall be made alive.

23 But every one in his own order : the first fruits Christ, then they that are of Christ, who have believed in his coming.

24 Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality, and power, and virtue.

25 For he must reign, *Until he hath put all his enemies under his feet.*

26 And the enemy death shall be destroyed last. *For he hath put all things under his feet.* And whereas he saith,

27 *All things are put under him* ; undoubtedly, he is expected, who put all things under him.

28 And when all things shall be subdued unto him ; then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.

29 Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all ?

30 Why are they then baptized for them ? Why also are we in danger every hour ?

31 I die daily, I protest by your glory, Brethren, which I have in CHRIST JESUS our Lord.

32 If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again ? *Let us eat and drink, for to-morrow we shall die.*

33 Be not seduced, *Evil communications corrupt good manners.*

34 *Wake ye just, and sin not.* For some have not the knowledge of God, I speak it to your shame.

35 But some man will say : How do the dead rise again ? And with what manner of body shall they come ?

36 Senseless man, that which thou sowest is not quickened, except it die first.

37 And that which thou sowest, thou sowest not the body that shall be : but bare grain, as of wheat, or of some of the rest.

38 But God giveth it a body as he will : and to every seed its proper body.

39 All flesh is not the same flesh : but one is the flesh of men, another of beasts, another of birds, another of fishes.

40 And there are bodies celestial, and bodies terrestrial : but, one is the glory of the celestial, and another of the terrestrial.

41 One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For * *star differeth from star in glory.*

42 So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption.

43 It is sown in dishonor, it shall rise in glory. It is sown in weakness, it shall rise in power.

44 It is sown a natural body, it shall rise a † spiritual body. If there be a natural body ; there is also a spiritual body. As it is written :

45 *The first man Adam was made into a living soul :* the last Adam into a quickning spirit.

46 Yet that was not first which is spiritual, but that which is natural : afterwards that which is spiritual.

47 The first man was of the earth, earthly : the second man, from Heaven, heavenly.

48 Such as is the earthly, such also are the earthly : and such as is the heavenly, such also are they that are heavenly.

49 Therefore as we have born the image of the earthly, let us bear also the image of the heavenly.

50 Now this I say, Brethren, that ‡ *flesh and blood cannot possess the Kingdom of God : neither shall corruption possess incorruption.*

51 Behold I tell you a mystery. We shall all indeed rise again : but we shall not all be changed.

52 In a moment, in the twinkling of an eye, at the last trumpet : for the trumpet shall sound, and the dead shall rise again incorruptible : and we shall be changed.

53 For this corruptible must put on incorruption ; and this mortal must put on immortality.

54 And when this mortal hath put on immortality, then shall come to pass the saying that is written : *Death is swallowed up in victory.*

55 *O death ! where is thy victory ? O death ! where is thy sting ?*

56 Now the sting of death is sin : and the strength of sin is the law.

57 But thanks be to God who hath given us the victory through our Lord JESUS CHRIST.

58 Therefore, my beloved Brethren, be ye steadfast and unmoveable ; always abounding in the work of the Lord, knowing that your labour is not vain in the Lord :

32 *Let us eat and drink.*] St. Ambrose applieth these words to our Christian Epicureans that take away fasting, and deny the merit thereof : “ How can we be saved (saith he) if we wash not away our sins by fasting, seeing the Scriptures say, fasting and alms deliver from sin ? What are these new Masters then that exclude all merit of fasting ? Is not this the very voice of the Heathens, saying : “ Let us eat and drink, to-morrow we shall die ? ” *li. 10. ep. 82.*

* The glory of the bodies of Saints shall not be all alike, but different in Heaven according to men’s merits.

† As to become spiritual doth not take away the substance of the body glorified : no more when Christ’s body is said to be in a spiritual manner in the Sacrament, doth it import the absence of his true body and substance.

‡ Flesh and blood signify not here the substance of those things, but the corrupt quality incident to them in this life by the fall of Adam.

C H A P. XVI.

He prescribeth an order for their contributing to the Christians at Jerusalem, 3. Promising to come unto them. 10. Of Timothy, and of Apollo's coming thither. 13. And so with exhortation, and divers commendations, he endeth.

NOW concerning the collections that are made for the Saints, as I have given order to the Churches of Galatia, so do ye also.

2 On * the first day of the week let every one of you put a part with himself, laying up what it shall well please him; that when I come, the collections be not then to be made.

3 And when I shall be with you; whomsoever you shall approve by letters, them will I send to carry your grace into Jerusalem.

4 And if it be meet that I also go, they shall go with me.

5 Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

6 And with you perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I go.

7 For I will not see you now by the way, for I trust that I shall abide with you some time, if the Lord permit.

8 But I will tarry at Ephesus until † Pentecost.

9 For, a great door and evident is opened unto me: and many adversaries.

10 Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the Brethren.

12 And as touching our Brother Apollo, I give you to understand, that I much intreated him to

come unto you with the Brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

13 Watch ye, stand fast in the faith, do manfully, and be strengthened.

14 Let all your things be done in charity.

15 And I beseech you, Brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the first fruits of Achaia, and have dedicated themselves to the ministry of the Saints.

16 That you also be subject to such, and to every one that worketh with us, and laboureth.

17 And I rejoice in the presence of Stephanas and Fortunatus, and Achaicus, because that which was wanting, on your part, they have supplied.

18 For they have refreshed both my spirit and yours. Know them therefore that are such.

19 The Churches of Asia salute you. Aquila and Priscilla, with the Church that is in their house, salute you much in the Lord: with whom also I lodge.

20 All the Brethren salute you. Salute one another in a holy kiss.

21 The salutation of me Paul, with my own hand.

22 If any man love not our Lord JESUS CHRIST, let him be *anathema* ‡, *Maranatha*.

23 The grace of our Lord JESUS CHRIST be with you.

24 My Charity be with you all in CHRIST JESUS. Amen.

ANNOTATIONS ON CHAP. XVI.

* That is Sunday. *St. Hier. q. 4. Hedibiae*. So quickly did the Christians keep Sunday, holiday, and assembled to Divine Service on the same.

† The Heretics and others strive among themselves, whether Pentecost signify here the term of fifty days, or else the

Jews holiday so called. But it cometh not to their minds, that it is most like to be the feast of Whitsuntide, kept and instituted even then by the Apostles, as appeareth by the Fathers. See *St. Aug. ep. 119. c. 15 & 16. St. Ambr. in c. xvii. Lucae*.

‡ That is, *our Lord is come*. *St. Hier. ep. 173*. Therefore *anathema* to all that love him not, or believe not. *Theophyla. in this place*.

T H E S E C O N D
E P I S T L E
O F
S T. P A U L T H E A P O S T L E
T O T H E
C O R I N T H I A N S.

The ARGUMENT of the Second EPISTLE to the CORINTHIANS.

FOR the time when this Epistle was written, see the Argument of the Epistle to the Romans, to wit, about the eighteenth year after his Conversion, and our Lord's Passion, because in the xith chapter he maketh mention of fourteen years, not only after his Conversion, as to the Galatians, but also after his rapture, which seemeth to have been when he was at Jerusalem, Acts ix. 26. four years after his Conversion, Gal. i. 18. in a trance or excess of mind, as he calleth it, Acts xxii. 17. It was written at Troas (it is thought) and sent by Titus, as we read, chap. viii.

It is for the most part against those false Apostles whom in the first part of the first to the Corinthians, he noted, or rather spared, but now is constrained to deal openly against them, and to defend both his own person which they sought to bring into contempt, making way thereby to the Corruption of the Corinthians, and withal to maintain the excellency of the Ministry and Ministers of the New Testament, above which they did magnify the Ministry of the Old Testament: bearing themselves very high because they were Jews.

Against these therefore St. Paul avoucheth the pre-eminent power of his Ministry, by which power also he giveth a pardon to the incestuous fornicator whom he excommunicated in the last Epistle, seeing now his penance, and again threatneth to come and excommunicate those that had grievously sinned and remained impenitent. Two chapters also he interposeth of the contributions to the Church of Jerusalem, mentioned in his last, exhorting them to do liberally, and also to have all in readiness against his coming.

C H A P. I.

By his troubles in Asia he comforteth them: and (against his adversaries the false Apostles of the Jews) alledgeth to them the testimony of his own and also of their conscience, 17. Answering them that objected lightness against him, for not coming to Corinth according to his promise.

PAUL an Apostle of JESUS CHRIST by the will of God, and Timothy our Brother: to the Church of God that is at Corinth, with all the Saints that are in all Achaia.

2 Grace unto you and peace from God our Father, and from the Lord JESUS CHRIST.

3 Blessed be the God and Father of our Lord JESUS CHRIST, the Father of mercies, and the God of all comfort.

4 Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God.

5 For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.

6 Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted it is for your consolation, or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer.

7 That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

8 For we would not have you ignorant, Brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above our strength, so that we were weary even of life.

9 But we had in ourselves the answer of death, that we should not trust in ourselves, but in God who raiseth the dead,

10 Who hath delivered and doth deliver us out of so great danger: in whom we trust that he will yet also deliver us,

11 You helping withal in prayer for us: that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.

12 For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God we have conversed in this world, and more abundantly towards you.

13 For we write no other things to you, than what you have read and known. And I trust you shall know unto the end:

14 As also you have known us in part, that we are your glory, as you also are ours in the day of our Lord JESUS CHRIST.

15 And in this confidence I had a mind to come to you before, that you might have a second grace.

16 And to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards Judea.

17 Whereas then I was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that there should be with me, It is, and, It is not.

18 But God is faithful, for our preaching which was to you, was not, It is, and It is not.

19 For

ANNOTATIONS ON CHAP. I.

5 *Sufferings of Christ.*] All the afflictions of the faithful are called Christ's own passions; not only because they are suffered for him, but for that there is so strait conjunction and communion betwixt him being the head, and every one of the living members of his body, which is the Church, that whatsoever is suffered by any one of the same, is counted as a piece of his own passion. As likewise whatsoever good works are done to any of them or by any of them, are accepted as done to or by Christ himself. Which thing, if the Protestants well weighed, they would not marvel that the Catholic Church attributeth such force of merit and satisfaction to the work of holy men.

5 *Our comfort abound.*] Worldly men that see only the exterior miseries and afflictions that Catholics do suffer being persecuted by the Heathens or Heretics, deem them exceeding miserable. But if they felt or could conceive the abundance of consolation which Christ ever giveth according to the measure of their afflictions, they would never wonder at the voluntary toleration of what torments so ever for Christ's sake, but would wish themselves rather to be in any dungeon in England with the comfort that such have from God, than to live out of the Church in all the wealth of the world.

11 *You helping withal in prayer.*] St. Paul knew that the help of other men's prayers was nothing derogatory to the office of Christ's mediation or intercession for him, nor to the hope that he had in God; and therefore he craveth the Corinthians aid herein as a support and succour for himself

in the fight of God. With what reason or Scripture then can the Protestants say, that the Prayers of Saints are injurious to Christ, or stand not with the confidence we have in him? As if it were more dishonor to God that we should use the aid of Saints in Heaven than of sinners on earth: or that the intercession of these our fellows beneath, were more available than the prayers of those that are in the glorious sight of God above.

11 *By many.*] He meaneth, that as the prayers of many joined together for him, shall be rather heard, than of any alone; so their common thanksgiving to God for granting their request, shall be more acceptable and glorious to God, than any one man's thanks alone. Which thing doth much commend the holy Church's public prayers, processions, stations, and pilgrimages, where so many meet and uniformly join their prayers and lauds together unto God.

14 *Your glory.*] The Apostles, Teachers, and Preachers, that convert countries or particular persons to Christ, and the people or parties by them converted, shall on the day of judgment have much mutual joy and glory of and for each other; one giving to the other great matter of merit in this life, and afterwards joy in the next. See 1 *Thess.* ii. 19.

18 *It is, and it is not.*] As he dischargeth himself from all levity touching his promise or purpose of coming to them, so much more from all inconstancy in preaching Christ's doctrine and faith, where in one day to affirm, another day to deny, to dissent from his fellows or from himself, to change every year or in every Epistle the form of his former teaching, to come daily with new devices repugnant to his own rules,

19 For the Son of God JESUS CHRIST, who was preached among you by us, by me, and Sylvanas, and Timothy, was not, It is, and, It is not, but, It is, was in him.

20 For all the Promises of God are in him It is : therefore also by him, Amen to God, unto our glory.

21 Now he that confirmeth us with you in Christ, and that hath anointed us, is God :

22 Who also hath sealed us, and given the pledge of the Spirit in our hearts.

23 But I call God to witness upon my soul, that to spare you, I came not any more to Corinth,

24 Not because we exercise dominion over your faith : but we are helpers of your joy. For in faith you stand.

CHAP. II.

Prosecuting the true cause, which in the last chapter he gave, of his not coming, 6. He pardoneth now, after some part of penance, him that for incest he had excommunicated in the last Epistle, requiring them obediently to consent thereunto. 12. Then of his going from Troas into Macedonia ; God every where giving him the triumph.

BUT I determined this with myself, not to come to you again in sorrow.

2 For if I make you sorrowful ; who is he then that can make me glad, but the same who is made sorrowful by me ?

3 And I wrote this same to you ; that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice : having confidence in you all that my joy is the joy of you all.

rules, were not agreeable to an Apostle and true Teacher of Christ, but proper to false Prophets and Heretics. Whereof we have notorious examples in the Protestants : who being destitute of the Spirit of peace, concord, constancy, unity, and truth, as they vary from their own writings which they retract, reform, or deform continually, so both in their preachings and form of Service, they are so restless, changeable, and repugnant to themselves, that if they were not kept in awe with much ado, by temporal laws, or by the shame and rebuke of the world, they would coin us every year or every Parliament new Communion, new faiths, and new Christs, as you see by the manifold endeavors of the Puritans. And this to be the proper note of false Apostles and Heretics. See in St. Irenæus, *li. 1. c. 18.* and Tertullian, *de præscript.* St. Basil, *ep. 12.*

22 *Hath sealed.*] The learned Divines prove by this place and by the like in the fourth to the Ephesians, that the Sacrament of Baptism doth not only give grace, but imprinteth and sealeth the soul of the Baptized, with a spiritual sign, mark, badge, or token, which can never be biotted out, neither by sin, heresy, apostasy, nor other ways, but remaineth for ever in man for the cognizance of his Christianity, and for distinction from others who were never of Christ's fold. By which also he is as it were consecrated and deputed to God, made capable and partakers of the rights of the Church, and subject to her laws and discipline. See St. Hierom, in *iv. Ephes.* St. Ambrose, *li. 1. de Sp. Sancto, cap. 6.* St. Cyril of Jerusalem, *Catechesi 17.* at the end, and St. Dionysius Areopagita, *c. 2. Eccl. Hierarch.* Which Fathers express that spiritual sign by divers agreeable names, which the Church and most Divines, after St. Augustin, call the *Character* of Baptism. By the truth and force of which spiritual note or mark of the soul, he especially convinceth the Donatists, that the said Sacrament, tho' given or administered by Heretics, or Schismatics, or who else soever, can never be reiterated. See *ep. 57. & li. 6. cont. Donat. c. 1. & li. 2. cont. Parmenian, c. 13.* As the like indelible Characters given also by the Sacrament of Confirmation and Orders, do make those also irrepeatable and never to be received but once. Whereas all other Sacraments, saving these three, may be often received by the self-same person. And that holy Orders cannot be iterated. See St. Augustin, *li. 2. cont. Parmen. c. 13. li. de bono conjug. c. 24.* and St. Gregory, *li. 2. Regist. ep. 32.* The like of Confirmation is decreed in the most ancient Council Tarracon, *cap. 6.* Finally, that this character is given only by these said three Sacraments, and is the cause that

none of them can be in any man repeated or reiterated. See the Decrees of the Councils of Florence and Trent. Which yet is no new device of them, as the Heretics falsely affirm, but agreeable (as you see) both to the Scriptures, and the ancient Fathers and Councils.

24 *Not because we exercise.*] Calvin and his seditious Sectaries with other like, who despise dominion, as St. Jude describeth such, would by this place deliver themselves from all yoke of spiritual Magistrates and Rulers, namely, that they are subject to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no marvel that the malefactors and rebels of the Church would come to no tribunal but God's ; that so they may remain unpunished, at least, during this life. For though the Scriptures plainly condemn their heresies, yet they could bring themselves off by false glosses, constructions, corruptions, and denials of the books to be Canonical, if there were no laws or judicial sentence of men to rule and repress them.

Notwithstanding then these words of St. Paul, whereby only tyrannical, insolent, and proud behaviour and indiscreet rigour of Prelates or Apostles towards their flocks is noted, as also in the first of St. Peter, *chap. v.* (the Greek word in these places, and in the Gospel, *Matt. xx. 25. Mar. x. 42.* signifying lordly and insolent dominion :) yet he had and exercised just rule, pre-eminence, and prelacy over them, not only for their life, but also and principally touching their faith. For he might and did call them to account for the same, and excommunicated Heretics for forsaking their faith. *1 Cor. iv. 5. 2 Cor. x. 4. xiii. 10. 1 Tim. i. 20. Tit. i. 11.* And all Christian men are bound to obey their lawful Prelates in matters of faith and doctrine especially, and must not under that ridiculous pretence of obeying God's word only (which is the shift of all other Heretics, as Anabaptists, Arians, and the like, as well as the Protestants) disobey God's Church, Councils, and their own Pastors and Bishops, who by the Scriptures have the government of their souls, and may examine and punish as well John Calvin as Simon Magus, for falling from the Catholic faith. For though God alone be the Lord, Author and Giver of faith, yet they are his co-operators and co-adjutors by whom the faithful do believe and are preserved in the true faith, and are defended from wolves, which are Heretics, seeking to corrupt them in the same. And this same Apostle challengeth to be their father, as he that begat and formed them by his preaching in Christ.

4 For out of much affliction, and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful; but that you might know, the charity I have more abundantly towards you.

5 And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all.

6 To him that is such a one, this rebuke is sufficient, that is given by many:

7 So that contrariwise you should rather pardon

and comfort him, lest perhaps such an one be swallowed up with over-much sorrow.

8 For which cause I beseech you, that you would confirm your charity towards him.

9 For to this end also did I write, that I may know the experiment of you, whether you be obedient in all things.

10 And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ,

11 That

ANNOTATIONS ON CHAP. II.

6 *This rebuke is sufficient.*] This Corinthian, for incest, was excommunicated and put to penance by the Apostle, as appeareth in the former Epistle, *ch. v.* And here order is given for his absolution and pardon. Wherein first we have a plain example and proof of the Apostolic power, there of binding, and here of loosing: there of punishing, here of pardoning: there of retaining sins, here of remission. Secondly, we may hereby prove, that not only amendment, ceasing to sin, or repentance at heart and before God alone, is always enough to obtain full reconciliation; whereas we see here his separation also from the faithful, and the Sacraments, and from all company or dealing with other Christian men, besides other bodily affliction: all which, called by the Apostle before *interitus carnis, the destruction of the flesh*, and named here *Rebuke*, or (as the Greek word also importeth) mulct, penalty, correction, chastisement, were enjoined him by the Apostle's commandment in the face of the Church, and by the offender patiently sustained so long. Thirdly, we see that it lieth in the hands of the Apostles, Bishops, and spiritual Magistrates, to measure the time of such penance or discipline, not only according to the weight of the offence committed, but also according to the weakness of the persons punished, and other respects, of time and place, as to their wisdom shall be thought most agreeable to the party's good, and the Church's edification. Lastly, by this whole handling of the offender's case, we may refute the wicked heresy of the Protestants, that would make the simple believe, no punishment of a man's own person for sins committed, nor penance enjoined by the Church, nor any pains temporal or satisfaction for our life past, to be necessary, but all such things to be superfluous, because Christ hath satisfied enough for all. Which Epicurean doctrine is refuted, not only hereby, but also by the Prophets, John the Baptist's, Christ's, and the Apostles' preaching of penance and con-dign works or fruits of repentance, to every man in his own person, and not in Christ's person only: and by the whole life and most plain speeches and penitential canons of the holy Doctors and Councils prescribing times of penance, commanding penance, enjoining penance, and continually using the word satisfaction in this case, throughout all their works, as our Adversaries themselves cannot but confess.

8 *I beseech you.*] They who at the beginning bore too much with the offender, and seemed loth to have him excommunicated in so austere a manner, yet through their obedience to the Apostle became on the other side so rigorous, and so far detested the malefactor after he was excommunicated, that the Apostle, now meaning to absolve him, was glad to intreat, and command them also, to accept him to their company and grace again.

9 *Obedient.*] Though in the last chapter he discharged himself of tyrannical dominion over them, yet he challengeth their obedience in all things as their Pastor and Superior, and consequently in this point of receiving to mercy the penitent Corinthian. Whereby we see, that as the power and authority of excommunicating, so of absolving also was in St. Paul's person, though both were to be done in the face of the Church: else he would not have commanded or required their obedience.

10 *I also.*] The Heretics, and others not well founded in the Scriptures and antiquity, marvel at the Pope's par-

dons; counting them either fruitless, or unlawful, or no older than St. Gregory. But indeed the authority, power, and right of them is from Christ's own word and commission, principally given to Peter, and so afterwards to all the Apostles, and in their persons to all the chief Pastors of the Church, when it was said, *Whatsoever you loose on earth shall be loosed in Heaven*, Matt. xviii. 18. By which commission the holy Bishops of old did cut off large parts of penance enjoined to offenders, and gave peace, grace, or indulgence, before they had accomplished the measure of their appointed or deserved punishment. And that is to give pardon. And so St. Paul here did towards the Corinthian, whom he receiveth of meer grace and mercy, as the word *donare* or *condonare* doth signify, when he might longer have kept him in penance and temporal affliction for his offence. Whereof, though he had already before God inwardly repented, yet was he justly held under this correction for some satisfaction of his fault past, during the Apostle's pleasure. To remit then the temporal punishment or chastisement due to sinners after the offence itself and the guilt thereof be forgiven by God, is an indulgence or pardon. Which the principal Magistrates of God's Church, by Christ's warrant and the Apostles example, have ever done, being no less authorized to pardon than to punish; and by imitation of our Master (who forgave the adulterers and divers other offenders, not only their sins, but also often the temporal punishments due for the same) are as much given to mercy as to justice.

10 *For your.*] Theodoret upon this place saith that the Apostle gave this pardon to the Corinthian at the intercession of the blessed men Timothy and Titus. And we may read in sundry places, of St. Cyprian namely, that indulgences or remissions were given in the primitive Church by the mediation of holy Confessors or Martyrs, and by communicating the satisfactory works of one to another; to which end they gave their letters to Bishops in the behalf of divers their Christian Brethren: a thing most agreeable to the mutual intercourse that is between the members of Christ's mystical body, and very answerable to God's justice, which, by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In which kind the Apostle confesseth that himself, by his suffering and tribulations, supplieth the wants of such passions as Christ had to suffer, not in his own person, but in his body, which is his Church. Whence we infer most assuredly, that the satisfactory and penal works of holy Saints suffered in this life, be communicable and applicable to the use of other faithful men their fellow members in our Lord, and to be dispensed according to every one's necessity and deserving, by them whom Christ hath constituted over his family, and hath made the dispensers of his treasures.

10 *In the person.*] For that many might out of ignorance, or pride, reprove the practice of God's Church and her Officers, or deny the Apostles authority to be so great over men's souls as to punish and pardon in this manner, St. Paul doth purposely and precisely tell them that he doth give pardon as Christ's Vicar, or as bearing his person in this case: and therefore that no man may wonder at his power herein, except he think that Christ's power, authority, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these words, *In the person of Christ*, and not as the Protestants would have it (the

11 That we be not over-reached by Satan. For we are not ignorant of his devices.

12 And when I was come to Troas for the Gospel of Christ, and a door was opened unto me in the Lord,

13 I had no rest in my spirit, because I found not Titus, my Brother, but bidding them farewell, I went into Macedonia.

14 Now thanks be to God, who always maketh us to triumph in Christ Jesus, and manifesteth the odour of his knowledge by us in every place.

15 For we are the good odour of Christ unto God, in them that are saved, and in them that perish.

16 To the one indeed the odour of death unto death: but to the others the odour of life unto life. And for these things who is so sufficient?

17 For we are not as many, adulterating the word of God, but with sincerity, but as from God, before God, in Christ we speak,

C H A P. III.

Left the Judaical false Apostles should object again, that he praiseth himself; he saith that the Corinthians are his commendation: and they, in their hearts, being justified by his ministry, he thence inferreth that the Ministers of the New Testament are far more glorious than they of the Old. 12. And our people more enlightened than theirs.

DO we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you?

2 You are our epistle, written in our hearts, which is known and read by all men:

3 Being manifested, that you are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God: not in tables of stone, but in the fleshly tables of the heart.

4 And

(the better to avoid the former conclusion of the Apostle's giving indulgence) *In the face or sight of Christ*, you may easily understand by the Apostle's like insinuation of Christ's power, when he committeth this offender to Satan, affirming that he gave that sentence in the name and with the *virtue or power of our Lord JESUS CHRIST*. In all which cases the Protestants blindness is exceeding great, who cannot see that this is not the way to extol Christ's power, to deny it to his Priests, seeing the Apostle challengeth it by That, that Christ hath such power, and that himself doth it in his name, virtue, and person. So now in this and in no other name Popes and Bishops give their pardons. Which, pertaining properly to releasing only of temporal punishment due, after the sin and the eternal punishment are forgiven, is not so great a matter as the remission of the sin itself: which yet the Priests by express commission do also remit. *Jo. xx. 23.*

11 *Over-reached by Satan.*] We may see hereby, that the dispensation of such discipline and the releasing of the same, are put into the power, and hands of God's Ministers, to deal more or less rigorously, to pardon sooner or later, punish a longer or shorter while, as shall be thought best to their wisdom. For the end of all such correction or pardoning, must be the salvation of the party's soul, as the Apostle noted, *1 Cor. v. 5.* Which to some, and at some certain times, may be better procured by rigour of discipline than by indulgence: to some others by lenity and humane dealing (so pardoning of penance is called in the old Councils) rather than by over-much chastisement. For consideration of which, in some Ages of the Church, much discipline, great penance and satisfaction was both enjoined and also willingly sustained, and then was the less pardoning and fewer indulgences; because in that voluntary use and acceptance of punishment, and great zeal and fervor of spirit, every man fulfilled his penance, and few asked pardon. Now in the decay of devotion and unwillingness that men commonly have to do great penance, though the sins be far greater than ever before, yet our holy mother the Church knowing, with the Apostle, the thoughts of Satan, how he would in this degenerate age, drive men either to despair, or to forsake Christ and his Church and all hope of salvation, rather than they would enter into the course of canonical discipline, enjoine

small penance, and seldom useth extremity with offenders as the holy Bishops of the primitive Church did, but, condescending to the weakness of her children, pardoneth exceeding often and much, not only all enjoined penance, but also all, or great parts of what temporal punishment is due or deserved, either in this world or in the next. As for the Heretics, who neither like the Church's lenity and pardoning in these days, nor the old rigour of the primitive Church, they are like to the Jews that condemned John the Baptist for austerity, and Christ for too much freedom and liberty: not knowing nor liking indeed either Christ's ordinance and commission in binding or loosing, or his providence in the government of the Church.

17 *Adulterating.*] The Greek word signifieth to make sale of the word of God as vulgar Vintners do of their wine. Whereby is expressed the peculiar trade of all Heretics, and exceeding proper to the Protestants that so corrupt Scriptures by mixture of their own phantasies, by false translations, glosses, colourable and pleasant commentaries, to deceive the taste of the simple, as taverners and other Publicans do, to make their wines saleable by manifold artificial deceits. The Apostles contrariwise, as all Catholics, deliver the Scriptures and utter the word of God sincerely and entirely, in the same sense and manner as the Fathers left them to the Church, interpreting them by the same Spirit by which they were written or spoken.

ANNOTATIONS ON CHAP. III.

3 *The epistle of Christ.*] St. Paul and other holy Writers of Scriptures did set down many things in writing, by pen, ink, and paper, all which are from the Holy Ghost: but the special and proper book of Christ's truth and Gospel, is not the external writing in those dead creatures, but in the hearts of the faithful, being the proper subject of these truths and graces preached in the New Testament, and the mansion of the Holy Ghost. In which book of faithful men's hearts St. Paul wrote divers things not uttered in any Epistle: as several of the Apostles wrote the Christian religion in the hearts of their hearers only, and in other material books not at all. Whereof St. Irenæus, *li. 3. c. 4.* saith: "What and if the Apostles also had left no Scriptures, ought we not to follow the order of
" the

4 And such confidence we have, through Christ, towards God.

5 Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God.

6 Who also hath made us fit Ministers of the New Testament, not in the letter but in the Spirit. For the letter killeth: but the Spirit quickneth.

7 Now if the ministration of death engraven with letters upon stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which is made void,

8 How shall not the ministration of the Spirit be rather in glory?

9 For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

10 For even that which was glorious in this part was not glorified, by reason of the glory that excelleth.

11 For if that which is done away, was glorious: much more that which remaineth is in glory.

12 Having therefore such hope, we use much confidence:

13 And not as Moses put a veil upon his face, that the children of Israel might not stedfastly look on the face of that which is made void,

14 But their senses were made dull. For, until this present day, the self-same veil, in the reading of the Old Testament, remaineth not taken away (because in Christ it is made void)

15 But even until this day when Moses is read, the veil is upon their heart.

16 But when they shall be converted to the Lord, the veil shall be taken away.

17 Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.

18 But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

C H A P. IV.

That, according as so great a mystery requireth, he liveth and preacheth sincerely, 7. Which glory his Adversaries cannot count vain, considering his persecutions: because persecution is to God's glory, and to our humility and hope, and meritorious of increase of grace in this life, and of most glorious bodies and souls afterwards.

THEREFORE seeing we have this ministration, according as we have obtained mercy, we faint not.

2 But we renounce the hidden things of disho-

nesty, not walking in cratiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God.

3 And

“the tradition, which they delivered unto them, to whom they committed the Churches? To which ordinance many Nations of those barbarous people that have believed in Christ, do consent, without letter or ink, having salvation written in their hearts, and keeping diligently the tradition of the Elders.” And St. Hierom, *cont. Jo. Hieros. c. 9. ad Pam.* “In the Creed of our faith and hope, which being delivered by tradition from the Apostles, is not written in paper and ink, but in the fleshly tables of the heart.” And this is the Church's book also, whereby and wherein she keepeth faithfully all truth written in the hearts of those to whom the Apostles did preach, with the like diligence as she keepeth and preserveth the other book which is of holy Scriptures, from all corruption of Heretics and other injuries.

5 *Of ourselves.*] This maketh first against the Heretics called Pelagians, that hold our meritorious actions or thoughts to be of free-will only, and not of God's special grace. Secondly, against the Protestants, who on the contrary side refer all to God, and take away man's freedom and proper motion in his thoughts and doings: the Apostle confessing our good thoughts to be our own, but not as coming from ourselves, but from God.

6 *The letter killeth.*] As the letter of the old Law not truly understood, nor referred to Christ, commanding and not giving grace and spirit to fulfil that which was commanded, did by occasion kill the carnal Jew: so the letter of the New Testament not truly taken nor expounded by the Spirit of Christ (which is only in his Church) killeth the Heretic: who also being carnal and void of Spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather receiveth hurt by the same. See St. Augustin, *to. 10. Ser. 70. & 100. de tempore. & li. de Sp. & lit. c. 5. 6. & seq.*

9 *Much more.*] The pre-eminence of the New Testa-

ment and of the Priesthood or Ministry thereof before the Old, is, that the New, by all her Sacraments and Priests as Ministers immediate of grace and remission of sins, doth so *ex opere operato* give the spirit of life and charity into the hearts of the faithful, as the Old did give the letter or external act of the Law.

14 *The self-same veil.*] As the Jews, reading the Old Testament, by reason of their blindness (which God for the punishment of their incredulity suffereth to remain as a cover upon their eyes and hearts) cannot see Christ in the Scriptures which they daily hear read in their Synagogues, but shall, when they believe in him and have the cover removed, perceive all to be most plainly done and spoken of him in their law and Scriptures: even so Heretics having (as St. Augustin noteth) a far greater cover of blindness and incredulity over their hearts in respect of the Catholic Church which they impugn, than the Jews have concerning Christ, cannot see, though they read or hear the Scriptures read ever so much, the marvelous evidence of the Catholic Church and truth in all points: but when they shall return again to the obedience of the same Church, they shall find the Scriptures most clear for her and her doctrine, and shall wonder at their former blindness.

17 *Liberty.*] The Spirit and grace of God in the New Testament dischargeth us from the bondage of the Law and sin, but is not a warrant to us of fleshly licence, as St. Peter writeth: nor dischargeth Christians from their obedience to order, law, and power of Magistrates spiritual or temporal, as some Heretics of these days seditiously teach.

ANNOTATIONS ON CHAP. IV.

2 *Adulterating.*] He giveth often warning of false teachers, whose special and proper study is to falsify and adulterate, by deceitful constructions, interpretations, and applications, the

3 And if our Gospel be also hid; it is hid to them that are lost,

4 In whom the God of this world hath blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image of God, should not shine unto them.

5 For we preach not ourselves, but JESUS CHRIST our Lord: and ourselves your servants through JESUS.

6 For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ JESUS.

7 But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us,

8 In all things we suffer tribulation, but are not distressed: we are strained, but are not destitute:

9 We suffer persecution, but are not forsaken: we are cast down, but we perish not:

10 Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies.

11 For we who live are always delivered unto death for JESUS' sake: that the life also of Jesus may be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 But having the same spirit of faith, as it is written: *I believed, for which cause I have spoken*, we also believe, for which cause we speak also.

14 Knowing that he who raised up Jesus, will raise up us also with Jesus and place us with you.

15 For all things are for your sakes: that the grace abounding through many may abound in thanksgiving unto the glory of God.

16 For which cause we faint not: but though our outward man is corrupted: yet the inward man is renewed day by day.

17 For that which is at present momentary and light * of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.

18 While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal: but the things which are not seen, are eternal.

C H A P. V.

That after death of the body the soul may go to Heaven: therefore, although naturally we abhor death, by grace we desire it rather: 9. In consideration of Christ's just judgment, living as in the sight of God, yet not of their consciences: 12. Which he speaketh not to praise himself, but because of his Adversaries who did glory in carnal respects: but he and the other Apostles regard nothing but their reconciliation unto God by Christ, and to reconcile others also, as being his Legates for that purpose.

FOR we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in Heaven.

2 For in this also we groan, desiring to be clothed upon with our habitation that is from Heaven:

3 Yet so, that we be found clothed, not naked.

4 For we also, who are in this tabernacle, do groan being burthened: because we would not be unclothed, but clothed-upon, that That which is mortal may be swallowed up by life.

5 Now he, that maketh us for this very thing, is God, who hath given us the pledge of the Spirit.

6 Therefore having always confidence, knowing that, while we are in the body, we are absent from the Lord,

7 (For we walk by faith and not by sight,)

8 But we are confident and have a good will to be absent rather from the body, and † to be present with the Lord.

9 And therefore we labour, whether absent or present, to please him.

10 For we must all be manifested before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done whether it be good or evil.

11 Knowing

the word of God: having no other end but to make their advantage of the Scriptures, and to gain glory and esteem among the sinful and simple, by new devised expositions. Wherein the Protestants excel the ancient Heretics, none ever more impurely handling the word of God than they do. Origen calleth such *Scripturarum Fures & Adulteros*, thieves and Adulterers of the Scriptures. St. Cyprian, *de unit. Ec. nu. 7.* calleth them corrupters of the Gospel, false interpreters, artificers, and craftsmasters in corrupting the truth. On the other side, for special reverence and sincerity in dealing in those matters, the Fathers and all Catholic Preachers or Expositors were of old called, according to St. Paul's words to Timothy, *Recte tractantes verbum Dei*, right handlers of the word of God.

17 *Worketh.*] The temporal and short tribulations which we patiently and willingly suffer for Christ, win us everlasting joy and glory. And it is here to be noted against the [XXXV.]

Heretics, that tribulations work or cause the said salvation, which they deny to be given for such things, but for or by faith only. St. Augustin maketh such tribulations for Christ so much the meritorious cause of everlasting life and rest, that he saith it is saleable and bought thereby. And it is written, *Wisd. x. God rendereth or repayeth to just men the hire of their labours.*

* The English Bible 1577, doth falsely translate, *prepareth.*

ANNOTATIONS ON CHAP. V.

† This place proveth that the Saints departed now since Christ, sleep not till the day of judgment, and that they are not held, in any separate place of the rest, from the fruition of God till the resurrection of their bodies, but that they are present with God in their souls.

10 *The proper things of the body.*] St. Augustin (*Enchirid. c. 110.*) objecteth this speech of the Apostle, as in the person of

11 Knowing therefore the fear of the Lord we use persuasion to men: but to God we are manifest. And I trust also that in your consciences we are manifest.

12 We commend not ourselves again to you, but give you occasion to glory in our behalf: that you may have somewhat to answer them who glory in face, and not in heart.

13 For whether we be transported in mind, *it is* to God: or whether we be sober, it is for you.

14 For the charity of Christ presseth us; judging this, that if one died for all, then all were dead.

15 And Christ died for all: that they also, who live, may not now live to themselves, but unto him, who died for them and rose again.

16 Wherefore henceforth we know no man according to the flesh. And if we have known

Christ according to the flesh: but now we know him so no longer.

17 If then any be in Christ a new creature: the old things are passed away, behold all things are made new.

18 But all things *are* of God, who hath reconciled us to himself by Christ: and hath given to us the ministry of reconciliation.

19 For God indeed was in Christ reconciling the world to himself, not imputing to them their sins, and he hath placed in us the word of reconciliation.

20 For Christ therefore we are Ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God.

21 Him that knew no sin, for us he hath made* sin: that we might be made the justice of God in him.

C H A P. VI.

That he helpeth with his exhortations, and in all things behaveth himself as becometh a Minister of God. 11. Which he speaketh so openly, because his heart is open unto them: exhorting them to be likewise open-hearted towards him, 14. And to avoid those infidels.

AND we helping do exhort you that you receive not the grace of God in vain.

2 For he saith: *In an accepted time have I heard thee; and in the day of salvation have I helped thee.* Behold, now is the acceptable time: behold, now is the day of salvation.

3 Giving no offence to any man, that our ministry be not blamed:

4 But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses.

5 In stripes, in prisons, in seditions, in labours, in watchings, in fastings,

6 In chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in Charity unfeigned,

7 In

of such, as deny the prayers, alms, and Sacrifices of the living to be available for the dead, and he answereth as followeth: "This practice, saith he, of God's Church in the commendation of the dead is nothing repugnant to the sentence of the Apostle, where he saith, that we shall all stand before the judgment-seat of Christ, that every one may receive according to his deserts in the body, either good or evil. For, in his life and before death he deserved this, that these works, after his death, might be profitable unto him. For indeed they are not profitable for all men. And why so? But because of the difference and diversity of men's lives whilst they were in flesh." The like he hath in divers other places. St. Augustin, *li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2.* And so hath St. Denis, *c. 7. Eccl. Hierarch.*

10 *Be good or evil.*] Heaven is as well the reward of good works, as Hell is the stipend of evil works. Neither is faith alone sufficient to procure salvation, nor want of faith the only cause of damnation: by good deeds men merit the one, and by evil they deserve the other. This is the Apostle's doctrine here and in other places, howsoever the Adversaries of good life and works teach otherwise.

17 *The word of reconciliation.*] Christ is the chief Minister, according to his manhood, of all our reconciliation to God: and for him, as his Ministers the Apostles and their Successors, the Bishops and Priests of his Church, in whom the word of reconciliation, as well by administering of the Sacrifice and Sacraments for remission of sins, as by preaching and government of the world to salvation, is placed. And therefore their preaching must be to us, as if Christ himself did preach: their absolution and remission of sins, as Christ's own pardon: their whole office being nothing else (as we see by this passage) but the Vicarship of Christ.

* That is to say, a sacrifice and an host for sin. See the following annot.

21 *The justice of God.*] "Even as, saith St. Augustin, when we read, Salvation is our Lord's, it is not meant that salvation whereby our Lord is saved, but whereby they are saved whom he saveth: so when it is said, God's justice, that is not to be understood wherewith God is just, but that wherewith men are just whom by his grace he justifieth." See St. Augustin, *de Sp. & lit. c. 18. & ep. 120, ad Honoratum*: and abhor Calvin's wicked and unlearned glosses on this place, that teacheth justice no otherwise to be in man, than sin in Christ. Whereas the Scriptures call man just, because he doth justice: but not so call they Christ sin, because he doth sin, but because he taketh away sin, and is a sacrifice for sin, as the Heretics know very well, that know the use and signification of the Hebrew word in all the Old Testament, namely, Psal. xxxix. 8. and in the book of Leviticus very often, *c. v. vi. ix. xii. xiv. xvi. and Numb. c. xxix.*

ANNOTATIONS ON CHAP. VI.

1 *Helping*] For that he declared before the Ministers of the New Testament to be Christ's Deputies, and that, when they preach or do any function, God as it were speaketh or doth it by them, he boldly now saith, *Helping therefore*: that is to say, joining or working together with God, we do exhort.

1 *Of God in vain.*] The grace of God worketh not in man against his will, nor forceth any thing without his acceptance and consent: and therefore it lieth in man's will to frustrate or to follow the motion of God, as this text plainly proveth.

5 In

7 In the word of truth, in the power of God; by the armour of justice on the right hand and on the left,

8 By honor and dishonor, by evil report and good report: as deceivers and yet true: as unknown and yet known:

9 As dying, and behold we live: as chastized, and not killed.

10 As sorrowful, yet always rejoicing: as needy, yet enriching many: as * having nothing, and possessing all things.

11 Our mouth is open to you, O ye Corinthians, our heart is enlarged.

12 You are not straitened in us: but in your own bowels you are straitened.

13 But having the same recompence (I speak as to my children) be you also enlarged.

14 Bear † not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?

15 And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?

16 And what agreement hath the Temple of God with Idols? For you are the Temple of the living God: as God saith, *I will dwell in them, and walk among them, and I will be their God; and they shall be my people.*

17 Wherefore, *Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.*

18 *And I will receive you: and I will be a Father to you: and you shall be my sons and daughters, saith the Lord almighty.*

C H A P. VII.

He proceedeth to exhort them to purity, and to receive him into their charity. 3. Which, lest they should think he speaketh to accuse them, he commendeth them highly, both for their behaviour towards Titus, and for their penance which they had done upon his other Epistle.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from defilement of the flesh and of the spirit, perfecting sanctification in the fear of God.

2 Receive us. We have injured no man, we have corrupted no man, we have over-reached no man.

3 I speak not this to your condemnation. For we have said before, that you are in our hearts to die together and to live together.

4 Great is my confidence with you, great is my glorifying for you. I am filled with comfort; I exceedingly abound with joy in all our tribulation.

5 For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: combats without, fears within.

6 But God who comforteth the humble, comforted us by the coming of Titus.

7 And not by his coming only, but also by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more.

8 For although I made you sorrowful by my epistle, I do not repent: And if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful:

9 Now I am glad: not because you were made sorrowful, but because you were made sorrowful unto penance. For you were made sorrowful ac-

cording to God, that you might suffer damage by us in nothing.

10 For the sorrow, that is according to God worketh penance stedfast unto salvation: but the sorrow of the world worketh death.

11 For behold this self-same thing that you were made sorrowful according to God, how great carefulness it worketh in you: yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge: in all things you have shewed yourselves to be undefiled in the matter.

12 Wherefore although I wrote to you, it was not for his sake that did the wrong, nor for him that suffered it: but to manifest our carefulness that we have for you before God,

13 Therefore we were comforted. But in our consolation we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all.

14 And if I have boasted any thing to him of you, I have not been put to shame, but as we have spoken all things to you in truth, so also our boasting that was made to Titus, is found truth.

15 And his bowels are more abundantly towards you: remembering the obedience of you all, how with fear and trembling you received him.

16 I rejoice that in all things I have confidence in you.

C H A P.

5 *In watchings.* When in the midst of many miseries and persecutions, the Apostles yet of their own accord added and required voluntary vigils, fastings, and chastity, we may well perceive these works to be wonderful grateful to God, and especially needful in the Clergy.

* St. Augustin (in Psal. cxiii.) gathereth hereby, that the Apostles did vow poverty.

† It is not lawful for Catholics to marry with Infidels or Heretics. See St. Hierom cont. Jovinian, li. i. Conc. Laod. c. 10. & 31.

14 *What fellowship.* Generally here is forbidden conversation and dealing with all Infidels, and consequently with Heretics; but especially in prayers, or meeting at their schismatical Service, preaching, and other divine office whatsoever. Which the Apostle here uttereth in more particular and different terms, that Christian folks may take the better heed of it. No society, saith he, nor fellowship, no participation nor agreement, no consent between light and darkness, Christ and Belial, the Temple of God and the Temple of Idols: all service, as pretended worship of God set

C H A P. VIII.

By the example of the poor Macedonians he exhorteth them to contribute largely unto the Church of Jerusalem, 7 And by praising of them, 9. And by the example of Christ, 14. And by their own spiritual profit in being partakers of the Church's merits, 16. And by commending the Collectors that he sendeth.

NOW we make known unto you, Brethren, the grace of God, that hath been given in the Churches of Macedonia,

2 That in much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their simplicity.

3 For according to their power (I bear them witness) and beyond their power, they were willing.

4 With much intreaty begging of us the grace and communication of the ministry that is done towards the Saints.

5 And not as we hoped, but they gave their own selves first to the Lord, then to us by the will of God:

6 Inasmuch, that we desired Titus that as he had begun, so also he would finish among you this same grace.

7 That as in all things you abound in faith, and word, and knowledge, and all carefulness; moreover also in your charity towards us, so in this grace also you may abound.

8 I speak not as commanding: but by the carefulness of others, approving also the good disposition of your charity.

9 For you know the grace of our Lord JESUS CHRIST that being made rich he became poor, for your sakes; that thro' his poverty you might be made rich.

10 And herein I give my advice: for this is profitable for you, who have begun not only to do, but also to be willing, a year ago:

11 Now therefore perform ye it also in deed; that, as your mind is forward to be willing, so it may be also to perform, out of that which you have.

12 For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not.

13 For I mean not that others should be eased, and you burthened: but by an equality.

14 In this present time let your abundance supply their want: that their abundance also may supply your want, that there may be an equality,

15 As it is written, *He that had much, had nothing over: and he, that had little, had no want.*

16 And thanks be to God, who hath given the same carefulness for you in the heart of Titus,

17 For indeed he accepted the exhortation: but being more careful, of his own will, he went unto you.

18 We have sent also with him the Brother, whose praise is in the Gospel through all the Churches:

19 And not that only, but he was also ordained by the Churches companion of our travels, for this grace, which is administered by us to the glory of the Lord, and our determined will:

20 Avoiding this, lest any man should blame us in the abundance which is administered by us.

21 For we forecast what may be good not only before God, but also before men.

22 And we have sent with them our Brother also, whom we have often proved diligent in many things: but how much more diligent, with much confidence in you,

23 Either for Titus, who is my companion and fellow labourer towards you, or our Brethren, the Apostles of the Churches, the glory of Christ.

24 Wherefore shew ye to them, in the sight of the Churches, the evidence of your Charity, and of our boasting on your behalf.

set up by Heretics or Schismatics, being nothing else but service of Belial and plain Idolatry, and their conventicles nothing but conspiracies against Christ. From such therefore especially we must separate ourselves always in heart and mind, and, touching any act of religion, in body also, according as the children of Israel were commanded by God to separate themselves from the Schismatics; Core, Dathan, and Abiron, and their tabernacles, by these words: *Depart from the tabernacles of the impious men, and touch ye not those things which appertain to them, lest you be entwrapped in their sins.*

ANNOTATIONS ON CHAP. VIII.

14 *Abundance supply.*] He meaneth that such as abound in worldly riches, should communicate, for supply of their

Brethren's necessities, whatsoever they may: that on the other side they, whom they help in temporals, may impart to them again some of their spiritual riches, as prayers, and other holy works and graces, which is a happy change and intercourse for wealthy men, if they could see it. And this place proveth plainly, that the fastings and satisfactory deeds of one man, are available to others; yea and that holy Saints and other virtuous persons may, in measure and proportion of other men's necessities and deservings, allot unto them, as well the supererogation of their spiritual works, as these that abound in worldly goods, may give alms of their superfluities, to them who are in necessity. Which interchange and proportion of things the Apostle doth evidently set down.

CHAP. IX.

He proceedeth exhorting them to the aforesaid contribution, 3. To verify his commending them. 6. And to do it liberally, that so they may merit the more, and God be the more praised.

FOR concerning the ministry, that is done towards the Saints, it is superfluous for me to write unto you.

2 For I know your forward mind: for which I boast of you to the Macedonians: That Achaia also is ready from the year past, and your emulation hath provoked very many.

3 Now I have sent the Brethren, that the thing, which we boast of concerning you, be not made void in this behalf, that (as I have said) you may be ready.

4 Lest, when the Macedonians shall come with me, and find you unprepared, we (not to say ye) should be ashamed in this matter.

5 Therefore I thought it necessary to desire the Brethren that they would go to you before, and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness.

6 Now this I say, he who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings.

7 Every one as he hath determined in his heart not with sadness, or of necessity. *For God loveth a cheerful giver.*

8 And God is able to make all grace abound in you: that ye always having all sufficiency in all things, may abound to every good work,

9 As it is written: *He hath dispersed abroad, he hath given to the poor*: his justice remaineth for ever.*

10 And he that minneth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice:

11 That, being enriched in all things, you may abound unto all simplicity, which worketh thro' us thanksgiving to God.

12 Because the administration of this office doth not only supply the want of the Saints, but aboundeth also by many thanksgivings in the Lord,

13 By the proof of this ministry, glorifying God for the obedience of your confession unto the Gospel of Christ, and for the simplicity of your communicating unto them, and unto all,

14 And in their praying for you, being desirous of you, because of the excellent grace of God in you.

15 Thanks be to God for his unspeakable gift.

CHAP. X.

Against the false Apostles granting the infirmity of his person, he doth notwithstanding set out the power of his Apostleship, 12. Reprehending them also for challenging to themselves the praise of other men's labours.

NOW I Paul myself beseech you, by the mildness and modesty of Christ, who in presence indeed am lowly among you, but being absent am bold towards you.

2 But I beseech you, that, I may not be bold

when I am present, with that confidence wherewith I am thought to be bold, against some, who reckon us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war according to the flesh.

ANNOTATIONS ON CHAP. IX.

1 *Towards the Saints.]* By the Apostle's earnest and often calling upon the Corinthians to give alms for relieving the faithful in distress, the Pastors of God's Church may learn, that it especially appertaineth to their office to be solicitors for holy men in prison, poverty, and all other necessities, especially when their want cometh for confession of their faith.

5. *Covetousness.]* The covetous man that parteth with his penny painfully and with sorrow, as if he lost a limb of his body, is noted; and cheerful, ready, voluntary, and large contribution is commended.

6 *Soweth sparingly.]* Alms is compared to seed. For as the seed thrown into the ground, though it seem to be cast away, yet is not lost, but is laid up in certain hope of great increase: so that which men give in alms, though it seem to be cast away and to perish in respect of the giver, yet indeed

it is most fruitful; the benefit thereof manifoldly returning to him again. Whence the Apostle's conclusion is clear, that according to the measure of the alms or seed (which is more or less in respect of the will and ability of the giver) the increase and abundance of harvest, that is, of grace and glory, shall ensue. See St. Augustin, in *Psal. xlix. circa med. & q. 4. ad Dulcitium.*

* The fruit of alms is the increase of grace in all justice and good works to life everlasting: God giving these things for reward and recompence of charitable works, which therefore are called the seed or meritorious cause of these spiritual fruits.

12, *Doth not only supply.]* When alms are given, especially to holy men, not only the givers obtain great benefit thereby, and the wants of others are supplied, but God also, by the receiver's continual prayers and thanksgiving for them, is exceedingly honoured: so that charity bestowed in this manner, is an act of God's worship and of religion.

4 For the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels,

5 And every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ,

6 And having in readiness to revenge all disobedience, when your obedience shall be fulfilled,

7 See the things that are according to outward appearance. If any man trust to himself, that he is Christ's: let him think this again with himself, that as he is Christ's so are we also.

8 For if also I should boast somewhat more of our power, which the Lord hath given us unto edification, and not for your destruction; I should not be ashamed.

9 But that I may not be thought as it were to terrify you by epistles,

10 (For his epistles indeed, say they, are mighty and strong; but his bodily presence is weak, and his speech contemptible)

11 Let such a one think this, that such as we

are in word by epistles, when absent; such also we will be indeed, when we are present.

12 For we dare not match, or compare ourselves with some, that commend themselves: but we measure ourselves by ourselves, and compare ourselves with ourselves.

13 But we will not glory beyond our measure: but according to the measure of the rule, which God hath measured to us, a measure to reach even unto you.

14 For we stretch not out ourselves beyond our measure, as if we reached not unto you. For we are come as far as to you in the Gospel of Christ.

15 Not glorying beyond *our* measure in other men's labours: but having hope of your increasing faith, to be magnified in you according to our rule abundantly,

16 Yea unto those places that are beyond you, to preach the Gospel, not to glory in another man's rule, in those things that are made ready to our hand.

17 But he that glorieth let him glory in the Lord.

18 For not he, who commendeth himself, is approved, but he whom God commendeth.

C H A P. XI.

He reasoneth the matter with the Corinthians, why they should prefer the false Apostles before him. And because they give them leave to brag and commend themselves and to abuse them so miserably, he trusteth they will also give him the hearing: 21. And so he beginneth, and first shewing himself in all Judaical respects (wherein only stood all their boasting) to be as they are, he addeth afterwards such a long roll of his suffering for Christ as is incomparable.

WOULD to God you could bear with some little of my folly: but do, bear with me.

2 For I am jealous of you with the jealousy of God. For I have * espoused you to one husband,

that I may present you a chaste virgin to Christ.

3 But I fear lest, as the Serpent seduced Eve by his subtilty, so your minds should be corrupted, and fall from the simplicity that is in Christ.

4 For

ANNOTATIONS ON CHAP. X.

4 *Weapons.*] He meaneth the ample spiritual and Apostolical power given by Christ for the punishment of false Apostles, Heretics and rebels to God's Church, who are here noted especially by pride, and insolence (which is the proper mark of such persons) to extol themselves above the measure of the science of God, which consisteth in humble obedience to the faith and the Preachers of the same.

6 *To revenge.*] You may see hereby, that the spiritual power of Bishops is not only in preaching the Gospel, and so, by persuasion and exhortation only (as some Heretics hold) to remit or retain sins, but that it hath authority to punish, judge, and condemn Heretics and other like rebels; which power one of the principal rebels (Calvin) of this time, being convinced by the evidence of the place, acknowledgeth to be grounded upon Christ's word, *Whatsoever you bind on earth, shall be bound in Heaven:* Matt. xviii.

18. Applying also the words spoken to Jeremy, c. i. 10. *Behold I appoint thee over Nations and Kingdoms, that thou plant, pluck up, build and destroy,* to confirm and explain the power Apostolic here alledged by St. Paul. Nay they would gladly draw this power from the lawful Successors of the Apostles, to themselves, their Ministers, and Consistories, which are nothing else but the shops and Councils of sedition and all

the Conspiracies of this time, against the lawful Princes of the world.

8 *Unto edification.*] This great power of the Church's censures, especially of excommunication, as it was given for the good and salvation of the people, so it must not be used against the innocent, no nor yet upon Heretics or other offenders, but where and when it may by likelihood benefit either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as oftentimes it cannot be, by reason of the multitude of offenders. Which caused the Apostle here to signify that he would not use his uttermost authority against the false Apostles who disturbed him; till themselves were in perfect obedience unto him, lest, by punishing the principal offenders, a greater disturbance and revolt might fall among the people, if they were not before in perfect obedience.

ANNOTATIONS ON CHAP. XI.

* The Apostles and their Successors did espouse the people, whom they converted, to Christ, in all purity and chastity of truth, and wholly undefiled and void of error and heresy.

3 *From the simplicity.*] People fall from their first faith, virginity and simplicity in Christ, not by sudden revolt, but by little and little, in giving ear to the subtil persuasion of the Serpent,

4 For if he that * cometh, preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another Gospel, which you have not received; you might well bear with him.

5 For I suppose that I have done nothing less than the great Apostles.

6 For although I be rude in speech, yet not in knowledge. But in all things we have been made manifest to you.

7 Or did I commit a fault, humbling myself, that you might be exalted? Because I preached unto you the Gospel of God freely?

8 I have taken from other Churches, receiving wages of them for your ministry.

9 And when I was present with you, and wanted, I was chargeable to no man: for that, which was wanting to me, the Brethren supplied who came from Macedonia: and in all things I have kept myself from being burdensome to you, and so I will keep myself.

10 The truth of Christ is in me, that this glorying shall not be broken off in me in the regions of Achaia.

11 Wherefore? Because I love you not? God knoweth it.

12 But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that wherein they glory, they may be found even as we.

13 For such false Apostles † are deceitful workmen, transforming themselves into the Apostles of Christ.

14 And no wonder: for Satan himself transformeth himself into an angel of light.

15 Therefore it is no great thing if his ministers be transformed as the ministers of justice: whose end shall be according to their works.

16 Again I say (let no man think me to be foolish, otherwise take me as foolish, that I also may glory a little,)

17 That which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying,

18 Seeing that many glory according to the flesh, I will glory also.

19 For you gladly suffer the foolish: whereas yourselves are wise.

20 For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

21 I speak according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly) I dare also.

22 They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I.

23 They are the ministers of Christ: (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in death often.

24 Of the Jews five times did I receive forty stripes, save one.

25 Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea.

26 In journeying often, in perils of robbers, in perils from my own Nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false Brethren,

27 In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness,

28 Besides those things which are without: my daily ‡ instance, the solicitude for all the Churches.

29 Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

30 If I must needs glory: I will glory of the things that concern my infirmity.

31 The God and Father of our Lord JESUS CHRIST, who is blessed for ever, knoweth that I lie not.

32 At Damascus the Governor of the Nation under Aretas the King, guarded the city of the Damascenes to apprehend me:

33 And through a window in a basket was I let down by the wall, and so escaped his hands.

Serpent, speaking to them by the sweet mouths, and allurements of Heretics. Of which kind of seduction he giveth Eve for an example, who was, by the greedy desire of knowledge and the Devil's promise of the same, drawn from the native simplicity and obedience to God. As at this day, promise and pretence of knowledge driveth many a poor soul from the sure, true, sincere, and only belief of God's Church.

* The note of a false Teacher, *to come*: that is, without lawful calling or sending to thrust and intrude himself into another man's charge.

6 *Rude in speech.* } Hereby we see, that the seditious and false Teachers have often the gift of eloquence, whereby the simple are easily beguiled. Such were Core and Dathan, as Josephus writeth, *Ant. li. 4. c. 2.* for the same, St. Augustine (*li. 5. Confes. c. 3. § 13.*) calleth the Heretic Faustus Manichæus, *magnum laqueum Diaboli, a great snare of the Devil*, saying, that he surpassed the glorious Doctor St. Ambrose in shew of words, but was far inferior to him

(without all comparison) in substance and matter. In which sort the Apostle is here glad to compare himself with the false Apostles, whom the Corinthians did follow and extol far above him by reason of their eloquence; granting to them that gift, but challenging to himself superiority in knowledge, which all wise men prefer before vain words. And it is the bane of our poor country, that the people now-a-days give credit rather to new Orators and foolish striplings, for their sweet speeches, than to the glorious Doctors of Christ's Church, for their singular knowledge and more grave eloquence.

† A proper term for Heretics that shape themselves into the habit of true Teachers, especially by frequent allegation and commendation of the Scriptures. Read the notable admonition of the ancient Writer *Vincentius Lirinensis*, in his golden book *Against the profane novelties of all heresies*.

‡ St. Chrysostom and Theophylact interpret it of daily conspiracy against him: others, of multitude of cares instant and urgent upon him.

C H A P. XII.

He telleth of his incomparable visions, 5. But for humility liketh better to talk of infirmities: 11. Laying the fault on the Corinthians; for that he is forced thus to rehearse his own commendations. 13. Where again he reasoneth the matter with them like a father, why they should prefer those false Apostles before him. 20. And feareth lest at his coming he shall be compelled to excommunicate many of them.

IF I must glory (it is not expedient indeed :) but I will come to the visions and revelations of the Lord.

2 I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not: God knoweth) such an one * rapt even to the third Heaven.

3 And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 That he was caught up into Paradise; and heard secret words, which it is not granted to man to utter.

5 For such an one I will glory: but for myself I will glory nothing, but in my infirmities.

6 For though I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

7 And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me.

8 For which thing thrice I besought the Lord, that it might depart from me:

9 And he said to me: My grace is sufficient for thee, for power is made perfect in infirmities. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

10 For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ. For when I am weak, then am I powerful.

11 I am become foolish: you have compelled me. For I ought to have been commended by you: for I have no way come short of them that are above measure Apostles: although I be nothing.

12 Yet the signs of my Apostleship have been

wrought on you, in all patience, in signs, and wonders, and mighty deeds.

13 For what is there that you have had less than the other Churches; but that I myself was not burthen some to you? Pardon me this injury.

14 Behold, now the third time I am ready to come to you; and I will not be burthen some unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

15 But I most gladly will spend and be spent myself for your souls: although, loving you more, I be loved less.

16 But be it so: I did not burden you: but being crafty, I caught you by guile.

17 Did I over-reach you by any of them whom I sent to you?

18 I desired Titus, and I sent with him a Brother. Did Titus over-reach you? Did we not walk with the same spirit? Did we not in the same steps?

19 Of old, think you that we excuse ourselves to you? We speak before God in Christ: but all things (my dearly beloved) for your edification.

20 For I fear lest perhaps, when I come, I shall not find you such as I would: and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you.

21 Lest again, when I come, God humble me among you: and I mourn many of them that sinned before, and † have not done penance for the uncleanness and fornication and lasciviousness, that they have committed.

ANNOTATIONS ON CHAP. XII.

[*Visions.*] St. Cyprian (*ep. 69. nu. 4.*) complaineth that the Adversaries of God's Church and Priests, give no credit to visions. But their incredulity is much more in our days that condemn also such revelations, though they be reported and recorded far most certain by holy St. Gregory, Venerable Bede, or who else soever. Yea they are so wicked in this case, that the vision, which the holy Author of the book of the Machabees (*2 Mac. xv. 11.*) calleth *fide dignum*, worthy of credit, is one cause why they deny the whole book to be Canonical: and as well might they for this vision deny all St. Paul's Epistles, and for the like, the Acts of the Apostles, *Acts ix. x. xi. xii. xxvii.* and the Gospel itself, *Matt. i. 20. ii. 13, 19.*

* By this we may prove that it is neither impossible, incredible, nor indecent, which is reported by the ancient Fathers of some that have been ravished or rapt (whether in body or out of body, God knoweth) and brought to see the state of the next life, as well of the saved as of the damned.

11 *Above measure Apostles.*] Though all were, in that they were Apostles, of one and the same order, yet we may see that some had marvelous great pre-eminence and privilege above others in the same office: especially St. Peter and St. John, whom St. Paul often calleth *great Apostles, above measure or passing Apostles, the pillars, &c.* *2 Cor. xi. 5. xii. 11. Gal. ii. 9.*

12 *In signs.*] Miracles are necessary, and are great signs of truth, when it is first newly taught. And therefore let all Catholic men hold fast that faith which was first preached and confirmed by miracles. As in England by St. Augustin, and in other Nations by holy Apostolick men. And let the Heretics that preach extraordinarily, newly and otherwise than we received at our first conversion, shew their calling and doctrine by miracles, or else let them be taken for false Apostles as they are.

† Which, St. Augustin saith (*ep. 198.*) is spoken here of doing great penance for heinous sins, as *Pœnitentes* did in the primitive Church. So that it is not only to repent or to amend their lives, as the Protestants translate it.

C H A P. XIII.

He driveth into them the fear of excommunication: to the end that they, doing penance before hand, be may not be compelled to use his authority when he cometh, and as he hath threatened. 11. And so with a general exhortation be endeth.

BEHOLD, this is the third time I am coming to you: in the mouth of two or three witnesses shall every word stand.

2 I have told before, and foretel, as present and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare.

3 Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you?

4 For although he was crucified through weakness; yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God towards you.

5 Try your ownelves if you be in the Faith: prove ye yourselves. Know you not your ownelves, that CHRIST JESUS is in you, unless perhaps you be reprobates.

6 But I trust that you shall know that we are not reprobates.

7 Now we pray God, that you may do no evil,

not that we may appear approved, but that you may do that which is good, and that we may be as reprobates.

8 For we can do nothing against the truth; but for the truth.

9 For we rejoice, that we are weak, and you are strong. This also we pray for your perfection.

10 Therefore I write these things being absent, that, being present, I may not deal more severely, according to the * power which the Lord hath given me unto edification, and not unto destruction.

11 For the rest, Brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you.

12 Salute one another in a holy kiss. All the Saints salute you.

13 The grace of our Lord JESUS CHRIST, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

ANNOTATIONS ON CHAP. XIII.

5 *Try your ownelves.*] The Heretics argue hereupon, that every man may know himself certainly to be in grace: where the Apostle speaketh expressly and only of faith: the act whereof a man may know and feel to be in himself, because it is an act of understanding, though he cannot be assured that he hath his sins remitted, and that he is in all

points in a state of grace and salvation: because every man, that is of the Catholic faith, is not always of good life agreeable thereunto, nor the acts of our will so subject to our understanding, that we can know certainly whether we be good or evil. See St. Augustin, to 7. *de perfect. justitiæ*, c. 15. *Li. de Cor. & Grat. c. 13.* and St. Thomas, 1. 2. q. 11. 2. art. 5.

* Ecclesiastical power to punish offenders by the censures of the Church.

T H E
E P I S T L E
O F
S T. P A U L T H E A P O S T L E
T O T H E
G A L A T I A N S.

The A R G U M E N T of the E P I S T L E of St. P A U L to the G A L A T I A N S.

*T*H A T this Epistle may seem to be the first that St. Paul wrote, was declared in the argument of the Epistle to the Romans, notwithstanding that in the second Chapter it is evident to have been written 14 years at the least after his Conversion, and (as it is said) from Ephesus, probably at that time of his being there, which is mentioned, Acts xviii.

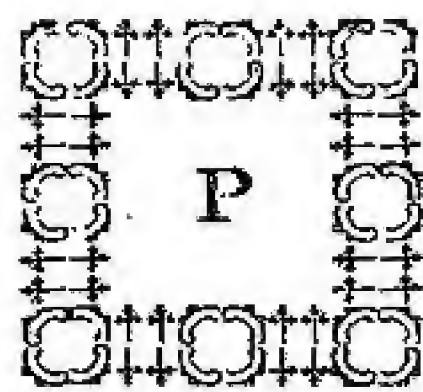
The occasion of it were such false Apostles, as we read of, Acts xv. *Et quidam descendentes, &c.* And some coming down from Jewry, taught the Brethren (that is the Christian Gentiles at Antioch) that unless you be circumcised according to the manner of Moses, you cannot be saved. Such coming also to the Galatians, (whom St. Paul had converted, Acts xvi. as himself mentioneth, Gal. i. and iv.) did seduce them, saying, that all the other Apostles to whom they should rather hearken, than to St. Paul, (who came they know not from whence) did use Circumcision: yea, and that St. Paul himself, when he came among the Apostles, durst do no other. And to win them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceivers, St. Paul declareth, that he received his Apostleship and learned the Gospel which he preacheth, of Christ himself after his Resurrection: and that the other Apostles (although he learned nothing of them) received him into their society, and allowed well of his preaching to the Gentiles, though themselves being Jews, and living among the Jews, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of justification, but in Christ alone without them. He declareth moreover, that the said false Apostles belyed him, in saying that he also preached Circumcision sometimes. Again, that they themselves in preaching no more than Circumcision, did against the nature of Circumcision, because it is a profession to observe the whole Law: finally, whatsoever they pretended that indeed they did it only to please the Jews, by whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romans: but here less exactly and more briefly, because the Galatians were very rude, and the Romans contrariwise, *repleti omni scientia* (Rom. xv.) replenished with all knowledge.

CHAP. I.

After the foundation laid in the salutation, 6. He exclaimeth against the Galatians, and their false Apostles, 11. Considering that the Gospel which he preached to them, he had it immediately from Christ himself. 13. Which to shew, he beginneth to tell the history of his conversion and preaching since then, and that though he learned nothing of the other Apostles, yet he had their approbation.



A U L an Apostle, not of men, neither by man, but by JESUS CHRIST, and God the Father who raised him from the dead.

2 And all the Brethren who are with me, to the Churches of Galatia.

3 Grace be to you and peace from God the Father and from our Lord JESUS CHRIST.

4 Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father.

5 To whom is glory for ever and ever. Amen.

6 I wonder that you are so soon removed, from him that called you into the grace of Christ, unto another Gospel:

7 Which is not another, only there are some that trouble you, and would pervert the Gospel of Christ.

8 But though we, or an Angel from Heaven, preach a Gospel to you besides that which we have preached to you, let him be anathema.

9 As we said before, so now I say again: If any one preach to you a Gospel, besides that which you have received, let him be anathema.

10 For do I now perswade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

11 For I give you to understand, Brethren, that the Gospel which was preached by me is not according to man.

12 For neither did I receive it of man, nor did I learn it; but by the revelation of JESUS CHRIST.

13 For you have heard of my conversation in time past in the Jews Religion: how that beyond measure I persecuted the Church of God, and wasted it.

14 And I made progress in the Jews Religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my Fathers.

15 But when it pleased him, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the Gentiles, immediately I condescended not to flesh and blood,

17 Neither went I to Jerusalem to the Apostles who were before me: but I went unto Arabia, and again I returned to Damascus.

18 Then,

ANNOTATIONS ON CHAP. I.

1 *Neither by man.*] Though he were not first by man's election, nomination, or assignment, but by God's own special appointment, chosen to be an Apostle; yet by the like express ordinance of God, he took orders or imposition of hands of men, as is plain, *Acts xviii.* Let us beware then of such false Apostles, as now-a-days intrude themselves to the office of Ministry and preaching, neither called by God, nor rightly ordained by men.

8 *Or an Angel.*] Many worthy observations are made in the Fathers writings, concerning this earnest admonition of the Apostle, and much may be gathered from the text itself. First, that the credit of any man or Angel, for what learning, eloquence, shew of grace and virtue soever, though he wrought miracles, should not move a Christian man from that truth which he hath once received in the Catholic Church: of which point Vincentius Lirinensis excellently treateth, li. cont. profan. hæres. Novitates. Whereby we may see that it is great pity and shame, that so many follow Luther and Calvin, and such other lewd persons, into a new Gospel, who are so far from Apostles and Angels, that they are not any wise comparable with the old Heretics in gifts of learning or eloquence, much less in good life.

Secondly, St. Augustin, noteth upon the word, *Besides*, that not all other teaching, or more preaching than the first, is forbidden, but such as is contrary and disagreeing to the rule of faith. "The Apostle did not say, saith he, If any preach a Gospel to you more than you have received, but, besides that you received. For if he should say that, he would be prejudicial to himself, who coveted to come to the Thessalonians, that he might supply that which was wanting to their faith. Now he that supplieth, addeth that which was wanting, taketh not away that which was, &c." By which we see how frivolously and calumniously the Heretics charge the Church with addition to the Scriptures.

Thirdly, as well by the word *evangelizavimus* (we have preached) as the word *accepistis* (you have received) we may note that the first truth, against which no second Gospelling or doctrine may be admitted, is not that only which he wrote to the Galatians, or which is contained either in his or any other of the Apostles or Evangelists writings, but that which was by word of mouth also preached, taught, or delivered to them first, before he wrote to them. Therefore the Adversaries of the Church that measure the word of God or Gospel by the Scriptures only, thinking themselves not to incur St. Paul's curse, except they teach directly against the written word are sadly deceived. As therein also they shamefully err, when they charge the Catholics with adding to the Gospel, when they teach any thing that is not in express words written by the Apostles or Evangelists: not marking that the Apostle in this Chapter, and elsewhere commonly calleth his and his companions whole preaching, the Gospel, be it written or unwritten.

Fourthly, by the same words we see condemned all after-preachings, later doctrines, new sects and authors of the same: that only being true, which was first by the Apostles and Apostolic men, as the lawful husband-men of Christ's field, sowed and planted in the Church: and that false, which was later and as it were overthrown by the enemy. By which rule not only Tertullian, (*de præscrip. nu. 6. & 9*) but all other ancient Doctors, and especially St. Irenæus, (*li. 3. c. 2, 3, 4.*) tried truth from falsehood, and condemned old Heretics, proving Marcion, Valentine, Cerdon, Menander, and such like, false Apostles, because they came in with their novelties long after the Church was settled in former truth.

Fifthly, This curse or execration pronounced by the Apostle, toucheth not only the Galatians, or those of the Apostles time, that preached otherwise than they did, but it appertaineth to all times, Preachers, and Teachers, unto the world's end: and it concerneth them (as Vincentius Lirinensis

18 Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days:

19 But other of the Apostles I saw none: saving James the brother of the Lord.

20 Now the things which I write to you; behold before God, I lye not.

21 Afterwards I came into the regions of Syria and Cilicia.

22 And I was unknown by face to the Churches of Judea which were in Christ:

23 But they had heard only: He, who persecuted us in times past, doth now preach the faith which once he impugned:

24 And they glorified God in me.

C H A P. II.

He goeth on with the history begun in the last chapter, and how he reprehendeth Peter, 15. And then especially argueth the example of the Christian Jews, who sought unto Christ for justification, and that by warrant also of their Law itself, as also because otherwise Christ's Death had been needles.

THEN after fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 And I went up according to revelation: and conferred with them that Gospel which I preach among the Gentiles, but apart with them who seemed to be something: lest perhaps I should run, or had run in vain.

3 But neither Titus, who was with me, being a Gentile, was compelled to be circumcised:

4 But because of false Brethren unwares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude.

5 To whom we yielded not by subjection, no not for an hour, that the truth of the Gospel might continue with you.

6 But

Litinenfis faith) that preach a new faith, or change that old faith which they received in the unity of the Catholic Church.

"To preach any thing to Christian Catholic men, saith he, besides that which they have received, never was it lawful, never is it, nor never shall it be lawful. To say anathema to such, it hath been, and is, and shall be always fitting." So St. Augustin, by this place holdeth all accursed, that draw a Christian man from the society of the whole Church, to make the several part of any one sect: that call to the hidden conventicles of Heresies, from the open and known Church of Christ: that allure to the private, from the common: finally, all that draw with talkative curiosity the children of the Catholic Church, by teaching any thing besides what they found in the Church, *ep. 48. Psal. ciii. Can. 2.* mentioning also that a Donatist feigned an Angel to have admonished him to call his friend out of the Communion of the Catholic Church into his sect. And he saith, that if it had been an Angel indeed, yet should he not have heard him. Lastly, St. Hierom useth this place, wherein the Apostle giveth the curse or anathema to all false teachers not once but twice, to prove that the zeal of all Catholic men ought to be so great towards all Heresies and their doctrines, that they should give them the anathema, though they were ever so dear unto them. In which case, saith this holy Doctor, I would not spare mine own parents. *Ad Pammach. c. 3. cont. Jo. Hieros.*

18 *To see Peter.*] In what estimation St. Peter was with this Apostle, it appeareth: seeing for respect and honor of his person, and out of duty, as Tertullian, *de præscript.* saith (notwithstanding his great affairs Ecclesiastical) he went so far to see him: not in vulgar manner, but (as St. Chrysostom noteth the Greek word to import) to behold him as men behold a thing or person of name, excellency, and majesty. For which cause, and to fill himself with the perfect view of his behaviour, he abode with him fifteen days. See St. Hierom, *ep. 103. ad Paulinum to. 3.* who maketh life a mystery of the number of days that he tarried with St. Peter. See St. Ambrose in *Comment. hujus loci*, and St. Chrysostom upon this place, and *ho. 87. in Joan.*

ANNOTATIONS ON CHAP. II.

2 *Conferred with them.*] Though St. Paul were taught his Gospel from God, and not from man, and had an extraordinary calling by Christ himself, yet by revelation he was sent to Jerusalem to confer the said Gospel which he preached with his Elders, the ordinary Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to join in office, teaching, and society or communion with them. For there is no extraordinary or miraculous vocation, that can divide or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinary known society of God's people and Priests. Therefore whosoever he be (upon what pretence soever) that will not have his calling and doctrine tried by the ordinary Governors of God's Church, or disdaineth to go up to the principal place of our Religion, to confer with St. Peter, and other Pillars of the Church, it is evident that he is a false Teacher, a Schismatic, and an Heretic. By which rule you may try all your new Teachers of Luther's or Calvin's school: who never did nor ever durst put their preaching to such conference or trial of holy Council or Bishops, as they ought to do, and would do, if it were from God, as St. Paul's was.

2 *In vain.*] Though St. Paul doubted not of the truth of the Gospel which he preached, knowing it to be of the Holy Ghost; yet because other men could not, nor would acknowledge so much, till it were allowed by such as were without all exception known to be Apostles and to have the spirit of truth, to discern whether the vocation, spirit, and Gospel of St. Paul were from God, he knew he should otherwise, without conference with them, have lost his labour, both for the time past and to come. "He had not had," saith St. Hierom, security of preaching the Gospel, if "it had not been approved by St. Peter's sentence and the rest that were with him." St. Hierom, *ep. 89. c. 2.* See Tertullian, *li. 4. cont. Marc. nu. 3.* Therefore by revelation he went to confer with the Apostles at Jerusalem, that by them

6 But of them who seemed to be something, (what they were some time, it is nothing to me. God accepteth not the person of man) for to me, they that seemed to be something, added nothing.

7 But contrariwise when they had seen that to me was committed the Gospel of the uncircumcision, as to Peter was that of circumcision.

8 (For he who wrought in Peter to the Apostleship of circumcision, wrought in me also among the Gentiles.)

9 And when they had known the grace, that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the Gentiles and they unto the circumcision:

10 Only that we should be mindful of the poor: which same thing also I was careful to do.

11 But

them having his Apostleship and Gospel liked and approved, he might preach with more fruit. Wherein we see, this Apostle did not as the seditious proud Heretics do now-a-days, who refusing all men's attestation or approbation, will be tried by Scriptures only. As also we may learn that it is no such absurdity as the Adversaries would make it, to have Scriptures approved by the Church's testimony: seeing the Gospel which St. Paul preached (being of as much certainty and of the same Holy Ghost that the Scriptures are) was to be put in conference and examination of the Apostles, without all derogation to the truth, dignity, or certainty of the same. And the cavilling of Heretics, that we make subject God's Oracles to man's censure, and the Scriptures to have no more force than the Church is content to grant unto them, is vain and false. For, to bear witness or to give evidence or attestation that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true: no more than the Gold-smith or touch-stone that try and discern which is true gold, make it good gold; but they give evidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater authority, is superfluous: each of the two giving testimony to the other, and both being secured by the Holy Ghost from all error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subject of God, and his graces: for which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is judicial authority by office and jurisdiction to determine doubtful questions touching the sense of the Scriptures and other controversies in religion, and to punish disobedient persons. Of which judicial power the Scriptures are not capable; as neither the truths and determinations of the same can be so evident to men, nor so agreeable and fit for every particular resolution, as diversity of times and persons requireth. Certain is the truth and great is the authority of both: but in such divers kinds, as they cannot be well compared together. The controversy is much like as if a man touching the ruling case in law, or giving sentence in a matter of question, should ask whether the Judge, or the evidence of the parties, be of more authority or credit. Which were as frivolous a dispute, as it were a disordered part for any man to say he would be tried by no other Judge but his own writings or evidences. With such triflers and seditious persons have we to do now-a-days in Divinity, as were intolerable in any prophane science or faculty in the world.

6 *Added nothing.*] The Gospel and preaching of St. Paul was wholly from God, and therefore, though it were put to the Church's probation, as gold is to the touch-stone, yet being found in all points pure, nothing could be altered or amended therein by the Apostles. Even so the Scriptures which are indeed wholly of the Holy Ghost's enditing, being put to the Church's trial, are found, prov'd, and testified unto the world to be such, and not made true, altered or amended by the same. Without which attestation of the Church, the holy Scriptures in themselves were alway true before: but not so known to be to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of St. Augustin, *Cont. ep. fund. c. 5.* which troubleth the Heretics so much: *I would not believe the Gospel, saith he, unless the authority of the Church moved me.*

7 *To Peter.*] We may not think, as the Heretics deceitfully teach, that the charge of the Apostles was so distinct, that none could preach or exercise jurisdiction but in those several places or towards those people or Provinces only,

whereunto by God's appointment or their own lot or election they were especially designed. For, every Apostle might, by Christ's commission [*Matt. xxviii. Go, and teach all Nations*] use all spiritual function thro' the whole world. Yet, for the more particular regard and care of Provinces, and for peace and order's sake, some were appointed to one country, and some to another: as, of the other Apostles we see in the Ecclesiastical histories, and for St. Peter and St. Paul, it is plain by this place and others, that to them, as to the chief and most renowned Apostles, the Church of all Nations was given, as divided into two parts, that is, Jews and Gentiles: the first and principal being St. Peter's lot, that herein also he might resemble our Saviour, who was sent namely *to the lost sheep of Israel*, and was properly *the Minister of the Circumcision*: the second being St. Paul's whom Christ chose especially to preach unto the Gentiles. Not so for all that, that either he was limited to the Gentiles only, (whom the Acts of the Apostles report, in every place, first to have entered into the Synagogues and preached Christ unto the Jews, as he wrote also to the Hebrews and ever had special regard and honor to them:) or Peter so bound to the Jews only, that he could not meddle with the Gentiles: seeing he was the man chosen by God, by whom the Gentiles should first believe, who first baptized them, and first gave orders concerning them. Therefore the treachery of Calvin is intolerable, that upon this distinction of the Apostles charge, would have the simple suppose, that St. Peter could not be Bishop of Rome (so might he remove St. John from Ephesus also) nor deal among the Gentiles, as a thing against God's ordinance and the appointment between him and St. Paul: as if thereby the one had bound himself to the other, not to preach or meddle within his companion's compass. And which is farther more seditious, he exhorteth all men to keep fast the aforesaid compact, and rather to have respect to St. Paul's Apostleship, than to St. Peter's: as if the preaching, authority, and Apostleship of both were not a-like true, and all of one holy Spirit, whether they preached to Jews or Gentiles, as both did preach unto both peoples, as is already proved, and at length, partly by the daily decay of the Jewish state and their incredulity, and partly for that in Christianity the distinction of the Jew and Gentile ceased after a season, both went to the chief city of the Gentiles, and there founded the Church common to the Hebrews and all Nations, St. Peter first, and St. Paul afterwards. And therefore Tertullian saith, *de Præscript. nu. 14.* "O happy Church, to which the Apostles poured out all doctrine "with their blood! Where Peter suffereth like to our Lord's "Passion, where Paul is crowned with John (Baptist's) "death."

9 *The right hands of fellowship.*] There is and always ought to be, a common fellowship and fraternity of all Pastors and Preachers of the Church. Into which society whosoever entereth not, but standeth in schism and separation from St. Peter and the chief Apostolic Pastors, what pretence soever he hath, or whence soever he challengeth authority, he is a wolf, and no true Pastor. Which union and communion together was so necessary even in St. Paul's case, that notwithstanding his special calling from God, yet the Holy Ghost caused him to go up to his elder Apostles to be received into their fellowship or brotherhood. For it is to be noted, that St. Peter, St. James, and St. John were not sent to St. Paul, to join with him, or to be tried for their doctrine and calling by him: but contrariwise he was sent to them as to the chief and known ordinary Apostles. They therefore gave St. Paul their hands, that is to say, took him

11 But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision.

13 And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation.

14 But when I saw that they walked not uprightly unto the truth of the Gospel, I said to Ce-

phas before them all: If thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews.

15 We by nature are Jews, and not of the Gentiles finners.

16 But knowing that man is not justified by the works* of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified.

him into their society, and not he them. And as St. Hierom's rule concerning this, will be found true to the world's end, speaking of St. Peter's Successor: *He that gathereth not with thee, scattereth. Ep. 57.* And in another place for the same cause he calleth Rome, *tutissimum Communions portum*, the most safe and sure haven of communion or society. *Ep. 16. c. 3.* And whereas the Heretics by this also would prove that St. Peter had no pre-eminence above St. Paul being his fellow Apostle, it is ridiculous. As if all of one fellowship or brotherhood were always equal; or as if they were not order and government, superiority and inferiority, in every society well appointed. And they might perceive by this whole passage, that St. Peter was the special, and in more singular sort, the Apostle of the Jews, though St. James and St. John were also: as St. Paul is also called in more singular sort the Apostle and Doctor of the Gentiles than St. Barnabas, and yet they were both a-like taken here into this society, as they were both at once and a-like set a-side for this ministry and ordained together, *Acts xiii.* It is a poor reason then to say or think St. Peter not to be above St. Barnabas neither, because of this society and fellowship unto which he was received together with St. Paul.

11 *I withstood him.*] Wicked Porphyry (as St. Hierom writeth) chargeth St. Paul with envy and malapert boldness, and St. Peter with error, *Proem. Comment. in Galat.* Even so the like impious sons of Cham, for this, and for other things, gladly charge St. Peter, as if he had committed the greatest crimes in the world. For it is the property of Heretics and evil men, to be glad to see the Saints reprehended and their faults discovered, as we may learn in the writings of St. Augustin against Faustus the Manichean, who gathered out of all the acts of the holy Patriarchs, what might seem to the people to be worthy of blame. Whom the said holy Doctor defendeth at large against him: as both he, and before him St. Cyprian, find here upon this Apostles reprehension, much matter of praising both their virtues: St. Paul's great zeal, and St. Peter's wonderful humility: that the one in the cause of God would not spare his Superior, and that the other, in that eminent dignity, would not take it in ill part, nor by allegation of his supremacy disdain or refuse to be controuled by his Junior. Which of the two they count the greater grace and more to be imitated. "For neither St. Peter, *saith St. Cyprian,* whom our Lord chose the first, and upon whom he built the Church, when St. Paul disputed with him of circumcision, challenged insolently or arrogantly took any thing to himself, saying that he had the Primacy, and therefore the later Disciples ought rather to obey him." *Ep. 71. ad Quintum, n. 2.* And St. Augustin, *ep. 19. c. 2. in fine.* "That, *saith he,* which was done by St. Paul profitably by the liberty of charity, the same St. Peter took in good part by holy and benign Godliness of humility, and so he gave unto posterity a more rare and holy example, if at any time perhaps they did amiss, to be content to be corrected by their Juniors, than St. Paul to be bold and confident: yea the inferiors, to resist their betters, for defending the truth of the Gospel, brotherly charity always preserved." By which notable speeches of the Doctors we may also see how frivolously the Heretics argue hereupon, that St. Peter could not be Superior to St. Paul, being so reprehended by him: whereas the Fathers make it an ex-

ample to the Superiors, to bear with humility the correction or controulment even of their inferiors. Namely by this example St. Augustin, (*li. de Bapt. c. 1.*) excellently declareth, that the B. Martyr St. Cyprian, who walked awry touching the re-baptizing of them that were Christened by Heretics, could not, nor would have been offended to be admonished and reformed in that point by his companions and inferiors, much less by a whole Council. "We have learned, *saith he,* that St. Peter the Apostle, in whom the Primacy of the Apostles by excellent grace is so pre-eminent, when he did otherwise, concerning Circumcision, than the truth required, was corrected by St. Paul the later Apostle. I think (without any reproach unto him) St. Cyprian the Bishop may be compared to St. Peter the Apostle; however I ought rather to fear lest I be injurious to St. Peter. For who knoweth not that the principality of Apostleship is to be preferred before any dignity of Bishop whatsoever? But if the grace of the Chairs or Sees differ, yet the glory of the Martyrs is one." And who is so dull that cannot see, that the inferior, though not by office and jurisdiction, yet by the law of brotherly love and fraternal correction, may reprehend his Superior? Did ever any man wonder that a good Priest or any virtuous person should tell the Pope, or any other great Prelate, or greatest Prince on earth, their faults? Popes may be reprehended, and are justly admonished of their faults, and ought to take it in good part, and so they do and ever have done, when it cometh from zeal and love, as of St. Paul, St. Irenæus, St. Cyprian, St. Hierom, St. Augustin, St. Bernard: But by Simon Magus, Novatus, Julian, Wickliff, Luther, Calvin, Beza, that do it out of malice, and rail no less at their virtues than their vices, by such (I say) God's Prelates must not be taught nor corrected, though they must patiently take it, as our Saviour did the like reproaches from the malicious Jews; and as David did the malediction of Semei, 2 Kings, xvi.

11 *To be blamed.*] The Heretics, again infer from this, that St. Peter then did err in faith, and therefore the Popes may fail therein also. To which we answer, that howsoever other Popes may err in their private teachings or writings, whereof we have treated before in the Annotation upon these words, *That thy faith fail not*: it is certain that St. Peter did not here fail in faith, nor err in doctrine or knowledge. For it was *conversationalis, non prædicationis vitium*, as Tertullian saith, *de præscript. nu. 7.* It was a default in conversation, life, or government, which may be committed by any man, be he ever so holy; and not in doctrine. St. Augustin and whosoever make most of it, think no otherwise of it. But St. Hierom and many holy Fathers deem it to have been no fault at all, nor any other thing than St. Paul himself did upon the like occasion: and that this whole combat was a set thing agreed upon between them. It is a school-point much debated betwixt St. Hierom and St. Augustin, *ep. 9. 11. 19. apud August.*

* By this and by the discourse of this whole Epistle you may perceive, that, when justification is attributed to faith, the works of Charity are not excluded, but the works of Moses's law: that is the ceremonies, Sacrifices and Sacraments thereof principally, and consequently all works done merely by nature and free-will, without the faith, grace, spirit and aid of Christ.

17 But if while we seek to be justified in Christ, we ourselves also are found sinners; is Christ then the Minister of sin? God forbid.

18 For if I build up again the things which I have destroyed, I make myself a prevaricator.

19 For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross.

20 And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me.

21 I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

CHAP. III.

By their own conversion at the first, 6. And by the example of Abraham, and promise made to him, he sheweth that the way to obtain the benediction, is to seek after God by faith in Christ, 10. Seeing also that the Law curseth every one that hath not evermore kept the Law. 15. And, that the Law was not given to alter God's Testament, 19. But to convince the Jews of sin, 23. And so to be their Pedagogue or Leader unto Christ, 25. And then to cease.

○ Senseless Galatians, who hath * bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you?

2 This only would I learn of you: Did you receive the Spirit, by the works of the law or by the hearing of faith?

3 Are you so foolish, that whereas you began in the Spirit, you would now be made perfect by the flesh?

4 Have you suffered so great things in vain? If it be yet in vain.

5 He therefore who giveth to you the Spirit, and worketh miracles among you; doth he do it by the works of the law, or by the hearing of the faith.

6 As it is written: *Abraham believed God, and it was reputed to him unto justice.*

7 Know ye therefore that they who are † of faith, the same are the children of Abraham.

8 And the Scripture foreseeing, that God justifieth the Gentiles by faith, told unto Abraham before: *In thee shall all Nations be blessed.*

9 Therefore they that are of faith, shall be blessed with faithful Abraham.

10 For as many as are of the works of the law, are under a curse. For it is written: *Curseth every one, that abideth not in all things, which are written in the book of the law, to do them.*

11 But that in the law no man is justified with

God, it is manifest: because, *the just man liveth by faith.*

12 But the law is not of faith: but, *He that doth those things, shall live in them.*

13 Christ hath redeemed us from the curse of the law, being made a curse for us (for it is written: *Curseth every one that hangeth on a tree.*)

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.

15 Brethren (I speak after the manner of man) yet a man's testament if it be confirmed, no man despiseth, nor addeth to it.

16 To Abraham were the promises made and to his seed. He saith not, *And to his seeds*, as of many: but as of one, *And to thy seed*, which is Christ.

17 Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect.

18 For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

19 Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by Angels in the hand of a mediator.

20 Now a mediator is not of one: but God is one.

ANNOTATIONS ON CHAP. III.

* For any people or person to forsake the faith of their first Apostles and conversion, at the voice of a few novellists, seemeth to wise men a very bewitched and senseless bruitishness. Such is the case of our poor country, Germany, and others.

† This faith, whereby Abraham was justified, and his children the Gentiles believing in Christ, implieth all Christian virtues; of which the first is faith, the ground and foundation of all the rest; and therefore here and elsewhere often named by the Apostle.

10 *Curseth is.*] By this place the Heretics would prove, that no man is just truly before God, all being guilty of damnation and God's curse, because they keep not every jot of the Law. Where indeed the Apostle meaneth not such

as offend venially (as it is plain by the place of *Deuteronomy*, whence he reciteth this text) but only such as commit great and damnable crimes: and so by grievous and mortal transgressions wholly break God's precepts, and thereby incur the curse of the Law; from which the said Law could not deliver them of itself, nor by any other means, than by the faith and grace of Christ JESUS.

11 *Liveth by faith.*] It is neither the Heretics special presumption and confidence, nor the faith of Devils, nor faith without works, which is dead in itself, as St. James saith, that can give life to the just: For that which is dead, cannot be the cause of life: But it is the Catholic Faith, as St. Augustin writeth, which worketh by charity (according to the Apostle's own explication of this whole passage) by which the just liveth. *Li. 3. c. 5. cont. duas, ep. Pelag.* See the Annotation upon the same words, *Rom. i.*

21 Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law.

22 But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

23 But before the faith came, we were kept under the law shut up unto that faith which was to be revealed.

24 Wherefore the law was our pedagogue in Christ; that we might be justified by faith.

25 But after the faith is come, we are no longer under a pedagogue.

26 For you are all the children of God by faith, in Christ Jesus.

27 For as many of you as have been baptized in Christ, have put on Christ.

28 There is neither Jew nor Greek: there is neither bond nor free: there is neither male, nor female. For you are all one in Christ Jesus.

29 And if you be Christ's, then are you the seed of Abraham, heirs according to the promise.

C H A P. IV.

That the Law was fit for the time of non-age: but being now come to full age, to desire such servitude is absurd, especially for Gentiles. 12. And that he writeth this not out of any displeasure, but to tell them the truth, remembering how exceedingly they honoured him when he was present, and exhorting them therefore not to hearken to the false Apostles in his absence. 21. By the allegory also of Abraham's two sons, shewing, that the children of the Jews Synagogue shall not inherit, but we, who are the children of the free-woman; that is, of the Catholic Church of Christ.

NOW I say: As long as the heir is a child, he differeth nothing from a servant, though he be Lord of all:

2 But is under tutors and governors until the time appointed by the father:

3 So we also, when we were children, were serving under the * elements of the world.

4 But when the fulness of the time was come, God sent his Son made of a woman, made under the law:

5 That

27 *Have put on Christ.*] Here the Adversaries might have seen, if they were not blinded by contentious striving against God's Church, that, when justification is attributed to Faith without mention of good works or other Christian virtues and Sacraments, it is not meant to exclude any of the same from the working of justice or salvation. For here we learn that by the Sacrament of Baptism also we put on Christ, which is, to put on faith, hope, charity, and all Christian justice. By the same we prove also that the Sacraments of the new law give grace, because the receivers thereof put on Christ. And the Adversaries evasion, that it is faith which worketh in the Sacrament, and not the Sacrament itself, is plainly false: Baptism giving grace and faith itself to the infant that had none before.

ANNOTATIONS ON CHAP. IV.

* That is, the rudiments of religion, wherein the carnal Jews were trained up: or the corporal creatures, wherein their manifold Sacrifices, Sacraments, and rites did consist.

3 *Serving.*] There can be no external worship of God nor association of men in religion, either true or false, without the use of corporal things or elements. The Heathens so used the creatures or elements, that they served them as their Gods. The Jews, of whom the Apostle here speaketh, served not the creatures themselves which they employed in their ceremonies, but they served the only true God under the elements, that is to say, being servilely clogged, yoked, employed, and kept in awe, with innumerable carnal, gross, and burthenome offices about creatures. The Christians neither serve elements, as the one, nor are kept in servile thralldom thereby as the other; but use only a few exceeding easy, sweet, decent, and significant, for an agreeable exercise both of body and mind. Whereof St. Augustin saith thus, li. 3. c. 9. *de doct. Chri. Some few for many, most easy to be done, most honorable for signification, and most clean and pure to be observed and kept, both our Lord himself and the*

Apostolical discipline delivered. And li. de ver. relig. c. 17. *By the wisdom of God itself man's nature being taken, whereby we were called into liberty, a few Sacraments most wholesome were appointed and instituted, which might contain the society of Christian people, that is, of the free multitude under one God.* And again, cont. Faust. li. 19. c. 13. *The Sacraments are changed: they are made easier, fewer, wholesomer, happier.* The same he hath in the 118th epistle, c. 1. and many other places besides. By which you may see, it is not all one to use elements, visible Sacraments or ceremonies, and to serve them as the Pagans do, or to serve under them as the Jews did; wherewith the Heretics calumniously charge the Catholics. And as touching the small number, facility, efficacy, and signification, wherein the said holy Father putteth the special difference; who seeth not that for so many busy Sacrifices, we have but one: for Sacraments almost infinite, but seven: all so easy, so full of grace, so significant, as possible, as of every one in their several places is proved?

Here, let the good Readers take heed of a double deceit used by the Adversaries about St. Augustin's places alledged. First, in that they say he made but two Sacraments, which is untrue. For, although treating of the difference between the Jewish Sacraments and ours, he namely giveth example in Baptism and the Eucharist (as sometimes also for example he nameth but one) yet he hath no word nor sign at all that there should be no more. But contrariwise, in the aforesaid epistle 118, he insinuateth, that besides those two, there are others of the same sort in the Scriptures. Yea, with water and bread, which are the elements of the two aforesaid Sacraments, he expressly nameth oil also (li. 2. cont. lit. Petil. c. 104.) the element or matter of the Sacrament of Confirmation: which in the same place he maketh to be a Sacrament as Baptism is. So doth he affirm of the Sacrament of Orders, li. 1. de bapt. c. 1. and also of Matrimony, li. de bono conjug. c. 24. of Penance likewise he speaketh as of Baptism, which he calleth Reconciliation, li. 1. de adult. conjug.

5 That he might redeem them who were under the law; that we might receive the adoption of sons.

6 And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.

7 Therefore now he is not a servant, but a son. And if a son, an heir also through God.

8 But then indeed, not knowing God, you served them who by nature are not Gods.

9 But now, after that you have known God, or rather are known by God: how turn you again to

the weak and needy elements, which you desire to serve again?

10 You observe days, and months, and times, and years.

11 I am afraid of you, lest perhaps I have laboured in vain among you.

12 Be ye as I, because I also am as you: Brethren, I beseech you: you have not injured me at all.

13 And you know how through infirmity of the flesh I preached the Gospel to you heretofore: And your temptation in my flesh.

14 You

conj. c. 28. Lastly, by the book *de visitatione infirmorum* in St. Augustin, *li. 1. c. 4.* by *Prosper de prædicationibus*, *p. 2. c. 19.* St. Innocentius *ad Eugubinum*, *to. 1. Conc. ep. ad Eugub. c. 8.* St. Cyril, *li. 2. in Leviticum*, and St. Chrysostom, *li. 3. de Sacerdotio*, Extreme Unction is proved to be a Sacrament. It is false then what the Heretics affirm of St. Augustin, by whose doctrine it is plain that, though the elements or Sacraments of the new Law be but few, and very few in comparison of those in the old Law, yet there are no less than seven specified by him. Which number of seven the holy Councils of Florence and Trent do expressly define to have been instituted by Christ, against these late Heretics. See more of these Sacraments in their places, *Acts viii. 1 Tim. iv. Jo. xx. Ja. v. Eph. v.*

The other forgery of the Adversaries concerning the Elements or Ceremonies, is, that St. Augustin (*ep. 119. c. 19.*) should affirm, that the Church and Christian people in his days (whence they infer that it is so much more now) were so laden with observation of unprofitable ceremonies, that they were in as great servility and subjection to such things as the Jews. He saith so indeed of some particular presumptions, inventions, and usages of certain persons; as that some made it a heinous matter to touch the ground with their bare feet within their own octaves, and such like vanities. Whereby some simple folks might be infected, which this holy Doctor especially disliked, and wisheth such things (as they may, without scandal) to be taken away. But that he wrote or meant so of any ceremony that the Church useth, either appointed by Scripture, or Council, or Custom of the Catholic Church, himself denieth in express terms in the same place, and in sundry others: where he alloweth all the holy ceremonies done in the administration of the Sacraments and elsewhere. Whereby it is clear that the Church's most comely orders and significant rites appertain not to the yoke of the old Law, much less to the superstition of Gentility, as Heretics affirm; but to the sweet yoke of Christ and light burden of his law, to order, and decency, and instruction of the faithful, in all liberty, love, faith, grace, and spirit.

9 *Weak and needy*] Whether he mean the creatures which the Gentiles served, (as it may seem by the words before of serving strange Gods) so the elements were most base and beggarly; or the Judaical ceremonies and sacraments (as most expound it) even so their elements were weak and poor in themselves, not giving life, salvation, and remission of sins, nor being instruments or vessels of grace, as the seven Sacraments of the new law are.

10 *You observe days.*] That which St. Paul speaketh against the Idololatrical observation of days, months, and times, dedicated by the Heathens to their false Gods, and to wicked men or spirits, as to Jupiter, Mercury, Janus, Juno, Diana, and such like, or against the superstitious differences of days, fatal, fortunate, or dismal, and other observations of times for good luck or ill luck in man's actions, gathered either by particular observation, or popular fancy, or curious and unlawful arts, or, lastly, of the Judaical festivals that were then ended and abrogated, unto which notwithstanding certain Christian Jews would have reduced the Galatians against the Apostle's doctrine: all that, I say, do the Heretics of our time falsely and deceitfully interpret against the Christian holidays, and the sanctification and necessary keeping of the same. Which is not only contrary to the Fathers exposition,

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but against the very Scriptures, and the practice of the Apostles and the whole Church. St. Augustin, *cont. Adimant. c. 16. Ep. 118. c. 7.* St. Hierom *in hunc locum.* In the Apocalypse, *ch. i.* there is plain mention of the Sunday, that is, our Lord's-day [*Dominicus dies*] into which the Jews Sabbath was altered, their Pascha into our Easter, their Pentecost into our Whitsuntide: which were ordained and observed by the Apostles themselves. And the antiquity of the feasts of Christ's Nativity, Epiphany, and Ascension, is such, that they can be referred to no other origin than the Apostle's institution: who (as St. Clement testifieth, *li. 8. const. Apost. c. 39.*) gave order for celebrating their fellow Apostles, St. Stephen's and other Martyrs days after their death: and much more, no doubt, did they give order for Christ's festivals. According to which, the Church hath not only kept his, but St. Stephen's, and the B. Innocents, even on the same days they are now solemnly kept, and his B. Mother's, and other Saints, (as the Adversaries themselves confess) above thirteen hundred years, as appeareth in the barbarous combats between Westphalus the Lutheran, and Calvin, and by the writings betwixt the Puritans and Protestants.

For which purpose, see also how old the holiday of St. Polycarp is in *Euseb. lib. 4. c. 14.* of the Assumption of our Blessed Lady or her Dormition in St. Athanasius, St. Augustin, St. Hierom, St. Damascene, and both of that Feast and of her Nativity in St. Bernard, who professeth *he received them of the Church, and that they ought to be most solemnly kept, ep. 174.* Wherein we cannot but wonder at the new Church of England, that, (though against the pure Calvinists will and doctrine) they keep other Saints and Apostles days of their death, yet they have abolished this special feast of our Blessed Lady's Departure, which they might keep, though they believed not her Assumption in body (whereof yet St. Denis giveth so great testimony) being assured she is departed at the least: except they either hate her, or think her worthy of less remembrance than any other Saint, herself prophesying the contrary of all Catholic Generations, that they should bless her. And indeed the Assumption is her proper day, as also the feast of her Nativity: the other of the Purification and the Annunciation, which they keep in England, being not so peculiar to her, but belonging rather to Christ's Presentation in the Temple, and his Conception. To conclude, we may see in St. Cyprian, *ep. 34.* Origen, *ho. 3. in divers.* Tertullian, *de cor. mil.* St. Gregory Nazianzen, *de amore pauperum*, the Council of Gangres, yea and in the Council of Nicee itself, giving order for Easter and the certain celebrating thereof, that Christian festivals are holy, ancient, and to be observed on prescript days and times, and that this is not Judaical observation of days, as Arius taught, for which he was condemned of Heresy, as St. Epiphanius witnesseth. But of holidays St. Augustin sheweth both the reason and his liking, in these memorable words. First, of the feasts belonging to our Lord, thus: "We dedicate and consecrate the memory of God's benefits with solemnities, feasts, and certain appointed days, lest by tract of times there might creep in ungrateful and unkind oblivion." Of the festivals of Martyrs, thus: "Christian people celebrate the memories of Martyrs with religious solemnity, both to move themselves to imitation of them, and that they may be partakers of their merits, and be helped with their prayers." *Cont. Faust.*

14 You despised not, nor rejected: but * received me as an Angel of God, *even* as Christ Jesus.

15 Where is then your blessedness? For I bear you witness, that if it could be done, you would have plucked out your own eyes, and would have given them to me.

16 Am I then become your enemy, because I tell you the truth?

17 They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.

18 But be zealous for that which is good in a good thing always: and not only when I am present with you.

19 My little children of whom I am in labour again, until Christ be formed in you.

20 And I would willingly be present with you now, and change my voice: because I am ashamed for you.

21 Tell me, you that desire to be under the law, have you not read the law?

22 For it is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman.

23 But he who was of the bond-woman, was

born according to the flesh: but he of the free-woman, *was* by promise.

24 Which things are said to be an allegory. For these are the two testaments. The one from Mount Sinai engendring unto bondage: which is Agar:

25 For Sinai is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children.

26 But that Jerusalem, which is above, is free; which is our mother,

27 For it is written: *Rejoice thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband.*

28 Now we, Brethren, as Isaac was, are the children of promise.

29 But † as then he, that was born according to the flesh, persecuted him that was after the spirit; so also † it is now.

30 But what saith the Scripture? *Cast out the bond-woman and her son. For the son of the bond-woman shall not be heir with the son of the free-woman.*

31 So then, Brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ hath made us free.

CHAP. V.

Against the lie of the false Apostles, he declareth his mind of Circumcision; 13. And testifieth, that they are called to liberty. But yet, lest any misconstrue Christian liberty, he telleth them that they shall not inherit the Kingdom, unless they abstain from the works of the flesh, which are all mortal sins; and do the fruitful works of the spirit, fulfilling all the Commandments of the Law by Charity.

STAND fast, and be not held again under the yoke of bondage.

2 Behold I Paul tell you that, if you be circumcised, Christ shall profit you nothing.

3 And I testify again to every man circumcising himself, that he is a debtor to do the whole law.

4 You are made void of Christ, you who are justified in the law: you are fallen from grace.

5 For we in spirit, by faith, wait for the hope of justice.

Faust. li. 20. c. 21. And of all Saints days, thus: "Keep ye and celebrate with sobriety the Nativity of Saints, that we may imitate them who have gone before us, and that they may rejoice in us who pray for us." *In Pf. lxxxviii. Conc. 2. in fine.*

And as is said of prescript days of feasts, so the like is to be said of fasts, which elsewhere we have shewed to be of the Apostles ordinance. And so also of the Ecclesiastical division of the year into Advent, Septuagesima, &c. the week into so many Feria's, the day into so many Hours of prayers, as the Prime, the Third, the Sixth, the None, &c. Whereof see St. Cyprian, who deriveth these things by the Scriptures from the Apostles also, and counteth these things which the wicked Heretics reprove, to be full of mystery. Like unto this also it is, that the holy Scriptures were so disposed of, and divided, that certain pieces (as is always observed and practised until this day) (should be read at one time, and others at other times and seasons, throughout the year, according to the diversity of our Lord's actions and benefits, or the Saints histories then recorded. Which the Puritan Calvinists also condemn as Superstition, desiring to bring in hellish horror and all disorder. See *Conc. Carthag. 3. c. 47.*

* So ought all Catholic people to receive their Teachers in religion, with all duty, love, and reverence.

24 *In Allegory.*] Here we may learn that the holy

Scriptures have besides the literal sense a deeper, spiritual and more principal meaning: which is not only to be taken of the holy words, but of the very facts, and persons reported: both the speeches and the actions being significative over and above the letter. Which pregnancy of manifold senses, if St. Paul had not signified himself in certain places, the Heretics had been less wicked and presumptuous in condemning the holy Fathers allegorical expositions almost wholly: who now shew themselves to be mere brutish and carnal men, having no sense nor feeling of the profundity of the Scriptures, which our holy Fathers the Doctors of God's Church saw.

† This mutual persecution is a figure also of the Church justly punishing Heretics, and contrariwise of Heretics (who are the children of the bond-woman) unjustly persecuting the Catholic Church. *St. Aug. ep. 48.*

31 *Freedom.*] He meaneth the liberty and discharge from the old ceremonies, Sacraments, and the whole bondage of the Law, and from the servitude of sin, and the devil, to such as obey him: but not liberty to do what every man list, or to be under no obedience of spiritual or temporal laws and Governors: not a licence never to pray, fast, keep holiday, or work-day, but when and how it seemeth best to every man's fancy. Such a dissolute licentious state is far from the true liberty which Christ purchased for us.

6 For in Christ Jesus neither circumcision avail-eth any thing, nor uncircumcision: but faith that worketh by charity.

7 You did run well, who hath hindered you that you should not obey the truth?

8 This persuasion is not from him that calleth you.

9 A little leaven corrupteth the whole lump.

10 I have confidence in you in the Lord: that you will not be of another mind: but he, that troubleth you, shall bear the judgment, who-so-ever he be.

11 And I, Brethren, if I yet preach circum-cision, why do I yet suffer persecution? Then is the scandal of the cross made void.

12 I would they were even cut off, who trouble you.

13 For you, Brethren, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit serve one another.

14 For all the law is fulfilled in one word: *Thou shalt love thy neighbour as thyself.*

15 But if you bite and devour one another: take heed you be not consumed one of another.

16 I say then, walk in the Spirit, and you shall not fulfil the lusts of the flesh.

17 For the flesh lusteth against the Spirit: and the Spirit against the flesh; for these are contrary one to another*: so that you do not the things that you would.

18 But if you are led by the Spirit, you are not under the law.

19 Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury,

20 Idolatry, witch-craft, enmities, contentions, emulations, wraths, quarrels, dissensions, sects,

21 Envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they, who do † such things, shall not obtain the kingdom of God.

22 But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

23 Mildness, faith, modesty, continency, chastity. Against such there is no law.

24 And they that are Christ's, have crucified their flesh with the vices and concupiscences.

25 If we live in the Spirit, let us also walk in the Spirit,

26 Let us not be made desirous of vain glory, provoking one another, envying one another.

ANNOTATIONS ON CHAP. V.

6 *Faith.*] This is the faith working by charity, which St. Paul meaneth elsewhere, when he saith, that faith doth justify. And note well that by these terms, Circumcision and Uncircumcision not available to justification, it is plain that in other places he meaneth the works of Circumcision, and Uncircumcision (that is, of the Jews and Gentiles) without faith, which avail not, but faith working by charity: as who should say, faith and good works, not works without faith.

Again note here, that if the Protestants, who pretend conference of places to be the best or only way to explicate hard speeches of the holy Scriptures, had followed but their own rule, this one text would have interpreted and cleared unto them all others whereby justice and salvation might seem to be attributed to faith alone: the Apostle here so expressly setting down the faith, which he commendeth so much before, not to be alone, but with Charity: not to be idle, but to be working by charity; as St. Augustin noteth, *de fid. & op. c. 11*. Farther the good Reader must observe, that, whereas the Protestants some of them confess, that Charity and good works are enjoined and requisite also, and that they exclude them not, but commend them highly, yet so that the said Charity or good works are no part of our justice or any cause of justification, but as fruits and effects of faith only, which they say doth all, yea though the others be present: this false gloss also is reprov'd evidently by this place, which teacheth us quite contrary: to wit, that faith hath her whole activity and operation towards justice and salvation, from charity, and not contrariwise: without which it cannot have any act meritorious or agreeable to God for our salvation. For which cause St. Augustin saith, *li. 15. de Trin. c. 13. Fidem non facit utilem nisi charitas: Nothing maketh faith profitable but Charity.* But the Heretics answer, that where the Apostle saith, *worketh by Charity*, he

maketh Charity to be the instrument only of faith in well working, and therefore the inferior cause at the least. But this also is easily refuted by the Apostle's plain testimony, affirming that Charity is the greater virtue (1 Cor. xiii.) and that, if a man had all faith and wanted Charity, he were worth nothing. And again, (Rom. xiii. 1 Tim. i.) that Charity is the perfection and accomplishment of the Law (as faith is not) which cannot agree to the instrumental or inferior cause. And therefore, when it is said that faith worketh by Charity, it is not as by an instrument, but as the body worketh by the soul, the matter by the form, without which they have no activity. Whence the Schools call Charity the form or life of faith, that is to say, the force, activity, and operative quality thereof, in respect of merit and justice. Which St. James doth plainly insinuate, when he maketh faith without Charity, to be as a dead corpse without soul or life, and therefore without profitable operation, *ch. ii. ver. 26*.

13 *Liberty an occasion.*] They abuse the liberty of the Gospel to the advantage of their flesh, that under pretence thereof shake off their obedience to the laws of man, to the decrees of the Church and Councils, that will live and believe as they list, and not be taught by their Superiors, but fornicate with every Sect-master that teacheth pleasant and licentious things: and all this under pretence of spirit, liberty, and freedom of the Gospel. Such must learn that all heresies, schisms, and rebellions against the Church and their lawful Prelates, are counted here among the works of the flesh. See St. Augustin, *de fid. & op. c. 24, 25*.

* Here men think (saith St. Augustin) the Apostle denieth that we have free liberty of will: not understanding that this is said to them, if they will not hold fast the grace of faith conceived, by which only they can walk in the spirit, and not accomplish the concupiscences of the flesh. *In c. v. Gal.*

† St. Augustin sheweth hereby, that not only infidelity is a damnable sin.

C H A P. VI.

If any do sin, the rest, that do the works of the Holy Ghost, must not therefore take pride in themselves, but rather take occasion of humility from it, partly by fearing their own fall, partly by looking closely to their own works. 6. He exhorteth earnestly to good works, assuring them that they shall reap none other than here they sow. 11. With his own hand he writeth, telling them, the true cause, why those false Apostles preach Circumcision, to be, only to please the Jews: 17. And a plain argument that he preacheth it not, to be this; that he is persecuted by the Jews.

BRETHREN, and if a man be overtaken in any fault, you, who are spiritual, instruct such an one in the spirit of meekness, considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens: and so you shall fulfil the law of Christ.

3 For if any man think himself to be something, whereas he is nothing, he deceiveth himself.

4 But let every one prove his own work, and so he shall have glory in himself only, and not in another.

5 For every one shall bear his own burden.

6 And let him, that is instructed in the word, communicate to him, that instructeth him, in all good things.

7 Be not deceived, God is not mocked.

8 For what things a man shall sow, those also shall he reap. For he, that soweth in his flesh, of the flesh also shall reap corruption. But he, that soweth in the Spirit, of the Spirit shall reap life everlasting.

9 And in doing good, let us not fail. For in due time we shall * reap not failing.

10 Therefore, whilst we have time, let us work

good to all men, but especially to those who are of the household of the faith.

11 See what a letter I have written to you with my own hand.

12 For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ.

13 For neither they themselves who are circumcised, keep the law: but they will have you to be circumcised, that they may glory in your flesh.

14 But † God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God.

17 From henceforth let no man be troublesome to me. For I bear the marks of the Lord Jesus in my body.

18 The grace of our Lord Jesus Christ be with your spirit, Brethren. Amen.

ANNOTATIONS ON CHAP. VI.

6 *Communicate.*] Note here the greater duty and respect that we ought to have to such as preach or teach us the Catholic faith: and not in regard only of their pains taken with us, and well-deserving of us by their doctrine; but that we may be partakers of their merits. We ought especially to do good to such, or (as the Apostle speaketh) communicate with them in all our temporal goods, that we may be partakers of their spiritual. See St. Augustin, *li. 2. Evang. quæst. 9. 8.*

* The works of mercy are the seed of life everlasting, and the proper cause thereof, and not faith only.

10 *Especially.*] In giving alms, though we may do well in helping all that are in necessity, as far as we can, yet we are more bound to succour Christians, than Jews, or Infidels; and Catholics, than Heretics. See St. Hierom, *q. 1. ad Hedibiam.*

† Christ (saith St. Augustin) chose a kind of death, to hang on the Cross, and to fix or fasten the same Cross on the foreheads of the faithful; that the Christian may say, God forbid that I should glory, saving in the Cross of our Lord JESUS CHRIST. *Expos. in Evang. Jo. tract. 43.*

15 *A new creature.*] Note well that the Apostle calleth that here a new creature, which in the last chapter he termeth, *faith working by charity*, and (1 Cor. vii. 19) *the observation of the commandments of God*. Whereby we may learn, that, under the name of faith is contained the whole reformation of our souls and our new creation in good works: and also, that Christian justice is a very quality, condition, and state of virtue and grace resident in us, and not a phantastical apprehension of Christ's justice only imputed to us. Lastly, that the faith, which justifieth, joined with the other virtues, is properly the formal cause, and not the efficient or instrumental cause of justification: that is to say, these virtues put together, being the effect of God's grace, are our new creature and our justice in Christ.

T H E
E P I S T L E
O F
S T. P A U L T H E A P O S T L E
T O T H E
E P H E S I A N S.

The ARGUMENT of the EPISTLE of St. PAUL to the EPHESIANS.

OF St. Paul's first coming to Ephesus, and short abode there, we read, *Acts xviii.* And immediately, *Acts xix.* of his returning thither according to his promise, at which time he abode there three months, speaking to the Jews in the Synagogue, *Acts xix. ver. 8.* and afterwards a-part from them (because they were obstinate) two years in a certain school, so that all that dwelt in Asia, heard the word of our Lord, Jews and Gentiles, *Acts xix. ver. 10.* The whole time himself calleth three years, in his exhortation at Miletum to the Clergy of Ephesus, *Acts xx. ver. 31.*

After which he writeth this Epistle unto them from Rome (as it is said) being then prisoner and in chains: and that as it seemeth, not the first time of his being in bonds there, whereof we read, *Acts xxviii.* but the second time, whereof we read in the Ecclesiastical Histories afterwards: because he saith in this Epistle, chap. vi. ver. 21. Tychicus will certify you of all things, whom I have sent to you. Of whom again in the 2d to Tim. chap. iv. ver. 12. he saith: Tychicus I have sent to Ephesus. And the said 2d Epistle to Timothy (no doubt) was written very little before his death; for in it thus he saith: I am even now to be sacrificed, and the time of my resolution is at hand, 2. Tim. iv. 6.

In the three first chapters, he commendeth unto them the grace of God, in calling of the Gentiles no less than the Jews, and making one blessed Church of both. Wherein his intention is to move them to persevere (for otherwise they should be very ungrateful) and especially not to be moved with his trouble, who was their Apostle, knowing (likely) that it would be a great temptation unto them, if they should hear soon after, that he were executed: therefore also arming them in the end of the Epistle, as it were in compleat harness.

In the other three chapters he exhorteth them to good life, in all points, and all states, as it becometh Christians: and, before all other things, that they be most studious to continue in the unity of the Church, and obedience of the Pastors thereof, whom Christ hath given to continue and to be our stay against all Heretics, from his Ascension, even to the full building up of his Church in the end of the world.

C H A P. I.

He magnifieth the grace of God's eternal predestination and temporal vocation, 11. Both of the Jews, 13. And also of the Ephesians, being Gentiles. 15. For whose excellent faith and charity he rejoiceth, and continually prayeth for their increase, that they may see more clearly the greatness both of the inheritance in Heaven, and also of God's power which helpeth them thereunto: 20. An example of which power they behold in the super-eminent exalting of Christ.

✠✠✠✠ A U L an Apostle of JESUS Christ by
✠ P ✠ the will of God, to all the Saints who
✠ ✠ are at Ephesus; and to the faithful in
✠✠✠✠ Christ JESUS.

2 Grace be to you and peace from God our Father, and from the Lord JESUS Christ.

3 Blessed be the God and Father of our Lord JESUS Christ, who hath blessed us with spiritual blessings in heavenly places, in Christ:

4 As he chose us in him before the foundation of the world, that we should be holy and unspotted* in his sight in Charity.

5 Who hath predestined us unto the adoption of children through JESUS Christ unto himself; according to the purpose of his will:

6 Unto the praise of the glory of his grace, in which he hath graced us in his beloved Son.

7 In whom we have redemption through his blood, the remission of sins, according to the riches of his grace.

8 Which hath super-abounded in us in all wisdom and prudence,

9 That he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in him,

10 In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in him.

11 In whom we also are called by lot, being predestinated according to the purpose of him who worketh all things according to the counsel of his will:

12 That we may be unto the praise of his glory, we who before hoped in Christ:

13 In whom you also, after you had heard the word of truth (the Gospel of your salvation:) in whom also believing you were† signed with the holy Spirit of promise,

14 Who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of his glory.

15 Wherefore I also hearing of your faith that is in the Lord JESUS, and of your love towards all the Saints,

16 Cease not to give thanks for you, making commemoration of you in my prayers,

17 That the God of our Lord JESUS Christ, the Father of glory, may give unto you the Spirit of wisdom and of revelation, in the knowledge of him,

18 The eyes of your heart enlightned, that you may know what the hope is of his calling, and what are the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power towards us who believe, according to the operation of the might of his power,

20 Which he wrought in Christ, raising him up from the dead, and setting him on his right hand in the heavenly places,

21 Above all Principality, and power, and virtue, and Domination, and every name that is named not only in this world, but also in that which is to come.

22 And he hath subjected all things under his feet: and hath made him head over all the Church,

23 Which is his body, and the ‡ fulness of him, who is filled all in all.

C H A P.

A N N O T A T I O N S O N C H A P. I.

* We learn here that by God's grace men are holy and immaculate, not only in the sight of men, nor by imputation, but truly and before God: contrary to the Doctrine of the Calvinists.

† Some refer this to the grace of Baptism: but to many learned it seemeth that the Apostle alludeth to the giving of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the sign of the Cross and holy Chrism. For that was the use in the Apostles time, as elsewhere we have proved. Annot. Acts viii.

21 *All Principality.*] The Fathers upon this, and other places of the Old and New Testament, where they find the orders of holy Angels and Spirits named, agree that there are nine orders of them. Of which some are here counted and called, as we see: in the Epistle to the Colossians, the order of Thrones is specified, which maketh five: to which, if we add these four, Cherubim, Seraphim, Angels and Archangels, which are commonly named in holy writ, in all there are nine. St. Denis, *cæl. Hier. c. 7, 8, 9, & Ec. Hier. c. 1.* St. Athanasius. *li. de Communi essent. in fine.* St. Gregory, *Moral li. 32. c. 18.* Therefore, good

Reader, make no account of Calvin's and others infidelity, who blasphemously blame and condemn the holy Doctors diligence in this point, as curiosity and impiety. The whole endeavor of these Heretics is, to bring all into doubt, and to corrupt every Article of our Religion.

‡ Christ is not full, whole, and perfect without the Church, no more than the head without the body.

22 *Head.*] It maketh a high proof among the Protestants, that no man can be Head of the Church, because it is a calling and dignity proper to Christ. But in truth by as good reason there should be no King nor Lord, because *he is King and Lord* (Apoc. xix.): neither should there be Bishop or Pastor, because *he is Bishop and Pastor of our souls* (1 Pet. ii. 25): nor Pontifex, nor Apostle, for by those titles St. Paul termeth him, (Heb. iii.) None should be pillar, foundation, rock, light, or Master of the Church or truth, because Christ is properly all these. And yet our new Doctors (tho' they be exceedingly seditious, and would for the advantage of their Sect, be gladly rid of Kings and all other Superiors temporal, if they feared not the sword more than God, and would find as good Scriptures to be delivered of them, as now they find to discharge themselves of obedience to Popes) yet, I say, they will not deny all the former titles and dignities (notwithstanding Christ's sovereign right in the same)

C H A P. II.

He putteth them in mind of their unworthiness before they were Christians; that all the praise may be given to the grace of God: 11. And of the enmity that was then between the Jew and the Gentile, 15. Until now that Christ by his Cross hath made both one, taking away the ceremonies of the Law, and making-one body, and building one holy Temple of all, in his Catholic Church.

AND you, when you were dead in your offences and sins,

2 Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief,

3 In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of *our* thoughts, and were by nature children of wrath, even as the rest:

4 But God (who is rich in mercy) for his exceeding charity wherewith he loved us.

5 Even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved,)

6 And hath raised us up together, and hath made us sit together in the heavenly *places* through Christ Jesus.

7 That he might shew in the ages to come the abundant riches of his grace, in his bounty towards us in Christ Jesus.

8 For by grace you are saved through faith, and that not of yourselves, for it is the gift of God;

9 *Not of works, that no man may glory.

10 For we are his workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them.

11 For which cause be mindful that you being heretofore Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands.

12 That you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testaments, having no hope of the promise, and without God in this world.

13 But now in Christ Jesus, you, who some time were afar off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh:

15 Making void the law of commandments *contained* in decrees: that he might make the two in himself into one new man, making peace.

16 And might reconcile both to God in one body by the cross, killing the enmities in himself.

17 And coming, he preached peace to you that were afar off, and peace to them that were nigh.

18 For by him we have access both in one Spirit to the Father.

19 Now therefore you are no more strangers and foreigners: but you are fellow-citizens with the saints, and the domestics of God,

20 Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone:

21 In whom all the building, being framed together, groweth up into an holy temple in the Lord.

22 In whom you also are built together into an habitation of God in the Spirit.

same) to be given and communicated to the Princes and Magistrates of the earth both spiritual and temporal. Tho' and Christ in a more divine, ample, absolute, excellent, transcendent sort, have all these things attributed or appropriated to himself. So then, though he be the Head of the Church, and the only Head in such sovereign and principal manner, as no earthly man or mere creature ever is or can be, and is joined to the Church in a more excellent sort of conjunction, than any King is to his subjects or country, or any Pope or Prelate to the Church whereof he is Governor, even so far that it is called his body Mystical: life, motion, spirit, grace issuing down from him to it and the members of the same, as from the head to the natural body: Though in this sort, we say, no man can be Head but Christ, nor the Church the body to any but to Christ; yet the Pope may be the ministerial Head, that is to say, the chief Governor, Pastor, and Prelate of the same, and may be his Vicar or Vice-gerent in the government of that part which is on earth: as St. Hierom calleth Damasus the Pope, *Summum Sacerdotem, the chief and highest Priest*: and the Apostle saith of this ministerial Head, *The head cannot say to the feet, You are not necessary for me.* For therein also is a great difference between Christ and every mortal Prelate, that (as the Apostle here saith) he is Head of the whole Church, meaning of the triumphant (and of all Angels also, though in another sort) no less than of the Church militant.

So Peter was not, nor any Pope, nor any man can be. Where you must observe, that for this sovereign pre-eminence of Christ in this case, the Church is not called the body mystical of any Governor, Peter, Paul, or what Prelate or Pope soever.

ANNOTATIONS ON CHAP. II.

8 *By grace you are saved through faith.*] Our first justification is from God's grace, and not from our deserts: because none of all our actions, that were before our justification, could merit or justly procure the grace of justification. Again, he saith, *through faith*: for that faith is the beginning, foundation, and root of all justification, and the first of all other virtues, without which it is impossible to please God.

* It is said, not of works as thine, of thyself being unto thee, but as those in whom God hath made, formed, and created thee. *St. Aug. de gr. & lib. arb. c. 8. & seq.*

20 *Built upon the foundation.*] Note against the Heretics that think it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful [though built first, principally, and properly upon Christ] yet are said here to be built also upon the Apostles and Prophets. Why may not the Church then be built upon St. Peter?

C H A P. III.

For witnessing the vocation of the Gentiles, as being the Apostle of the Gentiles, he is in prison: 13. Wherein the Gentiles therefore have cause to rejoice, rather than to shrink. So he saith, 14. And also prayeth to God (who is Almighty) to confirm their inward man, though the outward be weakened by persecution.

FOR this cause, I Paul the prisoner of JESUS Christ, for you Gentiles:

2 If yet you have heard of the dispensation of the grace of God, which is given me towards you.

3 How that according to revelation, the mystery has been made known to me, as I have written above in few words:

4 As you reading may understand my knowledge in the mystery of Christ,

5 Which in other generations was not known to the sons of men, as it is now revealed to his holy Apostles, and Prophets in the Spirit.

6 That the Gentiles should be fellow-heirs and of the same body and copartners of his promise in Christ Jesus by the Gospel:

7 Of which I am made a minister according to the gift of the grace of God, which is given to me according to the operation of his power.

8 To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ,

9 And to enlighten all men that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things:

10 That the manifold wisdom of God may be made known to the Principalities and Powers in the heavenly places through the Church,

11 According to the eternal purpose, which he made in Christ Jesus our Lord.

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I pray you not to faint at my tribulations for you, which is your glory.

14 For this cause I bow my knees to the Father of our Lord JESUS Christ,

15 Of whom all paternity in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man.

17 That Christ * may dwell by faith in your hearts: that being rooted and founded † in charity,

18 You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth.

19 To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God.

20 Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us:

21 To him be glory in the Church, and in Christ JESUS, unto all generations world without end. Amen.

C H A P. IV.

He exhorteth them to keep the unity of the Church most carefully with all humility, bringing them many motives thereunto: 7. And answering that even the diversity itself of offices is not for division, as being the gift of Christ himself, but to build up the Church, and to hold all in the unity thereof against the subtle circumventions of Heretics: that under Christ the Head in the Church being the body every member may prosper. 17. Neither (as touching life) must we live like the Heathens, but, as it becometh Christians, throwing off all our old corrupt manners, and increasing daily in all goodness.

I Therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called.

2 With all humility and mildness, with patience supporting one another in charity.

3 Careful to keep the unity of the Spirit in the bond of peace.

4 One body and one Spirit: as you are called in one hope of your calling.

5 One Lord, one faith, one baptism.

6 One

ANNOTATIONS ON CHAP. III.

* Christ dwelleth in us by his gifts, and we are just by those, his gifts remaining and resident in us, and not by Christ's proper justice only, as Heretics affirm.

† Not faith only must be in us, but charity, which accomplisheth all virtues.

ANNOTATIONS ON CHAP. IV.

5 *One faith.*] As rebellion is the bane of civil Commonwealths and Kingdoms, and peace and concord the preservation of the same: so is Schism, division, and diversity of faith or fellowship in the service of God, the calamity of the Church: and peace, unity, uniformity, the special blessing of God therein: and in the Church above all Commonwealths,

6 One God and Father of all, who is above all, and through all, and in us all.

7 But to every one of us is given grace according to the measure of the giving of Christ.

8 Wherefore he saith: *Ascending on high he led captivity captive: he gave gifts to men.*

9 Now that he ascended, what is it, but because he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended above all the heavens, that he might fill all things.

11 And he gave some Apostles, and some Prophets, and other some some Evangelists, and other some Pastors and Doctors.

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Until we all meet into the unity of faith and of the knowledge of the son of God, unto a perfect man, unto the measure of the age of the fulness of Christ:

14 That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive.

15 But doing the truth in charity, we may in all things grow up in him who is the head, *even* Christ:

16 From whom the whole body being com-

pacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity.

17 This then I say and testify in the Lord: that henceforward you walk not as also the Gentiles walk in the vanity of their mind,

18 Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.

19 Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness.

20 But you have not so learned Christ:

21 If so be that you have heard him, and have been taught in him, as the truth is in Jesus,

22 To put off, according to your former conversation, the old man who is corrupted according to the desire of error.

23 And be renewed in the spirit of your mind:

24 And put on the new man, who, according to God, is created in justice, and holiness of truth.

25 Wherefore putting away lying, speak ye the truth every man with his neighbour: for we are members one of another.

26 Be angry and sin not. Let not the sun go down upon your anger.

27 Give not place to the Devil.

wealths, because it is in all points a Monarchy tending every way to unity: But one God, but one Christ, but one Church, but one hope, one faith, one baptism, one head, one body. Whereof St. Cyprian, *lib. de unit. Eccles. nu. 5.* saith thus: "One Church, the Holy Ghost in the person of our Lord designeth and saith, One is my dove. This unity of the Church he that holdeth not, doth he think he holdeth the faith? He that withstandeth and resisteth the Church, he that forsaketh Peter's Chair upon which the Church was built, doth he trust that he is in the Church? When the blessed Apostle St. Paul also sheweth this Sacrament of unity, saying: One body and one Spirit, &c. Which unity we Bishops especially, that rule in the Church, ought to hold fast and maintain, that we may prove the Episcopal function also itself to be one and undivided, &c." And again, "There is one God, and one Christ, and one Church, and one Chair, by our Lords voice founded upon Peter. Another altar to be set up, or a Priesthood to be made, besides one altar, and one Priesthood, is impossible. Whosoever gathereth elsewhere, scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever is instituted by man's fury to the breach of God's divine disposition. Get ye far from the contagion of such men, and fly from their speeches as a cancer and pestilence, our Lord having pre-monished and warned beforehand, They are blind, leaders of the blind, &c." Whereby we learn that this unity of the Church commend-ed so much unto us, consisteth in the mutual fellowship of all Bishops with the See of St. Peter. St. Hilary also, *li. ad Constantium Augustum*, thus applieth this same place of the Apostle against the Arians, as we may do against the Calvinists. "Perilous and miserable it is, *saith he*, that there are now as many faiths as wills, and as many doctrines as manners; whilst either faiths are written as we will; or as we will, so are understood: and whereas, according to one God, and one Lord, and one Baptism, there is also one faith, we fall away from that which is the only faith, and whilst more faiths are made, they begin to come to that, that there is none at all."

11 *Some Apostles.*] Many functions that were even in the Apostles time, are not here named: which must be noted against the Adversaries that call here for Popes. As if

[No. XXXVIII.]

the names of Bishops, Priests, or Deacons, were not as well left out as Popes: whom yet they cannot deny to have been in use in St. Paul's days. And therefore they have no more reason out of this to dispute against the Pope, than against the rest of the Ecclesiastical functions. Neither is it necessary to reduce such as are not specified here, to these here named: though indeed both other Bishops and Prelates and especially Popes may be contained under the names of Apostles, Doctors, and Pastors. Indeed the place and dignity of the Pope is a continual Apostleship, and St. Bernard calleth it *Apostolatium*. *Bern. ad Eugen. lib. 4. c. 4. & c. 6. in fine.*

13 *Until we all meet.*] The Church of God shall never want these spiritual functions, or such as are answerable to them, according to the time and state of the Church, till the world's end. Whereby you may prove the Catholic Church, that is to say, that visible company of Christians, which hath ever had, and by good records can prove they have had, a continual ordinary succession of Bishops, Pastors, and Doctors, to be the only true Church: and these other good fellows that for many worlds or Ages together cannot shew that they had any one Bishop, or ordinary yea or extraordinary officer for them and their Sect, to be an adulterous Heretical Generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of Pastors and Apostles or their Successors, warranted the holy Fathers to try all Heretics by the most famous succession of the Popes of Rome. So did St. Irenæus, *li. 3. c. 3.* Tertullian in *præscript.* Optatus, *li. 2. cont. Parmen.* St. Augustine, in *Pf. cont. part. Donat. & cont. ep. Manic. c. 4. & Ep. 165.* St. Epiphanius, *hæres. 27.* and others.

14 *With every wind.*] The special use of the spiritual Governors is, to keep us in unity and constancy of the Catholic faith, that we be not carried away with the blast or wind of every heresy. Which is a very proper note of Sects and new doctrines that trouble those that are weak in the Church, by certain seasons of divers Ages: as some time the Arians, then the Manichees, another time the Nestorians, then the Lutherans, Calvinists, and such like: who at divers times, in divers places, have blown divers blasts of false doctrine.

28 He that stole, let him now steal no more: but rather let him labour working with his hands the thing which is good, that he may have something to give to him that suffereth need.

29 Let no evil speech proceed from your mouth: but that which is good to the edification of faith, that it may minister grace to the hearers.

30 And grieve not the holy Spirit of God:

whereby you are sealed unto the day of redemption.

31 Let all bitterness and anger, and indignation and clamour, and blasphemy, be put away from you, with all malice.

32 And be ye kind one to another, merciful, forgiving one another, even as God, hath forgiven you in Christ.

C H A P. V.

He continueth his exhortation to good life, 5. Assuring them against all deceivers, that no committer of mortal sin shall be saved: considering that for such sins it is that the Heathens shall be damned: 8. And that Christians must rather be the light of all others. 22. Then he cometh in particular and exhorteth husbands and wives to do their duty one towards the other, by the example of Christ and his obedient and beloved Spouse the Church.

BE ye therefore followers of God, as most dear children:

2 And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness.

3 But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints:

4 Or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks.

5 For know ye this and understand that no fornicator, or unclean, or covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief.

7 Be ye not therefore partakers with them.

8 For you were heretofore darkness, but now light in the Lord. Walk then as children of the light:

9 For the fruit of the light is in all goodness, and justice, and truth:

10 Proving what is well-pleasing to God:

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For the things that are done by them in secret, it is a shame even to speak of.

13 But all things that are reprov'd, are made manifest by the light. For all, that is made manifest, is light.

14 Wherefore he saith: *Rise thou that sleepest, and arise from the dead: and Christ shall enlighten thee.*

15 See therefore, Brethren, how you walk circumspectly. Not as unwise,

16 But as wise: redeeming the time, because the days are evil.

17 Wherefore become not unwise, but understanding what is the will of God.

18 And be not drunk with wine, wherein is luxury, but be ye filled with the holy Spirit,

19 Speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord:

20 Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father.

21 Being subject one to another in the fear of Christ.

22 Let women be subject to their husbands, as to the Lord:

23 Because the husband is the head of the wife: as Christ is the head of the Church. He is the Saviour of his body.

24 Therefore as the Church is subject to Christ, so also let the wives be to their husbands in all things.

25 Husbands, love your wives, as Christ also loved the church, and delivered himself up for it:

26 That he might sanctify it, cleansing it by the laver of water in the word of life.

ANNOTATIONS ON CHAP. V.

23 *Saviour of his body*] None hath salvation or benefit by Christ, that is not of his body the Church. And what Church that is, St. Augustin, expresseth in these words. *The Catholic Church only is the body of Christ, whereof he is Head: out of this body, the Holy Ghost quickeneth no man.* And a little after, *He that will have the Spirit, let him beware he remain not out of the CHURCH: Let him beware he enter not into it feignedly.* St. Augustin, ep. 50. ad Bonifacium comitem, in fine.

24 *Subject to Christ.*] The CHURCH is always subject to Christ, that is, not only under him, but ever obedient to

his words and commandment. Which is an evident and invincible demonstration that she never rebelleth against Christ, never falleth from him by error, Idolatry, or false worship, as the Heretics now, and the Donatists of old, did teach.

25 *Loved the CHURCH.*] Lo Christ's singular love for the CHURCH, for which only and the members thereof he effectually suffereth his Passion, and for whose continual cleansing and purifying in this life, he instituted holy Baptism and other Sacraments: that at length, in the next life, it may become without all spot, wrinkle, or blemish: for, in this world, by reason of the manifold infirmities of divers her member, she cannot be wholly without sin, but must say always, *Dimitte nobis debita nostra, Forgive us our debts.* St. Augustin, li. 2. Retract. c. 18.

27 That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.

28 So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.

29 For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the Church:

30 Because we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother: and shall cleave to his wife, and they shall be two in one flesh.

32 This is a great sacrament: but I speak in Christ and in the Church.

33 Nevertheless let every one of you in particular love his wife as himself: and let the wife fear her husband.

CHAP. VI.

Likewise children and parents be exhorteth, 5. Item, servants and masters. 10. Then, that all take courage in the might of God, but so, that withal they arm themselves (considering what mighty enemies they have) with all pieces of spiritual armour, 18. Praying always fervently, and for him also.

CHILDREN, obey your parents in the Lord. For this is just.

2 Honor thy father and thy mother, which is

the first commandment with a promise:

2 That it may be well with thee, and thou mayst be long-lived upon the earth.

29 *As also Christ doth the CHURCH.*] It is an unspeakable dignity of the CHURCH, which the Apostle expresseth often elsewhere, but especially in this whole passage, to be that creature only for which Christ effectually suffered, to be washed and embrued with water and blood issuing out of his holy side, to be nourished with his own body (for so doth St. Irenæus expound, *li. 5. in principio.*) to be his members, to be so joined unto him as the body and members of the same flesh, bone, and substance to the head, to be loved and cherished by him as wife by husband, yea to be his wife and most dear spouse, taken and formed (as St. Augustin often saith) out of his own side upon the Cross, as Eve our first Father Adam's spouse was made of his rib. In *Psal. cxxvi. & in Psal. cxxvii. & tract. 9. in Joan. & tract. 120.* In respect of which great dignity and excellency, the same holy Father affirmeth the CHURCH to be the principal creature, and therefore named in the Creed next after the Holy Ghost. And he proveth against the Macedonians the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellency of the Church, so beloved by Christ and so inseparately joined in marriage with him, if the Heretics of our time had any sense or consideration, they would neither think their contemptible company or congregation to be the glorious spouse of our Lord, nor teach that the Church may err, that is to say, may be divorced from her spouse for Idolatry, superstition, Heresy, or other abominations: Whereupon one of these absurdities would ensue, that either Christ may sometimes be without a Church and spouse on earth (as he was all the while there were no Calvinists, if their Church be the spouse of Christ) or else if the Catholic Church only is and hath been his wife, and the same have such errors as the Heretics falsely pretend, that is wife so dear and so praised here, is notwithstanding a very whore. Which horrible absurdities prove and convince to any man of common sense, both that the Catholic Church always is, and that it teacheth truth always, and honors to God truly and sincerely always: whatsoever the adulterous generation of Heretics think or blaspheme.

32 *This is a great Sacrament.*] Marriage a great Sacrament of Christ and his Church prefigured in the first parents. "Adam (saith St. Augustin, tract. 15. in Jo.) who was a form or figure of him that was to come, yea rather God in him, gave us a great token of a Sacrament. For both he deserved sleeping to take a wife, and of his rib his wife was made unto him: because of Christ's sleeping on the

"Cross the Church was to be made out of his side." In another place he maketh Matrimony a Sacrament of Christ and his Church: in that, as the married man must forsake father and mother, and cleave unto his wife, so Christ as it were left his Father, annihilating himself by his incarnation, and left the Synagogue his mother and joined himself to the Church, *li. 12. c. 8. cont. Faustum.* In divers other places he maketh it also a Sacrament, especially in that it is an inseparable bond between two, and which can never be dissolved but by death: signifying Christ's perpetual and indissoluble conjunction with the Church his one only spouse. *De Gen. ad lit. li. 9. c. 7. cont. Pelag. de pec. orig. li. 2. c. 34. De fid. & op. c. 7. De bono conjug. c. 7. & 18.* And in another place, *The good of Marriage*, saith he, among the people of God, is in the holiness of a Sacrament. *De beno conjugali, c. 24.*

Who would have thought such mysteries and Sacraments to be in Marriage, that the joining of man and wife together should represent to great a mystery, if the Apostle himself, and after him this holy Father and others had not noted it? Or who can marvel that the holy Church taketh this to be a Sacrament, and to give grace of sanctification to the parties married, that they may live together in mutual fidelity, bring up their children in faith and fear of God, and possess their vessel (as the Apostle speaketh) in sanctification and honor, and not in passion of lust and ignominy, as the Heathens do who know not God, and as our brutish new Masters seem to do that commend Marriage above all things so far as it feedeth their concupiscences, but for grace, Sacrament, mystery, or sanctification thereby, they care no more than the Heathen and brute do? And hence we gather that Matrimony is a Sacrament, and not from the Greek word *Mystery* only, as Calvin falsely saith, nor from the Latin word *Sacrament*, both which we know have in their nature a more general signification, and that in the Scriptures also: but whereas these names are here given to Matrimony by the Apostle, and are not given in the Scriptures to Baptism and the Eucharist, let them tell us why they also apply these words from their general signification to signify especially and peculiarly those two Sacraments never so named expressly in Scripture, and do not likewise follow the Catholic Church in calling Matrimony by the same name, which is here so called by the Apostle, especially whereas the signification, in it, is as great as in any other of the Sacraments, and rather greater.

4 And you fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord.

5 Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ:

6 Not serving to the eye, as ~~it~~ were pleasing men, but, as the servants of Christ, doing the will of God from the heart,

7 With a good will serving, as to the Lord, and not to men.

8 Knowing that whatsoever good thing any man shall do, the same shall he receive from * the Lord, whether he be bond, or free.

9 And you masters, do the same things to them, forbearing threatnings: knowing that the Lord both of them and you is in heaven: and there is no respect of person with him.

10 Finally, Brethren, be strengthened in the Lord, and in the might of his power.

11 Put you on the armour of God, that you may be able to stand against the deceits of the Devil.

12 For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirits † of wickedness in the high places.

13 Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect.

14 Stand therefore having your loins girt about

with truth, and ‡ having on the breast-plate of justice,

15 And your feet shod with the preparation of the Gospel of peace:

16 In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one.

17 And take unto you the helmet of salvation: and the sword of the spirit (which is the word of God.)

18 By all prayer and supplication praying at all times in the spirit: and in the same watching with all instance and supplication for all the saints:

19 And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the Gospel.

20 For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

21 But that you also may know the things that concern me, *and* what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things:

22 Whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts.

23 Peace be to the Brethren and § charity with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in incorruption. Amen.

ANNOTATIONS ON CHAP. VI.

* God leaveth no good work unrewarded.

† That is, the wicked spirits, which are in this air, which is the lowest of the celestial regions.

‡ If man could not be truly just or have justice in himself, how could he be clothed with justice?

§ St. Augustin noteth in sundry places upon this same text, that faith without charity serveth not to salvation. *R.* 50. *ho.* 7.

T H E
E P I S T L E
O F
S T. P A U L T H E A P O S T L E
T O T H E
P H I L I P P I A N S.

The ARGUMENT of the EPISTLE of St. PAUL to the PHILPPIANS.

HOW St. Paul was called by a vision into Macedonia, we read, *Acts xvi.* and how he came to Philippi, being the first city thereof, and of his preaching, miracles, and suffering there. And again, *Acts xix.* Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must see Rome also. Which purpose he executed, *Acts xx.* taking his leave at Ephesus, and being afterwards come into Achaia, he had counsel to return through Macedonia, and so at length from Philippi he began his navigation towards Jerusalem, and from Jerusalem being carried prisoner to Rome, (*Acts xxviii.*) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension; about ten years after the first.

In it he confirmed them (as he did the Ephesians, also about the same time) against the temptation that they might have in hearing that he were executed. Therefore he first saith: And I will have you know, Brethren, that the things about me are come to the more fartherance of the Gospel: so that my bands were made manifest in Christ, in all the Court, &c. Secondly, he signifieth that his desire is, to be dissolved and to be with Christ. But yet (lest they should be discomforted, that he hopeth to come again to them. Whereof, notwithstanding that he hath yet no certainty, he signifieth in saying: I hope to send Timothy unto you immediately as I shall see the things that concern me. Thirdly, therefore he prepareth them against the worst, saying: I hope to come again to you: but, and if I be immolated, upon the sacrifice and service of your faith, I rejoice and congratulate with you all, and the self-same thing do you also rejoice and congratulate with me.

Moreover, he partly warneth them (as he had done before) of those Judaical False-Apostles, who preached Circumcision and Moses's law to the Christian Gentiles: partly he exhorteth them to suffer persecution, to live well, and especially to bumble themselves one to another, rather than by any pride to break the peace and unity of the Church.

C H A P. I.

Having signified that he useth to thank God for their virtue, 9. And also to pray for their increase; 12, He certifieth them (for their confirmation and comfort) what good was come through his trouble at Rome, 24. And that he doubteth not (though he rather desire martyrdom) but to come again unto them, exhorting them to live as they ought to do, 28. And namely not to shrink for persecution.

PAUL and Timothy, the servants of Jesus Christ; to all the Saints in Christ Jesus, who are at Philippi, with the Bishops and Deacons.

2 Grace be unto you and peace from God our Father, and from the Lord Jesus Christ.

3 I give thanks to my God in every remembrance of you.

4 Always in all my prayers making supplication for you all, with joy;

5 For your communication in the Gospel of Christ from the first day until now.

6 Being confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus.

7 As it is meet for me to think this for you all: for that I have you in my heart; and that in my bands, and in the defence, and confirmation of the Gospel, you all are partakers of my joy.

8 For God is my witness, how I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your charity may more and more abound in knowledge and in all understanding:

10 That you may approve the better things, that you may be sincere and without offence unto the day of Christ,

11 Filled with the fruit of justice through Jesus Christ, unto the glory and praise of God.

12 Now, Brethren, I desire you should know, that the things which have happened to me have fallen out rather to the furtherance of the Gospel:

13 So that my bonds are made manifest, in Christ, in all the court, and in all other places:

14 And many of the brethren in the Lord, growing confident by my bands, are much more bold to speak the word of God without fear.

15 Some indeed even out of envy and contention: but some also for good-will preach Christ:

16 Some out of charity: knowing that I am set for the defence of the Gospel.

17 And some out of contention preach Christ not sincerely: supposing that they raise affliction to my bands.

18 But what then? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea and will rejoice.

19 For I know that this shall fall out to me unto salvation, through your prayer and the supply of the Spirit of Jesus Christ,

20 According to my expectation and hope; that in nothing I shall be confounded, but with all confidence, as always, so now also shall Christ be magnified in my body, whether it be by life, or by death.

21 For to me, to live is Christ: and to die is gain.

22 And if to live in the flesh this is to me the fruit of labour, and what I shall chuse I know not.

23 But I am straitned between two: having a desire to be dissolved and to be with Christ, a thing by far the better.

24 But to abide still in the flesh, is more needful for you.

25 And have this confidence, I know that I shall abide, and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may abound in Christ Jesus for me, by my coming to you again.

27 Only let your conversation be worthy of the Gospel of Christ: that, whether I come and see you, or being absent, may hear of you that you stand fast in one spirit, with one mind labouring together for the faith of the Gospel.

28 And in nothing be ye terrified by the adversaries: which to them is a cause of perdition, but to you of salvation, and this from God:

29 For unto you it is given for Christ, not only to believe in him, but also to suffer for him,

30 Having the same conflict as that which you have seen in me, and now have heard of me.

ANNOTATIONS ON CHAP. I.

1 *Bishops and Deacons.*] Wickliff and other Heretics would prove, by this, that Priests are not here named; and for that there could not be many Bishops of this one town, that there is no difference between a Bishop and a Priest,

which was the old heresy of Arius, of which matter, in other places. For this present it is enough to know that in the Apostles time there were not observed always proper distinct names of either function, as they were quickly after, though they were always different degrees and distinct functions. See St. Chrysostom, Occumenius, Theophylact, and the rest of the Grecians upon this place.

CHAP. II.

He exhorteth them most instantly to keep the unity of the Church, and to humble themselves for that purpose one to another, 5. By the example of the marvelous humility of Christ, 9. Especially seeing how marvelously he is now exalted for it. 12. Item, to obedience, fear, and perseverance. 17. Insinuating (lest it should afterwards trouble them) that he may be martyred at this time. 19. Timothy he hopeth to send, whom he highly commendeth: 25. As also Epaphroditus, whom he at present sendeth.

IF there be therefore any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of commiseration;

2 Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment.

3 Let nothing be done through contention, neither by vain-glory: but in humility, let each esteem others better than themselves:

4 Each one not considering the things that are his own, but those that are other mens.

5 For let this mind be in you, which was also in Christ Jesus.

6 Who, being in the form of God, thought it not robbery, to be equal with God:

7 But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

8 He humbled himself, becoming obedient unto death: even to the death of the cross.

9 For which cause God also hath exalted him, and hath given him a name which is above all names:

10 That in the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth.

11 And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

12 Wherefore, my dearly beloved, (as you have al-

ways obeyed) not as in my presence only, but much more now in my absence, with fear and trembling work out your salvation.

13 For it is God who worketh in you both to will and to accomplish, according to his good will.

14 And do ye all things without murmurings and hesitations:

15 That you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation: among whom you shine as lights in the world,

16 Holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain.

17 Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all.

18 And for the self-same thing do you also rejoice, and congratulate with me.

19 And I hope in the Lord Jesus, to send Timothy unto you shortly, that I also may be of good comfort, when I know the things concerning you.

20 For I have no man so of the same mind, who with sincere affection is solicitous for you.

21 For all seek the things that are their own; not the things that are Jesus Christ's.

22 Now know ye the proof of him, that as a son with the father, so hath he served with me in the Gospel.

ANNOTATIONS ON CHAP. II.

9 *For which cause.*] Calvin doth so abhor the name of merit in Christian men towards their own salvation, that he wickedly and unlearnedly denieth Christ himself to have deserved or merited any thing for himself: though these words (which he shamefully wresteth from the proper plain sense, to signify a sequel and not a cause of his exaltation) and divers others in holy writ, prove that he merited for himself according to all learned men's judgment. As Apoc. v. *The Lamb, that was slain, is worthy to receive power and Divinity.* And Heb. ii. *We see JESUS for the passion of Death, crowned with glory and honor.* See St. Augustin, upon these words of the Psalms cix. *propterea exaltabit caput.*

10 *Name of JESUS.*] By the like wickedness they charge the faithful people for bowing or kneeling when they hear the name of JESUS. As if they worshipped not our Lord God therein, but the syllables or letters or other material elements whereof the word written or spoken consisteth; and all this, by sophistry to draw the people from due honor and devotion towards CHRIST JESUS, which is Satan's drift by putting scruples into poor simple men's minds about his Sacraments, his Saints, his Cross, his Name, his Image, and such like, to abolish all true Religion out of the world, and to make them plain Atheists. But the Church knoweth Satan's thoughts, and therefore, by the Scriptures and reason, warranteth and teacheth all her children to do reverence whensoever JESUS is named. Because Catholics do not honor these things nor count them holy, for their matter, colour, sound, and syllables, but for the re-

spect and relation they have to our Saviour, bringing us to the remembrance and apprehension of Christ, by sight, hearing, or use of the same signs: else why make we not reverence at the name of Jesus the son of Sirach, as well as of JESUS CHRIST? And it is a pitiful case to see these prophane subtleties of Heretics to take place in Religion, which were ridiculous in all other trade of life. When we hear our Prince or Sovereign named, we may without these scruples do obeisance, but towards Christ it must be superstitious.

12 *With fear and trembling.*] Against the vain presumption of Heretics that make men secure of their predestination and salvation, he willeth the Philippians to work their salvation with fear and trembling, according to that other Scripture, *Blessed is the man that always is fearful.* Proverb. xxviii. 14.

13 *Worketh in you.*] Of this, thus saith St. Augustin: "Not because the Apostle saith, it is God that worketh in you both to will and work, must we think he taketh away our free-will. For if it were so, then would he not a little before have willed them to work their own salvation with fear and trembling. For when they are commanded to work, their free-will is called upon: but, with trembling and fear, is added, lest by attributing their well-working to themselves, they might be proud of their good deeds as if they were of themselves." St. Augustin, *de grat. & lib. arb.* c. 9.

17 *The Sacrifice.*] The obedience of faith and Martyrdom are so acceptable acts to God, when they are voluntarily referred to his honor, that by a metaphor they are called Sacrifice and pleasing hosts to God.

23 Him therefore I hope to send unto you immediately, so soon as I shall see how it will go with me.

24 And I trust in the Lord that I myself also shall come to you shortly.

25 But I have thought it necessary to send to you Epaphroditus my brother and fellow-labourer and fellow-soldier, but your Apostle, and he that hath ministered to my wants.

26 For indeed he longed after you all: and was sad, for that you had heard, that he was sick.

27 For indeed he was sick nigh unto death: but

God had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow.

28 Therefore I sent him the more speedily: that, seeing him again, you may rejoice, and I may be without sorrow.

29 Receive him therefore with all joy in the Lord: and treat with honor such as he is.

30 Because for the work of Christ, he came to the point of death: delivering his life, that he might fulfil that which on your part was wanting towards my service.

CHAP. III.

He warneth them of the False-Apostles, 4. Shewing that himself had much more to brag of in Judaism than they: but that he setteth a value upon nothing but only Christ, and Christian justice, and suffering with him, 12. (Wherein yet he acknowledgeth his imperfection) 17. Exhorting them to bear Christ's Cross with him, and not to imitate those belly Gods.

AS to the rest, my brethren, rejoice in the Lord. To write the same things to you to me indeed is not wearisome, but to you is necessary.

2 Beware of dogs, beware of evil workers, beware of the * concision.

3 For we are the circumcision, who in spirit serve God: and glory in Christ Jesus, not having confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more.

5 Being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews: according to the law a Pharisee:

6 According to zeal, persecuting the Church of God: according to the justice that is in the law, conversing without blame.

7 But the things that were gain to me, the same I have counted loss for Christ,

8 Furthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ:

9 And may be found in him not having my justice which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith:

10 That † I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death,

11 If by any means I may attain to the resurrection which is from the dead.

12 Not as though I had already attained, or were already perfect: but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ JESUS.

13 Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before,

14 I press towards the mark, to the prize of the supernal vocation of God in Christ JESUS.

15 Let us therefore, as many as are perfect, be thus minded: and if in any thing you be otherwise minded, this also God will reveal to you.

16 Nevertheless

ANNOTATIONS ON CHAP. III.

* By allusion of words, he calleth the carnal Christian Jews that yet boasted in the circumcision of the flesh, *concision*; and himself and the rest that circumcised their hearts and senses spiritually, the true *circumcision*. St. Chrysost. Theophyl.

9 *My justice.*] Divers Lutherans in their translations do shamefully mangle this sentence by transposing the words, and false pointing the parts thereof, to make it have this sense, That the Apostle would have no justice of his own, but only that justice which is in Christ. Which is a false and heretical sense of the words, and not meant by St. Paul: who calleth that a man's own justice, which he challengeth by the works of the Law or nature without the grace of Christ: and that God's justice (as St. Augustin expoundeth this place) not which is in God, or by which God is just, but that which is in man from God and by his gift. *li. 3. cont. 2. ep. Pelag. c. 7. de Sp. et lit. c. 9.*

† If St. Paul ceased not to labour still, as if he were not sure to come to the mark without continual endeavour; what security may we poor sinners have of Heretics persuasions and promises of security and salvation by only faith?

12 *Not as though.*] No man in this life can attain to that absolute perfection either of justice or of knowledge which shall be in Heaven: but yet there is also another perfection, such as according to this state a man may reach unto, which in respect to the perfection in glory, is small, but in respect of other less degrees of man's justice and knowledge in this life, may be called perfection. And in this sense the Apostle in the next sentence calleth himself and others perfect, though in respect to the absolute perfection in Heaven, he saith here, he is not yet perfect nor hath yet attained thereunto.

15 *Otherwise minded.*] When Catholic men now-a-days charge Heretics with their horrible divisions, dissensions, combats, contentions, and differences among themselves, as the Catholics of all other Ages did challenge their Adversaries most truly and justly for the same, (both because where the

16 Nevertheless whercunto we are come, that we be of the same mind, let us also continue in the same rule.

17 Be followers of me, Brethren, and observe them who walk so as you have our model.

18 For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ;

19 Whose end is destruction: whose God is

their belly: and whose glory is in their shame: who mind earthly things.

20 But our conversation is in Heaven: from whence also we look for the Saviour, our Lord Jesus Christ,

21 Who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

CHAP. IV.

He exhorteth them to perseverance, and some by name, to unity, 5. To modesty, 6. To peace without felicitate or careful anxiety, to all that is good, 9. To such things as they see in himself. 10. That he rejoiceth in their contribution, not for his own need, but for their merit.

THEREFORE, my dearly beloved Brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved.

2 I beg of Euodia, and I beseech Syntyche to be of one mind in the Lord.

3 And I entreat thee also my sincere companion, help those women that have laboured with me in

the Gospel with Clement, and the rest of my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord always; again, I say, rejoice.

5 Let your modesty be known to all men. The Lord is nigh.

the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor unity, and especially for that it is, as St. Augustin saith, (*li. de agone Christ. c. 29.*) the just judgment of God, that they, who seek nothing else but to divide the Church of Christ, should themselves be miserably divided among themselves) therefore (I say) when men charge the Protestants with these things, they fly for their defence to this, that the old Fathers were not all of one judgment in every point in Religion: that St. Cyprian stood against others, that St. Augustin and St. Hierom wrote earnestly in a certain matter one against another, that our Dominicans and Franciscans, our Thomists and Scotists be not all of one opinion in divers matters, and therefore divisions and contentions should not be so prejudicial to the Zuinglians and Lutherans, as men make it. Thus they defend themselves: but ridiculously and against the rule of St. Paul here, acknowledging that in this imperfection of men's science in this life, every one cannot be free from all error, or think the same that another thinketh: whereupon may rise differences of understanding, opinion, and judgment, in certain hard matters which God hath not revealed or the Church determined, and therefore that such diversity is tolerable and agreeable to our human condition and the state of the way that we are in: always provided, that the controversy be such and in such things, as are not against the set known rules of faith, as he here speaketh, and such as break not mutual society, fellowship, and communion in prayer, service, Sacraments and other offices of life and religion. For such divisions and differences come never but from Schism or Heresy; and such are among the Heretics, not only in respect of us Catholics, but among themselves: as they know, who are acquainted with the writings of Luther against Zuinglius, or Westphalus against Calvin, or the Puritans against the Protestants, not only charging one another with Heresy, Idolatry, Superstition, and Atheism, but also condemning each other's ceremonies or manner of administrations, till it come to excommunication and banishment, yea sometimes burning one of another. Thus did not St. Cyprian, St. Augustin, St. Hierom, the Dominicans,

Franciscans, Thomists, Scotists, who all agree in one rule of faith, all of one communion, all most dear one to another in the same, all (thanks be to God) come to one holy Mass and receive the same Sacraments, and obey one Head throughout all the world. St. Augustin, *li. 2. de Bapt. c. 5.* shall make up this matter with this notable sentence: "We are men, saith he, and therefore to think somewhat otherwise than the thing is, is an human temptation: but by loving our own sentiment too much, or by envying our betters, to proceed unto the sacrilege of dividing the mutual society, and of making schism, or heresy, is devilish presumption: in nothing to have other opinion than the truth is, that is Angelical perfection." And a little after: "If you be any otherwise minded, this God will reveal: but to them only, saith he, that walk in the way of peace, and that stray aside into no division or separation." Which saying, would to God, all our dear Countrymen would mark, and come into the Church, where only God revealeth truth.

ANNOTATIONS ON CHAP. IV.

1 *My joy.*] He calleth them his joy and crown, for that he expected the crown of everlasting life, as a reward of his labours towards them. Whereby we may learn also, that besides the essential glory, which shall be in the vision and fruition of God, there is other manifold felicity incident in respect of creatures.

3 *Sincere Companion.*] The English Bibles with one consent interpret the Greek words, *faithful yoke-fellow*, perhaps to signify (as some would have it) that the Apostle here speaketh to his wife: but they must understand that their Masters Calvin and Beza, mislike that exposition, and all the Greek Fathers, almost, much more reject it: and it is against St. Paul's own words, speaking to the unmarried, That it is good for them to remain so, even as himself did. 1. Cor. vii. 8. Whence it is evident he had no wife, and therefore meaneth, here some other his co-adjutor, and fellow labourer in the Gospel.

6 Be nothing solicitous : but in every thing by prayer and supplication with thanksgiving let your petitions be made known to God.

7 And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

8 For the rest, Brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think of these things.

9 The things which you have both learned, and received, and heard, and seen in me ; these do ye, and the God of peace shall be with you.

10 Now I rejoiced in the Lord exceedingly, that now at length your thought for me hath flourished again, as you did also think : but you were busied.

11 I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith.

12 I know both how to be brought low, and I know how to abound : (every where, and in all things I am instructed) both to be full, and to be hungry ; both to abound, and to suffer need.

13 I can do all things in him who strengtheneth me.

14 Nevertheless you have done well, in communicating to my tribulation.

15 And you also know, O Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but you only :

16 For unto Thessalonica also, you sent once and again for my use.

17 Not that I seek the gift, but I seek the fruit that may abound to your account.

18 But I have all, and abound : I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable sacrifice, pleasing God.

19 And may my God supply all your want according to his riches in glory, in Christ Jesus.

20 Now to God and our Father be Glory world without end. Amen.

21 Salute ye every Saint in Christ Jesus.

22 The brethren, who are with me, salute you. All the saints salute you : especially they that are of Cesar's household.

23 The grace of our Lord Jesus Christ be with your spirit. Amen.

* He counteth it not mere alms or a free gift, what the people bestow on their Pastors or Preachers, but a certain mutual traffic, as it were, and interchange : the one giving spiritual, the other rendering temporal things for the same.

18 *Acceptable.*] How acceptable alms are before God,

we see here : namely when it is given, for Religion, to devout persons, for a recompence of spiritual benefits. For so it putteth on the condition of an oblation or Sacrifice offered to God, and is most acceptable and sweet in his sight.

T H E
E P I S T L E
O F
S T. P A U L T H E A P O S T L E
T O T H E
C O L O S S I A N S.

The ARGUMENT of the EPISTLE of St. PAUL to the COLOSSIANS.

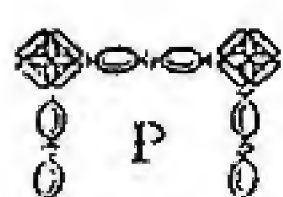
*T*HE Epistle to the Colossians is not only in sense, but almost in words also, all one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus, chap. iv. ver. 7. And in it he maketh like mention of his bands and sufferings, chap. i. ver. 24. and chap. iv. ver. 3, 18. And therefore, no doubt, it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had never been, as he signifieth, chap. ii. ver. 1. Therefore, although, in matters of exhortation, he be here briefer than to the Ephesians; yet in matters of doctrine he is longer. And generally he assures them that to be the truth, which their Apostle Epaphras had taught them, but namely he giveth them warning both of the Judaical False-Apostles, who sought to corrupt them with some ceremonies of Moses's Law, and also of the Platonic Philosophers, who rejected Christ (who is indeed the Head of the Church and the Mediator to bring us to God) and instead of him, brought in certain Angels as more excellent than he, whom they termed, *Minores Dii*, Lesser Gods, teaching the people to sacrifice unto them (calling that, *humility*) that they might bring them to the great God. With which falsehood the heresy of Simon Magus for a long time deceived many, as we read in St. Epiphanius, *hæres.* 21.

Against such therefore St. Paul telleth the Colossians, that Christ is the Creator of all the Angels, God in person, the Head of the Church, the principal in all respects: that he is the Redeemer, Mediator and Pacifier between God and men, and therefore by him we must go to God, so that, whether we pray ourselves, or desire any other on earth or in Heaven, to pray for us, all must be done (as the Catholic Church in every Collect doth) *Per Christum Dominum nostrum*, that is, through Christ our Lord: or, *Per Dominum nostrum Jesum Christum filium tuum*, qui tecum vivit & regnat, &c. Whereby the Church professeth continually (against such seductions) both the Mediatorship, and the Godhead of Christ.

C H A P. I.

Saying, that he thanketh God for their excellent faith and charity, and continually prayeth for their increase, he doth withal give witness to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, who is Chief above all and Peace maker by his Blood. This is the Gospel not of Epaphras alone, but of the universal Church, and of Paul himself who also suffereth for it.

 A U L, an Apostle of Jesus Christ, by the will of God, and Timothy a brother :

2 To the Saints and faithful brethren in Christ Jesus who are at Colossæ.

3 Grace be to you and peace from God our Father, and from the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you :

4 Hearing your faith in Christ Jesus, and the love which you have towards all the saints.

5 For the hope that is laid up for you in Heaven, which you have heard in the word of the truth of the Gospel,

6 Which is come unto you, as also * it is in the whole world, and bringeth forth fruit and growth, even as it doth in you, since the day you heard and knew the grace of God in truth,

7 As you learned of Epaphras our most beloved fellow-servant, who is for you a faithful minister of Christ Jesus,

8 Who also hath manifested to us your love in the spirit.

9 Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding :

10 That you may walk † worthy of God, in all things pleasing: being fruitful in ‡ every good work, and increasing in the knowledge of God :

11 Strengthened with all might, according to the power of his glory, in all patience and long suffering with joy.

12 Giving thanks to God the Father, who hath made us § worthy to be partakers of the lot of the saints in light :

13 Who hath delivered us from the power of

darkness and hath translated us into the Kingdom of the Son of his love,

14 In whom we have redemption through his blood the remission of sins :

15 Who is the image of the invisible God, the first born of every creature :

16 For in him were all things created in heaven, and on earth, visible and invisible, whether Thrones, or Dominations, or Principalities, or Powers: all things were created by him, and in him :

17 And he is before all, and by him all things consist.

18 And he is the head of the body, the Church, who is the beginning, the first-born from the dead: that in all things, he may hold the primacy :

19 Because in him, it hath well pleased the Father, that all fulness should dwell :

20 And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things on earth, and the things that are in heaven.

21 And you, whereas you were some time alienated and enemies in mind, in evil works :

22 Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before him :

23 If so ye continue in the faith, grounded and settled, and immoveable from the hope of the Gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the Church :

25 Whereof

A N N O T A T I O N S O N C H A P. I.

* He sheweth that the Church and Christ's Gospel should daily grow and be spread at length through the whole world. Which cannot stand with the Heretics opinion of the decay thereof so quickly after Christ's time, nor agree by any means with their obscure Conventicles. See St. Augustin, *ep. 80. in fine.*

† So St. Ambrose and the Greek Doctors, or thus *worthily, pleasing God, &c.*

‡ Many things requisite, and divers things acceptable to God besides faith.

§ We are not only by acceptance or imputation partakers of Christ's benefits, but are by his grace made worthy thereof and deserve our salvation condignly.

24 *Fill up.*---&c.] As Christ the Head and his Body make one person mystical and one full Christ, the Church being therefore his plenitude, fulness, or complement, *Ephef. i.* so the passions of the head and the afflictions of the body and members make one complete body of sufferings. With such difference for all that, between the one sort and the other, as the pre-eminence of the Head (and especially such a Head) above the Body, requireth and giveth. And not only those passions which he suffered in himself, which

were fully ended in his Death, and were in themselves fully sufficient for the redemption of the world and remission of all sins, but all those which his body and members suffer, are his also, and from him receive the condition, quality, and force to be meritorious and satisfactory. For though there be no insufficiency in the actions and passions of Christ the Head, yet his wisdom, will, and justice requireth and ordaineth, that his body and members should be companions of his passions, as they expect to be companions of his glory: that so suffering with him and by his example, they may apply to themselves and others the general medicine of Christ's merits and satisfactions, as it is effectually also applied to us by the Sacraments, Sacrifice, and other ways also: the one sort being no more injurious to Christ's Death than the other, notwithstanding the vain clamours of the Protestants, that would, under pretence of Christ's Passion, take away the value of all good deeds. Whence it is plain now, that this accomplishment of the want of Christ's Passions, which the Apostles and other Saints make up in their flesh, is not meant but of the penal and satisfactory works of Christ in his members, every good man adding continually (and especially Martyrs) somewhat to accomplish the full measure thereof: and these are the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: and therefore

25 Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God,

26 The mystery which hath been hidden from ages and generations, but now is manifested to his saints,

27 To whom God would make known the

riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory,

28 Whom we preach admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Wherein also I labour, striving according to his working which he worketh.

CHAP. II.

He is solicitous for them though he were never with them: that the rest in the wonderful wisdom which is in Christian religion, and be not carried away either by Philosophy, to leave Christ and to sacrifice to Angels; or by Judaism, to receive any ceremonies of Moses's law.

FOR I would have you know, what manner of care I have for you and for them that are at Laodicea, and whosoever have not seen my face in the flesh:

2 That their hearts may be comforted, being instructed in charity, and unto all riches of fulness of understanding, unto the knowledge of the mystery of God the Father and of Christ Jesus;

3 In whom are hid all the treasures of wisdom and knowledge.

4 Now this I say * that no man may deceive you by loftiness of words.

5 For though I be absent in body, yet in spirit I

am with you; rejoicing, and beholding your order, and the stedfastness of your faith which is in Christ.

6 As therefore you have received Jesus Christ the Lord, walk ye in him,

7 Rooted and built up in him and confirmed in the faith, as also you have learned, abounding in him in thanksgiving.

8 Beware lest any man cheat you by philosophy, and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ.

therefore these also through the communion of Saints and the society that is not only between the Head and the body, but also between one member and another are not only satisfactory and many ways profitable for the sufferers themselves, but also for others their fellow-members in Christ. For though one member cannot merit for another properly, yet may one bear the burden and discharge the debt of another, both by the Law of God and nature. And it was a ridiculous Heresy of Wickliff to deny the same. Yea (as we see here) the passions of Saints are always suffered for the common good of the whole body, and sometimes withal by the sufferer's special intention they are applicable to special persons one or many: as here the Apostle rejoiceth in his sufferings for the Colossians, in another place his afflictions are for the salvation of the Corinthians, sometimes he wisheth to be *Anathema*, that is, according to Origen's exposition (*in li. Nu. ho. 10. & 24.*) a Sacrifice for the Jews, and he often speaketh of his death as of a libation, host, or offering, as the Fathers do of all Martyrs passions. All which dedicated and sanctified in Christ's Blood and Sacrifice, make the plenitude of his passion, and have a forcible cry, intercession, and satisfaction for the Church and the particular necessities thereof. In which, as some do abound in good works and satisfactions (as St. Paul, who reckoneth up his afflictions and glorieth in them, *2 Cor. xi.* and Job, who avoucheth that his penalties far surmounted his sins; and our Lady much more, who never sinned, and yet suffered so great dolours) so other some do want, and are to be helped by the abundance of their fellow-members.

Which intercourse of spiritual offices and the recompence of the wants of one part by the store of the other, is the ground of the old grants of Indulgence, whereof is treated before out of St. Cyprian, (See the Annotations *2 Cor. ii. 10.*) and of indulgences or pardons, which the Church daily dispenseth with great justice and mercy, by their hands in whom Christ hath put the word of our reconciliation, to whom he hath committed the keys to keep and use, his sheep to feed, his mysteries and all his goods to dispense, his power to bind and loose, his commission to remit and retain, and the stewardship of his family to give every one their meat and sustenance in due season.

ANNOTATIONS ON CHAP. II.

* Heretics do most commonly deceive the people with eloquence, namely such as have it by the gift of nature, as the Heretics of all ages had, and generally all seditious persons, who draw the vulgar sort to sedition by the allurements of their tongue. Nothing (saith St. Hierom, *ep. 2. ad Nepotian.*) is so easy as with volubility of tongue to deceive the unlearned multitude, which, whatsoever it understandeth not, doth the more admire and wonder at the same. The Apostle here calleth it, by the Greek, *persuasive speech*.

8 *By Philosophy.*] Philosophy and all human science, so long as they are subject and obedient to Christ (as they are in the schools of Christian Catholic men) are not forbidden, but are greatly commended and are very profitable in the Church of God. Contrariwise where secular learning is made the rule of Religion and commendeth faith, there it is pernicious and the cause of all heresy and infidelity. For the which, St. Hierom, and before him Tertullian call Philosophers, *the Patriarchs of Heretics*, and declare that all the old heresies rose only by too much admiring of prophane Philosophy. St. Hierom, *ad Ctesiph. cont. Pelag. c. 1.* Tertullian, *de præs. & cont. Hermo. & cont. Marcio. l. 5.* And so do these new Sects no doubt in many things. For, other Arguments have they none against the presence of Christ in the Blessed Sacrament, but such as they borrow from Aristotle and his like, concerning quantity, accidents, place, position, dimension, senses, sight, taste, and other straits of reason, to which they bring Christ's mysteries. All Philosophical arguments therefore against any article of our faith are here condemned as deceitful, and are called also here, *the tradition of men, and the elements of the world*. The better to resist which fallacies and traditions, of Heathen men, the School-learning is necessary, which keepeth Philosophy in awe and order of faith, and useth the same to withstand the Philosophical and sophistical deceits of the Heretics and Heathens. So the great Philosophers St. Denis, St. Augustin, Clemens Alexandrinus, Justin, Lactantius, and the rest, used the same to the great honor of God and the benefit of the Church. So came St. Cyprian, St. Ambrose, St. Hierom, and the Greek Fathers, furnished with all secular learning, unto the study of Divinity, whereof see St. Hierom, *ep. 84. ad Magnum Oratorum*.

9 For in him dwelleth all the fulness of the God-head corporally :

10 And you are filled in him, who is the head of all principality and power :

11 In whom also you are circumcised with circumcision not made by hand in despoiling of the body of the flesh, but in the circumcision of Christ :

12 Buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who hath raised him up from the dead.

13 And you, when you were dead in your sins, and the uncircumcision of your flesh, he hath quickened together with him; forgiving you all offences,

14 Blotting out the hand-writing of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to the cross,

15 And despoiling the principalities and powers,

he hath exposed them confidently in open shew, triumphing over them in himself.

16 Let no man therefore judge you in meat or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths :

17 Which are a shadow of things to come, but the body is Christ's.

18 Let no man seduce you, * willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,

19 And not holding the head, from which the whole body, by joints and bands being supplied with nourishment and compacted, groweth unto the increase of God.

20 If then you be dead with Christ from the elements of this world; why do you yet decree as living in the world?

21 Touch not, taste not, handle not :

22 Which

16 *In meat.*] The Protestants wilfully or ignorantly apply all these kinds of forbearing meats, to the Christian fasts: but it is by the circumstance of the text plain (as St. Augustin also teacheth) that it is the Judaical observation and distinction of certain clean and unclean meats which is here forbidden to the Colossians, who were in danger to be seduced by certain Jews, under pretence of holiness to keep the Law touching meats and festivals and other like, which the Apostle sheweth were only shadows of things to come: which things are come, and therefore the said shadows do cease. Where he nameth the Sabbath and feasts of the new moon, that no man need to doubt but that he speaketh only of the Jewish days and kinds of fasts and feasts, and not of Christian holidays or fasting-days at all.

* That is wilful or self-willed in voluntary religion.

18 *Religion of Angels.*] By the like false application of this text, as of the other before, the Heretics abuse it against the invocation or honor of Angels used in the Catholic Church, where the Apostle noteth the wicked doctrine of Simon Magus and others, (see St. Chrysostom, *ho. 7. in hunc locum*, and St. Epiphanius, *hæres. 21.*) who taught, Angels to be our Mediators and not Christ, *non tenens Caput, not holding the Head*, as the Apostle speaketh, and prescribed Sacrifices to be offered unto them, meaning indifferently as well the evil Angels as the good. Which doctrine the said Heretic had of Plato, who taught, that spirits (which he calleth *dæmones*) were to be honored as Mediators next to God. Against which St. Augustin disputeth, *li. 8, 9, & 10. de civit.* as he condemneth also the same undue worship, *li. 10. confes. cap. 42.* St. Hierom (*q. 10. ad Algasiam*) expoundeth this also of all spirits or Devils, whom he proveth (out of St. Stephen's sermon, *Act. vii.*) that the Jews did worship, avouching that they serve them still, so many of them and so often as they observe the Law. Of which Idolatry also to Angels Theoderet speaketh upon this place, declaring, that the Jews defended their superstition towards Angels by that, that the Law was given by them, deceitfully at once inducing the Colossians, both to keep the Law, and to honor Angels as the givers of the same. Whereby divers of the faithful were so seduced, that they forsook Christ and his Church and service, and committed Idolatry to the said Angels. Against which abominations the Council of Laodicea, *cap. 35.* took order, accursing all that forsook our Saviour and committed Idolatry to Angels, and contemning Christ, kept conventicles in the name of spirits and Idols. Of which kind of worship of Angels and Devils see Clemens Alexandrinus, *Strom. 3.* Tertullian (*li. 5. cont. Marc.*) expoundeth this place of the false Teachers that feigned themselves to have revelation of Angels, that the Law should be kept touching difference of clean and unclean meats. Which is very agreeable to that in the Epistle to Timothy, where St. Paul calleth abstaining from meats after the Jewish or heretical manner, *the doctrine of Devils*:

whereof see more in the Annotation upon that place. Haimo, a godly ancient Writer upon this place, saith farther, that some Philosophers of the Gentiles and some of the Jews also taught, that there were four Angels Presidents of the four elements of man's body, and that in feigned hypocrisy (which the Apostle here calleth humility) they pretended to worship by Sacrifice the said Angels. Theophylact expoundeth this feigned humility, of certain Heretics, that, pretending the mediatorship to be a derogation to Christ's majesty, worshipped Angels as the only Mediators. All which we set down with more diligence, that the Heretics may be ashamed to abuse this place against the due reverence and respect of prayers made to the holy Angels. Whom the Scriptures record so often to offer our prayers up to God, and to have been lawfully revered by the Patriarchs, never as Gods, but as God's Ministers and Messengers. *Jos. v. 14. Tob. xii. Gen. xlviii. 16. Angelus qui eruit me. 1. Tim. v. 21.* And that they may be prayed unto, and can help and hear us, see St. Hierom *in cap. x. Danielis.* St. Ambrose, *in Ps. cxviii. ser. 1.* St. Augustin, *li. x. de civit. Dei, c. 12.* Venerable Bede, *li. 4. de Cantic. c. 24.*

19 *Not holding the Head.*] Because he hath much a-do with such false Preachers as taught the people to prefer the Angels who gave the Law, or others whatsoever, before Christ, in this Epistle, and to the Ephesians, he often affirmeth Christ to be our Head, yea and to be exalted far above all creatures, Angels, Powers, Principalities, or whatsoever.

20 *Why do you.*] A marvelous impudent translation of these words in the English Bibles thus: *Why are you burdened with traditions?* Whereas the Greek hath not that signification: but to make the name of Tradition odious, here they put it on purpose, not being in the Greek; and in other places where Traditions are commended (1. Cor. xi. & 2 Thess. ii.) and where the Greek is express, there they translate it, Instructions, Ordinances, &c.

21 *Touch not.*] The Heretics (as before and always) very vainly alledge this against the Catholic fastings: when it is most clear that the Apostle reprehendeth the aforesaid false Teachers that thought to make the Christians subject to the observation of the ceremonies of the old Law, of not eating hogs, rabbits, hares flesh, and such like, not to touch a dead corpse nor any place where an unclean woman had sitten, and other infinite doctrines of touching, tasting, washing, eating, and the rest, either commanded to the old people by God, or (as many things were) voluntarily taken up by themselves sometimes quite against God's ordinance, and often frivolous and superstitious. Which sort, as Christ in the Gospel, so here St. Paul calleth the precepts and doctrines of men, and superstition, and (as the Greek word signifieth) voluntary worship, that is invented by Heretics out of their own head without the warrant of Christ in the Scriptures,

22 Which all are unto destruction by the very use, according to the precepts and doctrines of men.

23 Which things have indeed a shew of wisdom in superstition and humility, and not sparing the body, not in any honor to the filling of the flesh.

C H A P. III.

He exhorteth to mortify and put off all corrupt manners of the old man, and to put on such virtues as are for the new man. 18. In particular also wives and husbands, children, and parents, and masters, each sort to do their duty.

THEREFORE, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God:

2 Mind the things that are above, not the things that are upon the earth.

3 For you are dead; and your life is hid with Christ in God.

4 When Christ shall appear, who is your life; then you also shall appear with him in glory.

5 Mortify therefore your members which are upon the earth, fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols,

6 For which things the wrath of God cometh upon the children of unbelief.

7 In which you also walked some time, when you lived in them.

8 But now lay you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.

9 Lye not one to another: stripping yourselves of the old man with his deeds,

10 And putting on the new, him who is renewed unto knowledge, according to the image of him that created him

11 Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free: but Christ is all, and in all.

12 Put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience,

13 Bearing with one another, and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so you also.

14 But above all these things have charity, which is the bond of perfection:

15 And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.

17 All whatsoever you do in word or in work, all things *do ye* in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

18 Wives, be subject to your husbands, as it becometh in the Lord.

19 Husbands love your wives, and be not bitter towards them.

20 Children, obey your parents in all things: for this is well-pleasing to the Lord.

21 Fathers, provoke not your children to indignation; lest they be discouraged.

Scriptures, or the Holy Ghost in the Church, or any lawful authority from such whom Christ commandeth us to obey. Against such Sect-masters therefore, as would have yoked the faithful again with the Jewish or Heretical fasts of Simon Magus and the like, St. Paul speaketh, and not of the Church's fasts or doctrines.

23 *Indeed a Jew.*] Again the Heretics of our time object, that the aforesaid false Teachers pretended Holiness, wisdom, and chastisement of their bodies, (for so St. Paul saith) by forbidding certain meats according to the Jews observation, even as the Catholics do: It is true they did so, and so do most vices imitate virtues. For if chastising of men's bodies and repressing their concupiscences and lusts were not godly, and if abstinence from some meats were not laudably and profitably used in the Church for the same purpose, no Heretics (to introduce the abolished observations and differences of meats of the Jews, or the condemnation of certain meats and creatures as abominable according to others) would have falsely pretended the chastisement of their flesh, or made other shew of wisdom and piety, to found their unlawful Heretical or Judaical superstition concerning the same. The Catholic Church and her children, by the example of Christ, St. John Baptist, the Apostles, and other blessed men, do that lawfully, godly, religiously, and sincerely indeed to the end aforesaid, which these false Apostles only pretended to do. So St. Paul did chastise his body indeed by watching, fasting, and many other afflictions, that was lawful, and was true wisdom and piety indeed. The afore-

said Heretics not so, but to induce the Colossians, to Judaism and other abominable errors, did but pretend these things in hypocrisy.

ANNOTATIONS ON CHAP. III.

5 *Covetousness---the service of Idols.*] Here is a marvelous impudent and foolish corruption in the vulgar English Bible, printed in the year 1577, and (as it seemeth) most authorized. Where for their error against the Images of Christ and his Saints, and to make Image and Idol, all one; the translator, for that which the Apostle saith in Greek, *Covetousness is Idolatry*, maketh him to say in English, *Covetousness is worshipping of Images*: also *Eph. v. 4.* he translateth thus, *The covetous person is a worshipper of Images*: for that which the Apostle saith: *The covetous man is an Idolator*, meaning spiritual Idolatry, because he maketh money his God. In which sense to call this spiritual Idolatry, worshipping of Images, is too ridiculous, and must needs proceed from blind heresy.

10 *Putting on the new.*] By this and the whole discourse of this chapter containing an exhortation to good life, and to put on the habit of the new man with all virtues, we may see, our justice in Christ to be a very quality and form inherent in our soul, adorning the same, and not an imputation only of Christ's righteousness, or a hiding only of our sins and wickedness, which the Heretics falsely affirm to remain in us after Baptism and always during life. See St. Augustin, *de pec. mer. & remis. li. 2. c. 7. & cont. Julian. li. 6. c. 7.*

22 Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.

23 Whatsoever you do, do it from the heart as to the Lord, and not to men :

24 Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

25 For he that doth wrong, shall receive for that which he hath done wrongfully : and there is no respect of persons with God.

C H A P. IV.

He exhorteth to instance in prayer, 5. And to wisdom in behaviour. 7. He sendeth Tychicus : 10. He doth commendations, 15. And enjoineth to be done.

MASTERS, do to your servants that which is just and equal, knowing that you also have a master in heaven.

2 Be instant in prayer ; watching in it in thanksgiving,

3 Praying withal * for us also, that God may open unto us a door of speech to speak the mystery of Christ (for which also I am bound)

4 That I may make it manifest as I ought to speak.

5 Walk with wisdom towards them that are without, redeeming the time.

6 Let your speech be always in grace seasoned with salt : that you may know how you ought to answer every man.

7 All the things that concern me, Tychicus, our dearest brother, and faithful minister, and fellow servant in the Lord, will make known to you,

8 Whom I have sent to you for this same purpose, that he may know the things that concern you, and comfort your hearts,

9 With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

10 Aristarchus my fellow prisoner saluteth you, and Mark the cousin-german of Barnabas (touch-

ing whom you have received commandments, if he come unto you, receive him)

11 And Jesus that is called Justus : who are of the circumcision : these only are my helpers in the kingdom of God : who have been a comfort to me.

12 Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayers, that you may stand perfect and full in all the will of God.

13 For I bear him testimony that he hath much † labour for you, and for them that are at Laodicea, and them at Hierapolis.

14 Luke, the most dear physician, saluteth you ; and Demas.

15 Salute the brethren who are at Laodicea ; and Nymphas, and the Church that is in his house.

16 And when this epistle shall have been read with you, cause that it be read also in the Church of the Laodiceans : and that you read that which is of the Laodiceans.

17 And say to Archippus : take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation of Paul with mine own hand. Be mindful of my bands. Grace be with you. Amen.

ANNOTATIONS ON CHAP. IV.

* St. Paul ever much desireth the prayers of the faithful : whereby we learn the great efficacy of them.

† He did not only pray, but took other great pains to procure God's grace for the Colossians : perhaps by watching, fasting, and doing other penance of body : that God would not suffer them to fall from their received faith to the Sect of Simon Magus or the Judaizing Christians.

THE FIRST
EPISTLE
OF
ST. PAUL THE APOSTLE
TO THE
THESSALONIANS.

The ARGUMENT of the First EPISTLE of St. PAUL to the THESSALONIANS.

HOW St. Paul, with Silas (or Sylvanus) and Timothy, according to a vision calling him out of Asia into Macedonia, came to Philippi (the first city thereof,) we read, Acts xvi. And how again from Philippi, after scourging and imprisoning there, he came to Thessalonica (the head-city of that country,) we read, Acts xvii. where, after three weeks preaching, the Jews stirred the city against them, and pursued them also to Berea : so that Paul was conveyed from thence to Athens, where he expected the coming of Silas and Timothy from the aforesaid Berea in Macedonia, but received them (as we have, Acts xvi. 1.) at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to return unto them, as he signifieth in the 2d chapter of this Epistle, verse 17. But (as he there addeth) Satan hindered us. Therefore tarrying himself at Athens, he sendeth Timothy unto them. At whose return understanding their constancy, he is much comforted, as he declareth, chap. iii. So then they are all three together at the writing of this Epistle, as also we have in the title of it : Paul and Sylvanus and Timothy to the Church of the Thessalonians. And therefore it seemeth to have been written at Corinth, not at Athens : because after the sending of Timothy to Thessalonica they met not at Athens again, but at Corinth.

The first three chapters of it are, to confirm and comfort them against the temptations of those persecutions. The other two are of exhortation, to live according to his precepts, namely in sanctification of their bodies, and not in fornication : to love one another : to comfort one another about their friends departed, with the doctrine of the Resurrection, and with continual preparation to die : the Laity to obey, and the Clergy to be diligent in every point of their office.

C H A P. I.

He thanketh God for them, 4. And concludeth that they are elect, because his preaching at their first conversion was with divine power, and they on the other side received it with all joy, notwithstanding the great persecution that was raised against them.

PAUL and Sylvanus and Timothy :
to the Church of the Thessalonians
in God the Father, and in the Lord
JESUS CHRIST.

2 Grace be to you and peace.
We give thanks to God always for
you all ; making a remembrance
of you in our prayers without ceasing.

3 Being mindful of the work of your faith, and
labour, and charity, and of the enduring of the
hope of our Lord JESUS CHRIST before God and
our Father :

4 Knowing, Brethren beloved of God, your
election :

5 For our Gospel hath not been unto you in word
only, but in power also, and in the Holy Ghost, and
in much fulness, as you know what manner of men
we have been among you for your sakes.

6 And you became followers of us, and of the
Lord ; receiving the word in much tribulation,
with joy of the Holy Ghost :

7 So that you were made a pattern to all that
believe in Macedonia and in Achaia.

8 For from you was spread abroad the word of
the Lord, not only in Macedonia and in Achaia,
but also in every place, your faith which is to-
wards God, is gone forth, so that we need not to
speak any thing.

9 For they themselves relate of us, what man-
ner, of entering in we had unto you ; and how
you turned to God * from idols, to serve the liv-
ing and true God.

10 And to wait for his Son from heaven (whom
he raised up from the dead) JESUS, who hath de-
livered us from the wrath to come.

C H A P. II.

*He calleth even themselves to witness, that his preaching unto them was, as he said, in a most commendable man-
ner. 13. And again on the other side, he thanketh God for their manner of receiving it : that is, with all joy,
notwithstanding the persecution of their own citizens.*

FOR yourselves know, Brethren, our entrance
in unto you, that it was not in vain :

2 But † having suffered many things before, and
been shamefully treated (as you know) at Philippi,
we had confidence in our God, to speak unto you
the Gospel of God in much carefulness.

3 For our exhortation was not of error, nor of
uncleanness, nor in deceit :

4 But as we were approved by God that the
Gospel should be committed to us, even so we
speak : not as pleasing men, but God, who proveth
our hearts.

5 For neither have we used, at any time, the
speech of flattery, as you know ; nor taken an
occasion of covetousness, God is witness :

6 Nor sought we glory of men, neither of you,
nor of others.

7 Whereas we might have been burdensome to
you, as the Apostles of Christ : but we became lit-
tle ones in the midst of you, as if a nurse should
cherish her children :

8 So desirous of you, we would gladly impart
unto you not only the Gospel of God, but also
our own souls : because you were become most
dear unto us.

9 For you remember, Brethren, our labour and
toil : working night and day lest we should be
chargeable to any of you, we preached among you
the Gospel of God.

A N N O T A T I O N S O N C H A P. I.

6 *Followers of us.*] St. Paul is bold to commend them
for imitation of him, nay and to join himself in that point
with Christ, to be their pattern to walk after. Where, with-
out curiosity, he nameth himself first, and our Lord after-
wards, because he was a more near and ready object than
Christ, who was not, nor could be followed but through the
preaching and conversation of the Apostle, who was in their
fight or hearing. And this imitation of some holy man or
other, hath made so many Religious men of divers Orders
and Rules, all tending to the better imitation of Christ our

Lord. See the like words of the Apostl^e, 1 *Cor.* xi. 1. and
Philip. iii. 17.

* In this and the like places the Heretics maliciously and
most falsely translate, construe, and apply all things meant
of the Heathen Idols, to the memorials and Images of
Christ and his Saints, namely, the English Bibles of the
years 1562 and 1577. See the Annotation, 1 *Jo.* v. 21.

A N N O T A T I O N S O N C H A P. II.

† A notable example for Catholic Preachers, and exceed-
ing comfortable, when in the midst of persecutions and re-
proaches they preach sincerely, to please God and not men.

10 You are witnesses, and God *also*, how holily, and justly, and without blame, we have been to you that have believed:

11 As you know in what manner, entreating and comforting you, (as a father doth his children,)

12 We testified to every one of you that you would walk worthy of God, who hath called you unto his kingdom and glory.

13 Therefore we also give thanks to God without ceasing: because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed.

14 For you, Brethren, are become followers of the Churches of God which are in Judea, in Christ Jesus: for you also have suffered the same things from your own countrymen, even as they have from the Jews,

15 Who both killed the Lord Jesus, and the Prophets, and have persecuted us, and please not God, and are adversaries to all men,

16 Prohibiting us to speak to the Gentiles that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

17 But we, Brethren, being taken away from you for a short time, in sight, not in heart; have hastened the more abundantly to see your face with great desire.

18 For we would have come unto you, I Paul indeed, once and again: but Satan hath hindered us.

19 For what is our hope, or joy, or crown of * glory? Are not you in the presence of our Lord Jesus Christ at his coming?

20 For you are our glory and joy.

CHAP. III.

Because he could not come himself, as he desired, he sent Timothy. 6. At whose return now understanding that they stand still stedfast, notwithstanding all those persecutions, he rejoiceth exceedingly: 10. Praying that he may see them again, 12. And for their increase in Charity.

FOR which cause forbearing no longer, we thought it good to remain at Athens, alone:

2 And we sent Timothy our brother, and the minister of God in the Gospel of Christ, to confirm you and exhort you concerning your faith.

3 That no man should be moved in these tribulations: for yourselves know, that we are appointed thereunto.

4 For even when we were with you, we foretold you that we should suffer tribulations, as also it is come to pass, and you know.

5 For this cause also I forbearing no longer, sent to know your faith: lest perhaps he that tempteth, should have tempted you, and our labour should be made vain.

6 But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, desiring to see us, as we also to see you:

7 Therefore we were comforted, Brethren, in

you, in all our necessity, and tribulation, by your faith,

8 Because now we live, if you stand in the Lord.

9 For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God,

10 Night and day more abundantly praying that we may † see your face, and may accomplish those things that are wanting to your faith?

11 Now God himself and our Father, and our Lord Jesus Christ direct our way unto you.

12 And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do also towards you,

13 To confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ with all his saints. Amen.

13 *The word of God.*] The Adversaries will have no word of God but that which is written and contained in the Scripture: but here they might learn that all Paul's preaching, before he wrote to them, was the very word of God. They might also learn that whatsoever the lawful Apostles, Pastors, and Priests of God's Church preach in the unity of the same Church, is to be taken for God's own word, and ought not to be reputed by them for doctrines of men, or Pharisaical traditions, as they falsely call Canons, Precepts, and Decrees of holy Church.

* If the Apostle, without injury to God, in right good sense call his Scholars the Thessalonians, his hope, joy,

glory; why blaspheme the Protestants the Catholic Church and her children for terming our Blessed Lady, or other Saints, their hope, for the special confidence they have in their prayers.

ANNOTATIONS ON CHAP. III.

† Though letters or epistles in absence give great comfort and confirmation in faith, yet it is preaching in presence, by which the faith of Christ and true Religion is always both begun and accomplished.

C H A P. IV.

He exhorteth them to live as he taught them : and namely to abstain from all fornication, 9. To love one another, 11. To meddle only with their own matters, 12. To behave themselves well towards the Infidels. 13. Touching their friends departed he comforteth them, shewing that they shall meet again at the Resurrection, and be with Christ for ever.

FOR the rest therefore, Brethren, we pray and beseech you in the Lord JESUS, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.

2 For you know what precepts I have given to you by the Lord JESUS.

3 For this is the will of God, your sanctification : that you should abstain from fornication,

4 That every one of you should know how to possess his vessel in sanctification and honor :

5 Not in the passion of lust, like the Gentiles that know not God :

6 And that no man over-reach, nor circumvent his brother in business : because the Lord is the avenger of all these things, as we have told you before, and have testified.

7 For God hath not called us unto uncleanness, but unto sanctification.

8 Therefore he that despiseth these things, despiseth not man but God : who also hath given his holy Spirit in us.

9 But as touching the charity of * brotherhood, we have no need to write to you : for yourselves have learned of God to love one another.

10 For indeed you do it towards all the brethren in all Macedonia. But we entreat you, Brethren, that you † abound more :

11 And that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you : and that you walk honestly towards them that are without : and that you want nothing of any man's.

12 And we will not have you ignorant, Brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

13 For if we believe that JESUS died and rose again, even so them who have slept through JESUS, will God bring with him.

14 For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

15 For the Lord himself, shall come down from heaven with with commandment, and with the voice of an Archangel, and with the trumpet of God : and the dead who are in Christ, shall rise first.

16 Then we who are † alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord.

17 Wherefore comfort ye one another in these words.

C H A P. V.

To talk of the time of the Resurrection is not necessary, but to prepare ourselves against that time, so sudden and so terrible to the unprepared. 12. He beseecheth the Laity to be obedient, 14. And the Clergy to be vigilant, with many short precepts more.

BUT of the times and moments, Brethren, you need not that we should write to you.

2 For yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night.

3 For when they shall say, peace and security ; then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape.

4 But you, Brethren, are not in darkness ; that the day should overtake you as a thief,

5 For all you are the children of light, and children of the day : we are not of night nor of darkness.

6 Therefore let us not sleep as others do : but let us watch and be sober.

ANNOTATIONS ON CHAP. IV.

8 *Not man but God.*] He, that despiseth the Church's or her lawful Pastors, precepts, offendeth no less than if he contemned God's express commandments. For they are of the Holy Ghost, and are not to be counted among the commandments of men only.

* All Catholic Christians make one Fraternity or Brotherhood.

† Christian men ought to proceed and profit continually in good works and justification.

‡ He speaketh in the person of those that shall be alive when our Saviour returneth to judgment.

13 *Slept*] Some Heretics perversely inferred from this that the souls did sleep till the day of judgment : where it is meant of the bodies only.

7 For they that sleep, sleep in the night; and they that are drunk, are drunk in the night.

8 But let us, who are of the day, be sober, having on the breast-plate of faith and * charity, and for a helmet, the hope of salvation.

9 For God hath not appointed us unto wrath, but unto the purchasing of salvation before our Lord Jesus Christ,

10 Who died for us: that, whether we watch or sleep, we may live together with him.

11 For which cause comfort one another: and edify one another, as you also do.

12 And we beseech you, Brethren, to know them who labour among you, and are over you in the Lord, and admonish you:

13 That you esteem them more abundantly in charity for their works sake. Have peace with them.

14 And we beseech you, Brethren, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men.

15 See that none render evil for evil to any man: but ever follow that which is good towards each other, and towards all men.

16 Always rejoice.

17 Pray † without ceasing.

18 In things give thanks: For this is the will of God in Christ Jesus concerning you all.

19 Extinguish not the spirit.

20 Despise not Prophecies.

21 But prove all things, hold fast that which is good.

22 From all appearance of evil refrain yourselves.

23 And may the God of peace himself sanctify you in all things: that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Lord Jesus Christ.

24 He is faithful, who hath called you, who also will do it.

25 Brethren, pray for us.

26 Salute all the brethren in a holy kiss.

27 I adjure you by the Lord that this epistle be read to all the holy brethren.

28 The grace of our Lord Jesus Christ be with you Amen.

ANOTATIONS ON CHAP. V.

* A Christian man's whole armour is not faith only but all the three virtues here named.

† To desire eternal life of him that only can give it, is to pray without intermission: but because that desire is often by worldly cares cooled; certain hours and times of vocal

prayer were appointed. See St. Augustin, *ep.* 121. *ad Probam.*

21 *But prove.*] Though we may not extinguish the spirit, nor condemn the Prophets, yet we must beware we be not deceived by giving too light credit to every one that vaunteth himself of the spirit, as Arch-heretics ever did. We must try them by the doctrine of the Apostles, and the Spirit of the Catholic Church, which cannot beguile us.

THE SECOND
EPISTLE
OF
ST. PAUL THE APOSTLE
TO THE
THESSALONIANS.

The ARGUMENT of the Second EPISTLE of St. PAUL to the THESSALONIANS.

THE second to the Thessalonians hath in the title as the first : Paul and Sylvanus and Timothy, &c. And therefore it seemeth to have been written in the same place, to wit, at Corinth, where they remained a year and six months, and straight upon their answer to the first Epistle.

First, he thanketh God for their increase and perseverance (comforting them again in those persecutions) and prayeth for their accomplishment. Secondly, he assureth them, that the day of Judgment is not at hand, putting them in remembrance what he told them thereof by word of mouth, when he was present (as therefore he biddeth them afterwards to hold his Traditions unwritten, no less than the written) to wit, that all those persecutions and heresies, raised then, and afterwards against the Catholic Church, were but the mystery of Iniquity, and not Antichrist himself. But that there should come at length a plain Apostasy, and then (the whole fore-running mystery being once perfectly wrought) should follow the Appearance of Antichrist himself in person (as after all the mysteries of the Old Testament Christ JESUS our Lord came himself in the fulness of time.) And then at length, after all this, the day of Judgment and second coming of Christ shall be at hand, and not before, whatsoever pretence of vision, or of some speech of mine (saith St. Paul) any make to seduce you withal, or of my former Epistle, or any other. For which cause also, in the end of this Epistle, he biddeth them to know his hand, which is a sign in every Epistle.

Lastly, he requesteth their prayers, and requireth them to keep his commandments and Traditions: namely that the poor, who are able, get their own living with working, as he also gave them example, though he were not bound thereto.

CHAP. I.

He thanketh God for their increase in faith and charity, and constancy in persecution, (assuring them that they merit thereby the Kingdom of God, as their persecutors do damnation :) 11. And also prayeth for their accomplishment.

P AUL and Sylvanus and Timothy, to the Church of the Thessalonians in God our Father and the Lord JESUS Christ.

2 Grace unto you and peace to God our Father, and from the Lord JESUS Christ.

3 We are bound to give thanks always to God for you, Brethren, as it is fitting, because your faith groweth exceedingly, and the charity of every one of you towards each other aboundeth :

4 So that we ourselves also glory in you in the Churches of God, for your patience, and faith in all your persecutions and tribulations, which you endure

5 For an example of the just judgment of God, that * you may be counted worthy of the kingdom of God, for which also you suffer.

6 Seeing it is a just thing with God to repay tribulation to them that trouble you :

7 And to you who are troubled, rest with us

when the Lord JESUS shall be revealed from heaven with the Angels of his power.

8 In a flame of fire yielding vengeance to them who know not God, and who obey not the Gospel of our Lord JESUS Christ.

9 Who shall suffer eternal punishment in destruction, from the face of the Lord and from the glory of his power :

10 When he shall come to be glorified in his saints, and to be made wonderful in all them who have believed : because our testimony was believed upon you in that day.

11 Wherefore also we pray always for you : that our God would make you worthy of his vocation, and fulfil all the good pleasure of his goodness and the work of faith in power,

12 That the name of our Lord JESUS may be glorified in you, and you in him, according to the grace of our God, and of the Lord JESUS Christ.

CHAP. II.

He requireth them, in no case to think that Doomsday is at hand, repeating unto them that there must before come first a revolt, secondly the revelation also of Antichrist himself in person, and that Antichrist shall not permit any God to be worshipped but only himself : that also with his lying wonders he shall win to him the incredulous Jews. But Christ shall come then immediately in Majesty, and destroy him and his. 13. Therefore he thanketh God for the faith of the Thessalonians, and biddeth them stick to his Traditions both written, and unwritten, and prayeth God to confirm them.

AND we beseech you, Brethren, by the coming of our Lord JESUS Christ, and of our gathering together unto him ;

2 That you be not easily moved from your

mind, nor be frightened, neither by spirit, nor by word, nor by epistle as sent from us, as if the day of the Lord were at hand.

3 Let no man deceive you by any means : for unless

ANNOTATIONS ON CHAP. I.

* Note that by constant and patient suffering of afflictions for Christ men are worthy (so the Greek signifieth, as the Adversaries themselves translate verse 11) of the crown or kingdom of Heaven : and so do merit and deserve the same. And the Apostle here saith that it is God's justice no less to repay glory to the afflicted, than to render punishment to them that afflict, because of their contrary deserts or merits.

† Christ shall be glorified in his Saints, that is, by the great and unspeakable honor and exaltation of them that shall be honored, as now he is : the honor which the Church doth to them, not diminishing Christ's glory (as the Adversaries foolishly pretend) but exceedingly augmenting the same,

ANNOTATIONS ON CHAP. II.

2 *As if the day*] The curiosity of man sed by Satan's deceits, hath sought to know and to give out to the world, such things as God will not impart to him, nor are necessary

or profitable to him to know : so far, that both in the Apostles days and often afterwards, some have feigned revelations, some falsely gathered out of the Scriptures, some presumed to calculate and conjecture by the stars, and given forth to the world a certain time of Christ's coming to judgment. All which seducers are here noted in the person of some that were about to deceive the Thessalonians therein. And St. Augustin (in his 80th Epistle *ad Hefychium*) proveth that no man can be assured, by the Scriptures, of the day, year, or Age when the end of the world or the second coming shall be.

3 *Unless there come a revolt first.*] Though we cannot be assured of the moment, hour, or any certain time of our Lord's coming, yet he warranteth us that it will not be before certain things be fulfilled, which must come to pass by the course of God's providence and permission before, which are divers, whereof in other places of Scriptures we are fore-warned. Here he warneth us of two especially, of a revolt, defection or an apostasy, and of the coming or revelation of Antichrist. Which two appertain in effect both

unless there come a revolt first, and the man of sin be revealed, the son of perdition,

4 Who

o one, depending of each other, and shall happen (as it may be thought) near together; and therefore St. Augustin maketh them both one thing.

This apostasy or revolt, by the judgment in a manner of all ancient Writers, is the general forsaking and fall of the Roman Empire. So Tertullian, *li. de resur. carnis.* St. Hierom, *q. 11. ad Algafam.* St. Chrysostom, *ho. 4.* and St. Ambrose upon this place. St. Augustin, *de Civit. Dei, li. 20. c. 19.* All which Fathers and the rest Calvin presumptuously condemneth of error and folly herein, for that their exposition agreeth not with his and his companions blasphemous fiction, that the Pope should be Antichrist. To establish which false impiety, they interpret this revolt or apostasy to be a general revolt of the visible Church from God, whose house or building (they say) was suddenly destroyed and lay many years ruined, and ruled only by Satan and Antichrist. So saith the aforefaid Arch-heretick here: though, for the advantage of his defence and as the matter elsewhere requireth, he seemeth (as all their fashion is) to speak in other places quite contrary: but with such colour and collusion of words, that neither other men nor himself can tell what he would have or say. And his Fathers Wickliff and Luther, his companions and followers Illyricus, Beza, and the rest, are (for the time of the Church's falling from Christ) so various among themselves, and so contrary to him, that it is horrible to see their confusion, and a pitiful case that any reasonable man will follow such men to evident perdition.

But concerning this error and falsehood of the Church's defect or revolt, it is refuted sufficiently by St. Augustin against the Donatists in many places. Where he proveth that the Church shall not fail to the world's end, no not in the time of Antichrist: affirming them to deny Christ and to rob him of his glory and inheritance bought with his Blood, who teach that the Church may fail or perish. *Li. de unit. Ec. 12, 13. De Civit. li. 20. c. 8. In Psal. lxxxv. ad illud, Tu solus Deus magnus, Ps. lxx. Conc. 2. & Psal. lx. De util. cred. c. 8.* St. Hierom refuteth the same wicked heresy in the Luciferians, proving against them, that they make God subject to the devil, and a poor miserable Christ, that imagine the Church, his body, may either perish or be driven to any corner of the world. Both of them answer to the Heretics arguments grounded on the Scriptures falsely understood, which answers were too long to rehearse here. It is enough for the Christian Reader to know, that it is an old deceit and excuse of all Heretics and Schismatics, for defence of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselves only and in those places where they and their followers dwell: to know also, that this is reproved by the holy Doctors of the primitive Church, and that it is against Christ's honor, power, providence, and promise.

If the Adversaries had said that this revolt, which the Apostle telleth shall come before the world's end, is meant of great numbers of Heretics and Apostates revolting from the Church, they had said truth of themselves and such others, whom St. John calleth Antichrists. And it is very like (be it spoken under correction of God's Church and all learned Catholics) that this great defect or revolt shall not be only from the Roman Empire, but especially from the Roman Church, and withal from most points of Christian Religion: not that the Catholic Christians, either in the time of Antichrist, or before, shall refuse to obey the same; but for that near to the time of Antichrist and the consummation of the world, there is like to be a great revolt of Kingdoms, peoples, and Provinces, from the open external obedience and communion thereof. Which revolt having been begun and continued by Heretics of divers Ages, resisting and hating the Seat of Peter (which they called, *cathedram pestilentiae*, the chair of pestilence, in St. Augustin's days) because it is Christ's fort erected against Hell-gates and all Heretics, and being now wondrously increased by these of our days the next precursors of Antichrist, as it may seem, shall be fully

achieved a little before the end of the world by Antichrist himself. Though even then also, when for the few days of Antichrist's reign the external state of the Roman Church, and the public intercourse of the faithful with the same may cease, yet the due honor and obedience of the Christians towards it, and communion in heart with it, and practice thereof in secret, and open confessing thereof, if occasion require, shall not cease, no more than it doth now in the Christians of Cyprus and other places where open intercourse is forbidden.

This is certain and wonderful in all wise men's eyes, and must needs be of God's providence and a singular prerogative, that this seat of Peter standeth, when all other Apostolic Sees are gone: that it stood there for certain Ages together with the secular Seat of the Empire: that the Popes stood without wealth, power, or human defence, the Emperors knowing, willing, and seeking to destroy them, and putting to the sword above thirty of them one after another, yea and being as much afraid of them as if they had been *Æmuli Imperii, Competitors of their Empire*, as St. Cyprian noteth (*epist. 52. ad Antonianum, num. 3.*) of St. Cornelius Pope in his days, and Decius then Emperor: again, that the Emperors afterwards yielded up the city unto them, continuing for all that in the Imperial dignity still: that the Successors of those that persecuted them, laid down their crowns before their Seat and Sepulchres, honoring the very Memorials and Relics of the poor men whom their Predecessors killed: that now well near these seventeen hundred years this Seat standeth, as at the beginning in continual misery, so now of long time for the most part in prosperity, without any change in effect, as no other Kingdom or State in the world hath done, every one of them in the said space being manifoldly altered. It standeth (we say) all this while (to use St. Augustin's words *de util. cred. c. 17.*) *Frustra circumlatrantibus hæreticis, the Heretics in vain barking about it.* Neither the first Heathen Emperors, nor the Goths and Vandals, nor the Turk, nor any sacks or massacres by Alaricus, Gensericus, Attila, Borbon, and others; nor the emulation of secular Princes, were they Kings or Emperors, nor the Popes own divisions among themselves, and manifold difficulties and dangers in their elections, nor the great vices which have been noted in some of their persons, not all these nor any other endeavour or scandal could yet prevail against the See of Rome, nor is ever like to prevail till the end of the world draw near, at which time this revolt (here spoken of by the Apostles) may be in such sort as it is said before, and more shall be said in the Annotations next following.

3 *The man of sin.*] There were many even in the Apostles time (as we see by the fourth chapter of St. John's first Epistle, and in the writings of the ancient Fathers) that were fore-runners of Antichrist, and for impugning Christ's truth and Church were called Antichrists, whether they did it by force or open persecution, as Nero, and others either Heathen or Heretical Emperors did, or by false teaching and other deceits, as the Heretics of all ages. In which common and vulgar acception, St. Hierom saith, all belonged to Antichrist that were not of the communion of Damasus then Pope of Rome. *Hiero. ep. 57. ad Damas.* And in another place, all that have new names after the peculiar calling of Heretics; as Arians, Donatists (as we say now, Calvinists, Zuinglians, &c.) all such (saith he) are Antichrists. *Dial. cont. Lucifer. c. 9.* Yea these latter of our time much more than any of the former, for divers causes which shall afterwards be set down. Nevertheless they nor none of them are that great adversary, enemy, and impugner of Christ, which is by a peculiar distinction and special signification named, *the Antichrist, 1. Jo. ii.* and *the man of sin, the son of perdition, the Adversary*, described here and elsewhere, to oppose himself directly against God and our Lord JESUS CHRIST. The Heathen Emperors were many, Turks many, Heretics have been and now are many: therefore they cannot be that one great Antichrist which here is spoken of, and which, by the article always added in the Greek,

4 Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he

sitteth in the Temple of God, shewing himself as if he were God.

5 Remember

Greek, is signified to be one special and singular man: as his peculiar and direct opposition to Christ's person in the fifth chapter of St. John's Gospel, verse 43. the insinuation of the particular stock and tribe whereof he should be born, to wit, of the Jews (for by them he shall be received as their Messiah, *Jo. v. 43.*) and of the tribe of Dan, St. Irenæus, *li. 5.* St. Hierom, *com. in c. xi. Dan.* St. Augustin, *q. in Jos. q. 22.* the note of his proper name, *Apoc. xiii;* the time of his appearing so near the world's end; his short reign, his singular waste and destruction of God's honor and all religion, his feigned miracles, the figures of him in the Prophets and Scriptures of the New and Old Testament: all these and many other arguments prove him to be but one special notorious Adversary in the highest degree, unto whom all other persecutors, Heretics, Atheists, and wicked enemies of Christ and his Church, are but members and servants.

And this is the most common sentiment also of all ancient Fathers. Only Heretics make no doubt but Antichrist is a whole order or succession of men. Which they hold against the former evident Scriptures and reasons, only to establish their foolish and wicked paradox, that Christ's chief Minister is Antichrist, yea the whole order. Wherein Beza especially runneth so high, that he maketh Antichrist (even this great Antichrist) to have been in St. Paul's days, though he was not open to the world. Who it should be (except he mean St. Peter, because he was the first of the order of Popes,) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being all his lawful Successors, both in dignity and also in truth of Christ's Religion. Neither can all the Heretics alive prove that they or any of them used any other government, or jurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, than Peter himself did preach and plant. Therefore if the rest be Antichrist, let Beza boldly say that St. Peter was so also, and that divers of the ancient Catholic Fathers did serve and work (though unawares) towards the setting up of the great Antichrist: for so doth that blasphemous pen boldly write in his Annotations upon this place; and an English printed Book (Fulk against Dr. Sander's Rock, pag. 248, and 278) of late coming forth out of the same school, hath these words: *As for Leo and Gregory Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mystery of iniquity having wrought in that Seat near five or six hundred years before them, and then greatly increased, they were deceived with the long continuance of error.* Thus writeth a malapert scholar of that impudent school, placing the mystery of Antichrist as working in the See of Rome even in St. Peter's time, and making these two holy Fathers great workers and fartherers of the same. Whereas another English Rabbin doubted not at Paul's cross to speak of the self-same Fathers as great Doctors and Patrons of their new Gospel, thus: *O Gregory, O Leo, if we be deceived, you have deceived us.* Whereof we give the good Christian Reader warning, more diligently to beware of such damnable books and Masters, carrying many unadvised people to perdition.

4 *Opposeth.*] The great Antichrist, who must come near the world's end, shall abolish the public exercise of all other Religions true and false, and pull down both the Blessed Sacrament of the Altar, wherein consisteth especially the worship of the true God, and also all Idols of the Gentiles, and Sacrifices of the Jews; generally, all kind of religious worship, saving that which must be done to himself alone. Which was partly prefigured in such Kings as published that no God nor man but themselves should be prayed unto for certain days, as Darius and such like. How can the Protestants then for shame and without evident contradiction, avouch the Pope to be Antichrist, who (as we say) honoreth Christ the true God with all his power, or (as they say) honoreth Idols, and challengeth no divine honor to himself, much less to himself only, as Antichrist shall do?

[XLI.]

He humbly prayeth to God, and lowly kneeleth down in every Church at divers altars erected to God in the memories of his Saints, and prayeth to them. He sayeth or heareth Mass daily with all devotion; he confesseth his sins to a Priest as other poor men do; he adoreth the holy Eucharist which Christ affirmed to be his own Body, the Heretics call it an Idol (no wonder if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol:) these religious duties doth the Pope, whereas Antichrist shall worship none, nor pray to any, at the least openly.

4 *In the Temple.*] Most ancient Writers expound this of the Temple in Jerusalem, which they think Antichrist shall build up again, as being of the Jews stock, and to be acknowledged by that obstinate people (according to our Saviour's prophecy, *Jo. v.*) for their expected and promised Messiah. St. Irenæus, *li. 5. in fine.* St. Hypolitus, *de consum. mundi.* St. Cyril of Jerusalem, *Catech. 15.* Author *op. imp. ho. 49. in Mat.* See St. Hierom, *in xi. Dan.* St. Gregory, *li. 31. Moral. c. 11.* Not that he shall suffer them to worship God by their old manner of Sacrifices, (all which he will either abolish, or convert to the only adoration of himself; though at the first to apply himself to the Jews, he may perhaps be circumcised and keep some part of the law) for it is here said that he shall sit in the Temple as God, that is, he shall be adored there by sacrifice and divine honor, the name and worship of the true God wholly defaced. And this they think to be the *abomination of desolation* foretold by Daniel, mentioned by our Saviour, prefigured and resembled by Antiochus and others, that defaced the worship of the true God by profanation of that Temple, especially by abrogating the daily Sacrifice, which was a figure of the only Sacrifice and continual oblation of Christ's holy Body and Blood in the Church, as the abolishing of that, was a figure of the abolishing of this, which shall be done principally and most universally by Antichrist himself (as now in part by his fore-runners) throughout all Nations and Churches of the world (though then also Mass may be had in secret, as it is now in Nations where the secular force of some Princes prohibiteth it to be said openly.) For although he may have his principal seat and honor in the Temple and city of Jerusalem, yet he shall rule over the whole world, and especially prohibit that principal worship instituted by Christ in his Sacraments, as being the proper Adversary of Christ's person, name, law, and Church. The profanation and desolation of which Church by taking away the Sacrifice of the altar, is the proper abomination of desolation, and the work of Antichrist only.

St. Augustin, therefore, *li. 20. de civit. c. 19.* and St. Hierom, *q. 11. ad Algafiam*, do think, that this sitting of Antichrist in the Temple, doth signify his sitting in the Church of Christ rather than in Solomon's Temple. Not as if he should be a chief member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet withal continue within the Church of Christ, as the Heretics feign, to make the Pope Antichrist (whereby they plainly confess and acknowledge that the Pope is a member of the Church, & in *ipso sinu Ecclesiæ*, and in the very bosom of the Church, say they:) for that is ridiculous, that all Heretics, whom St. John calleth Antichrists (as his precursors,) should go out of the Church, and the great Antichrist himself should be of the Church, and in the Church, and continue in the same. And yet to them that make the whole Church to revolt from God, this is no absurdity. But the truth is, that this Antichristian revolt here spoken of, is from the Catholic Church: and Antichrist, if he ever were of, or in the Church, shall be an Apostate and a renegade out of the Church, and shall usurp upon it by tyranny, and by challenging worship, religion, and government thereof, so that himself shall be adored in all the Churches of the world which he list to leave standing for his honor. And this is to sit in the Temple, or against the Temple of God, as some interpret. If any Pope did ever this, or shall do, then let the Adversaries call him Antichrist.

4 N

And

5 Remember you not, that when I was yet with you, I told you these things?

6 And now you know what withholdeth, that he may be revealed in his time.

7 For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way.

8 And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the Spirit of his mouth; and shall destroy with the brightness of his coming: him,

9 Whose coming is according to the working of Satan, in all power, and signs and lying wonders,

10 And in all seduction of iniquity to them that perish: because they received not the love of the truth that they might be saved. Therefore * God shall send them the operation of error, to believe lying:

11 That all may be judged who have not believed the truth, but have consented to iniquity.

12 But we ought to give thanks to God always for you, Brethren beloved of God, for that God hath chosen you first-fruits unto salvation, in sanctification of the Spirit and faith of the truth:

13 Whereunto also he hath called you by our Gospel, unto the purchasing of the glory of our Lord Jesus Christ.

14 Therefore, Brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.

15 Now our Lord Jesus Christ himself and God and our Father who hath loved us, and hath given us everlasting consolation, and good hope in grace,

16 Exhort your hearts and confirm you in every good work and word.

C H A P.

And let the good Reader observe, that there are two special causes why this great man of sin is called Antichrist. The one is, for impugning Christ's Kingdom on earth, that is to say, his spiritual government which he constituted and appointed in his Church, and the form of government ordained therein, applying all to himself by singular tyranny and usurpation, in which kind St. Athanasius (*ep. ad Solit. vit. degentes*) is bold to call the Emperor Constantius, being an Arian Heretic, Antichrist, for making himself *Principem Episcoporum, Prince over the Bishops and President of Ecclesiastical judgments, &c.* The other cause is, for impugning Christ's Priesthood, which is only or most properly exercised on earth by the Sacrifice of the holy Mass, instituted for the commemoration of his death, and for the external exhibition of godly honor to the blessed Trinity, which kind of external worship by Sacrifice no lawful people of God ever wanted. And by these two things you may easily perceive, that the Heretics of these days do more properly and nearly prepare the way to Antichrist and to extreme desolation, than ever any before: their special heresy being against the spiritual Primacy of Popes and Bishops, and against the Sacrifice of the altar, in which two the sovereignty of Christ on earth consisteth.

6 *Withholdeth.*] St. Augustin, (*li. 20. c. 19. de Civit. Dei*) professeth plainly that he understandeth not these words, nor that which followeth of the mystery of iniquity, and least of all that which the Apostle addeth: *Only that he who now holdeth, do hold, &c.* Which may humble us all and stay the confident rashness of this time, namely of Heretics, who boldly feign hence whatsoever is agreeable to their heresy and phantasy. The Apostle had told the Thessalonians before, by word of mouth, a secret point which he would not utter in writing, and therefore referreth them to his former talk. The mystery of iniquity is commonly referred to heretics, who work to the same, and do that which Antichrist shall do, but yet not openly, but in covert and under the cloak of Christ's name, the Scriptures, the word of the Lord, shew of holiness, &c. Whereas Antichrist himself shall openly attempt and achieve the aforesaid desolation, and Satan now serving his turn by Heretics under-hand, shall towards the last end utter, reveal, and bring him forth openly. And that is here, *to be revealed*, that is, to appear in his own person.

These other words, *Only that he who now holdeth, hold;* some expound of the Emperor, during whose continuance in his state, God shall not permit Antichrist to come, meaning that the very Empire shall be wholly desolate, destroyed, and taken away before or by his coming: which is more than a defect from the same, whereof was spoken before: for there shall be a revolt from the Church also, but it shall not be utterly destroyed. Others say, that it is an admonition to all faithful, to hold fast their faith and not to be beguiled by such, as under the name of Christ or Scriptures seek to deceive them, till they, that now pretend Religion and the

Gospel, and open apostasy by the appearance of Antichrist. Whom all Heretics serve in mystery, that is, covertly and in the Devil's meaning, though the world seeth it not, nor themselves at the beginning thought it, as now every day more and more all men perceive they tend to plain Atheism and Antichristianism.

9 *In all power.*] Satan, whose power to hurt is abridged by Christ, shall then be let loose, and shall assist Antichrist in all manner of signs, wonders, and false miracles, whereby many shall be seduced, not only Jews: but all such as are deceived and carried away by vulgar speech only, of Heretics that can work no miracles, much more shall follow this man of sin doing so great wonders. And such both now do follow Heretics, and then shall receive Antichrist, that deserve so to be forsaken by God, by their forsaking the unity and happy fellowship of Saints in the Catholic Church, where only is the *Charity of truth*, as the Apostle here speaketh.

* *Deus mittet:* (saith St. Augustin, *li. 20. de Civ. Dei, c. 19*) *quia Deus Diabolum facere ista permittet. God will send, because God will permit the Devil to do these things.* Whence we may take a general rule that God's action or working in such things is his permission.

14 *Traditions.*] Not only the things written and set down in holy Scriptures, but all other truths and points of Religion uttered by word of mouth and delivered or given by the Apostles to their scholars by tradition, are so here approved and elsewhere in the Scripture itself, that the Heretics purposely, guilefully, and out of evil conscience (that likely reprehendeth them) refrain in their translations, from the Ecclesiastical and most useful word, *Tradition*, ever more when it is taken in good part, though it express most exactly the signification of the Greek word: but when it foundeth in their fond fancy against the traditions of the Church (as indeed in true sense it never doth) there they use it most gladly. Here therefore and in the like places, that the Reader might not so easily like of Traditions unwritten, here commended by the Apostle, they translate it, *Instructions, Constitutions, Ordinances*, and what they can invent else, to hide the truth from the simple or unwary Reader, whose translations have no other end but to beguile such by art and contrivance.

But St. Chrysostom (*ho. 4. in 1 Theff. ii.*) and the other Greek scholiasts or commentators say hereupon, both written and unwritten precepts the Apostles gave by tradition, and both are worthy of observation. St. Basil (*De Sp. Sanct. c. 29. in principio*) thus: *I account it Apostolic to continue firmly even in unwritten traditions.* And to prove this, he alledgeth this place of St. Paul. In the same book, *c. 17.* he saith: *If we once go about to reject unwritten customs as things of no importance, we shall, before we be aware, do damage to the principal parts of the faith, and bring the preaching of the Gospel to a naked name.* And for example of these necessary traditions, he nameth the sign of the Cross, praying towards

C H A P. III.

He desireth their prayers, 4. and inculcateth his precepts and traditions, namely of working quietly for their own living, commanding to excommunicate the disobedient.

FOR the rest, Brethren, pray for us, that the word of God may run and be glorified even as among you :

2 And that we may be delivered from importunate and evil men : for all men have not faith.

3 But God is faithful, who will strengthen and keep you from evil.

4 And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do.

5 And the Lord direct your hearts in the charity of God, and the patience of Christ.

6 And we denounce unto you, Brethren, in the name of our Lord Jesus Christ, that you

withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

7 For yourselves know how you ought to imitate us : for we were not unquiet among you :

8 Neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day, lest we should be chargeable to any of you.

9 Not as if we had power : but that we might give ourselves a pattern unto you, to imitate us.

10 For also when we were with you, this we declared to you, that, if any man will not work, neither let him eat.

11 For

towards the East, the words spoken at the elevation or shewing of the holy Eucharist, with divers ceremonies used before and after the consecration, the hallowing of the font, the blessing of the oil, the anointing of the baptized with the same, the three immersions into the font, the words of abrenunciation and exorcisms of the party that is to be baptized, &c. *What Scripture* (saith he) *taught these and such like ? None truly, all coming from secret and silent tradition, wherewith our Fathers thought it meet to cover such mysteries.*

St. Hierom (*Dialog. cont. Lucif. c. 4. & ep. 28. ad Licinium*) reckoneth up divers the like traditions, willing men to attribute to the Apostles such customs as the Church hath received in divers Christian countries. St. Augustin esteemeth the Apostolic traditions so much, that he plainly affirmeth in sundry places, not only the observation of certain festivals, fasts, ceremonies, and whatsoever other solemnities used in the Catholic Church to be holy, profitable, and Apostolic, though they be not written at all in the Scriptures : but he often also writeth that many of the articles of our Religion and points of highest importance, are not so much to be proved by Scriptures, as by tradition. Namely avouching that in no wise we could believe that children in their infancy should be baptized, *if it were not an Apostolical tradition. De Gen. ad lit. li. 10. c. 23.* Tradition caused him to believe that the baptized by Heretics should not be re-baptized, notwithstanding St. Cyprian's authority and the manifold Scriptures alledged by him, though they seemed ever so prement. *De bap. li. 2. c. 7.* By tradition only, he and others condemned Helvidius the Heretic for denying the perpetual virginity of our Lady. And without this, be the Scriptures ever so plain, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian will yield. *We must use tradition* (saith St. Epiphanius, *hær. 61. Apostolicorum.*) *For the Scripture hath not all things : and therefore the Apostles delivered certain things in writing, certain by tradition.* And for that, he alledgeth this place also of St. Paul. And again, *hær. 55. Melchised.* *There are bounds set down for the foundation and building up of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is every way fenced.*

St. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in all questions we must have recourse to the traditions of the Apostles : teaching us withal, that the way to try an Apostolical tradition, and to bring it to the fountain, is by the Apostolic succession of Bishops; but especially of the Apostolic See of Rome : declaring in the same place that there are many barbarous people, simple for learning, but for constancy in their faith most wise, who never had Scriptures, but learned only by tradition. Tertullian (*li. de corona militis. nu. 3.*) reckoneth up a great number of Christian observations or customs (as St. Cyprian in many places doth in a manner the same) whereof in fine he concludeth : "Of

"such and such if thou require the rule of Scriptures, thou shalt find none. Tradition shall be alledged the author, custom the confirmer, and faith the observer." Origen also of this matter writeth in plain terms, that there are many things done in the Church (which he there nameth) whereof there is no easier reason to be given than tradition from Christ and the Apostles. *ho. 5. in Numer.* St. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgy or Mass, to an Apostolical tradition. *in fine Ec. Hierach. c. 7. parte 3.* So doth Tertullian, *De corona militis.* St. Augustin, *De cura pro mortuis, c. 1.* St. Chrysostom, *ho. 3. in ep. ad Philip. in Moral.* St. Damascene, *Ser. de defunctis in initio.*

We may add to all this, that the Scriptures themselves, even all the books and parts of the holy Bible, are given us by tradition : else we should not nor could take them (as they are indeed) for the infallible word of God, no more than the works of St. Ignatius, St. Clement, St. Denis, and the like. The true sense also of the Scriptures (which Catholics have and heretics have not) remaineth still in the Church by tradition. The Creed is an Apostolic tradition. Ruffinus, *in expo. Symb. in principio.* St. Hierom, *ep. 61. c. 9.* St. Ambrose, *Serm. 38.* St. Augustin, *de Symb. ad Catechum. li. 3. c. 1.* And what Scriptures have they to prove that we must accept nothing not expressly written in Scriptures ? We have to the contrary, plain Scriptures, all the Fathers, most evident reasons, that we must either believe traditions or nothing at all. And they must be asked whether, if they were assured that such things and such (which are not exprest in Scriptures) were taught and delivered by word of mouth from the Apostles, they would believe them or no ? If they say, no ; then they are impious that will not trust the Apostles preaching : if they say they would, if they were assured that the Apostles taught it : then to prove unto them this point, we bring them such as lived in the Apostles days, and the testimony of so many Fathers before named near to those days, and the whole Church's practice and asseveration descending down from man to man to our time. Which is a sufficient proof (at least for a matter of fact) in all reasonable men's judgment. Especially when it is known that St. Ignatius the Apostles equal in time, wrote a book of the Apostles traditions, as Eusebius witnesseth, *li. 3. Ec. hist. c. 30.* And Tertullian's book of Prescriptions against Heretics, is to no other effect but to prove that the Church hath this advantage above Heretics, that she can prove her truth by plain Apostolic tradition, as none of them can ever do.

ANNOTATIONS ON CHAP. III.

10 *Neither let him eat.*] It is not a general precept or rule, that every man should live by his hand-work, as the Anabaptists argue falsely against Gentlemen, and the Calvinists

11 For we have heard there are some among you who walk disorderly, working not at all, but curiously meddling.

12 Now to them that are such we denounce, and we beseech them in the Lord Jesus Christ, that, working with silence, they would eat their own bread.

13 But you, Brethren, be not weary in well-doing.

14 And if any man obey not our word, by this epistle, note that man, and do not keep company with him, that he may be ashamed.

15 Yet do not esteem him as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you everlasting peace in every place. The Lord be with you all.

17 The salutation of Paul with my own hand: which is the sign in every epistle. So I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

nists apply it perversely against the vacant life of the Clergy, especially of Monks and other Religious men: But it is a natural admonition only, given to such as had not wherewith to live of their own, or any right or good cause why to challenge their food from others, and to such as under the colour of Christian liberty did pass their time idly, curiously, unprofitably, and scandalously, refusing to do such works as were agreeable to their former calling and bringing up. Such as these, were not tolerable, especially there and then, when the Apostle and others (that might lawfully have lived by the altar and their preaching) yet to disburden their hearers and for the better advancement of the Gospel, wrought for their living: protesting nevertheless continually, that they might have done otherwise, as well as St. Peter and the rest did, who wrought not, but were maintained otherwise justly and lawfully, as all sorts of the Clergy preaching or serving the Church and the altar, are, and ought to be, by the law of God and nature. Whose spiritual labours far surpass all bodily labours, where the duties and functions of that vocation are done as they ought: as St. Augustin affirmeth of his own extraordinary pains incident to the Ecclesiastical affairs and government: instead of which, if the use of the Church and his infirmity would have permitted it, he wisteth he might have laboured with his hands some hours of the day. As some of the Clergy did ever voluntarily employ themselves in teaching, writing, graving, painting, planting sowing, embroidering, or such like seemly and innocent labours. See St. Hierom, *ep. 114. seu præf. in Job. & in vit. Hilarionis.*

And Monks for the most part in the primitive Church (few of them being Priests, and many taken from servile works and handy-crafts, yea often-times professed from bond men made free by their masters to enter into Religion) were appointed by their Superiors to work certain hours of the day to supply the wants of their Monasteries: as yet the Religious do (women especially) in many places, which standeth well with their profession. And St. Augustin writeth a whole book (*de opere Monachorum, to. 3.*) against the error of certain disordered Monks that abused these words, (*Nolite esse solliciti, Be not careful, &c.* and *Respicite volatilia cæli, Behold the fowls of the air, &c.* to prove that they should not labour at all, but pray only and commit their support to God: not only so excusing idleness, but preferring themselves in holiness above others their companions that did work, and erroneously expounding the said Scriptures for their defence: as they did other Scriptures, to prove that they should not be

shaved after the manner of Monks. Which letting their hair grow, he much blameth also in them. See, *li. 2. Retract. c. 21. & de op. Monach. c. 31.* and St. Hierom, *ep. 48. c. 3. of Nuns cutting their hair.*

Where by the way you see that the Religious were shaved even in St. Augustin's time, who reproacheth them for their hair, calling them *Crinitos, Hairlings*, as the Heretics now contrariwise deride them by the word *Rasos, Shavelings*. So that there is a great difference between the ancient Fathers and the new Protestants. And as for hand-labours, as St. Augustin, in the book alledged, would not have religious folks to refuse them, where necessity, bodily strength, and the order of the Church or Monastery permit or require them: so he expressly writeth, that all cannot nor are bound to work, and that, whosoever preacheth or administereth the Sacraments to the people or serveth the altar (as all Religious men commonly now do) may challenge their living of them whom they serve, and are not bound to work, no nor such neither as have been brought up before in state of Gentlemen, and have given away their lands and goods, and made themselves poor for Christ's sake. Which is to be noted, because the Heretics affirm the said Scripture and St. Augustin to condemn all such as idle persons.

14 *Obeý not.*] Our Pastors must be obeyed, and not only secular Princes, and such as will not be obedient to their spiritual Governors, the Apostle (as St. Augustin saith) giveth order and commandment that they be corrected by correction or admonition, *By degradation, excommunication, and other Lawful kinds of punishments. Cont. Donatist. post Collat. c. 4. 20.* Read also this holy Father's answer, to such as said: *Let our Prelates command us only what we ought to do, and pray for us that we may do it: but let them not correct us.* Where he proveth that Prelates must not only command and pray, but punish also if that be not done which is commanded. *Li de correptione & gratia. c. 3.*

14 *Note.*] Disobedient persons are to be excommunicated, and the excommunicated to be separated from the company of other Christians, and the faithful not to keep any company or have conversation with excommunicated persons, neither to be partakers with them in the fault for which they are excommunicated, nor in any other act of religion or office of life, except cases of mere necessity and others prescribed and permitted by the law: all this is here insinuated, and that all the Church's censures are grounded in Scriptures and the examples of the Apostles.

THE FIRST
EPISTLE
OF
ST. PAUL THE APOSTLE
TO
TIMOTHY.

The ARGUMENT of the First EPISTLE of St. PAUL to TIMOTHY.

AFTER the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothy, to Titus, who were Bishops; and to Philemon.

Of Timothy we read *Act xvi.* how St. Paul in his visitation took him in his train at Lystra, circumcising him before, because of the Jews. He was then a Disciple, that is to say, a Christian man. Afterwards the Apostle gave him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles unto him, *1. Tim. iv. 14.* and *2. Tim. i. 6.*

He writeth therefore unto him as to a Bishop, and himself expresseth the scope of his first Epistle, saying: These things I write unto thee, that thou mayest know how thou oughtest to converse in the house of God, which is the Church. And so he instructeth him (and in him, all Bishops) how to govern both himself, and others. And touching himself, to be an example to all sorts of people in all virtue. As touching others, to prohibit all such as go about to preach otherwise than the Catholic Church hath received, and to inculcate to the people the Catholic faith: to preach unto young and old, men and women: to servants, to the rich, to every sort conveniently. With what circumspection to give orders, and to what persons: for whom to pray; admit to the vow of widowhood, &c.

This Epistle was written, as it seemeth, after his first imprisonment in Rome, when he was dismissed and set at liberty. And thence it is, that he might say here: I hope to come to thee quickly, to wit, unto Ephesus, where he had desired him to remain. Although in his voyage to Jerusalem, before his being at Rome, he said at Miletum to the Clergy of Ephesus, upon probable fear: And now behold I know, that you shall no more see my face.

Where it was written, it is uncertain: though it be commonly said, at Laodicea. Which seemeth not, because it is like he was never there, as may be gathered from the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.

C H A P. I

He recommendeth unto him, to oppose certain Jews who jangled about the law as if it were contrary to his preaching. 11. Against whom he avoucheth his ministry, though he acknowledgeth his unworthiness.

PAUL an Apostle of JESUS Christ according to the commandment of God our Saviour, and of Christ JESUS our hope :

2 To Timothy his beloved son in the faith. Grace, mercy, and peace from God the Father, and from Christ JESUS our Lord.

3 As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise,

4 Nor to give heed to fables and genealogies without end : which minister questions rather than the edification of God which is in faith.

5 Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith.

6 From which things some going astray, are turned aside unto vain babbling,

7 Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully :

9 Knowing this, that the law is not made for the just man, but for the unjust and disobedient,

for the ungodly and for sinners, for the wicked and defiled, for murderers of fathers and murderers of mothers, for man-slayers,

10 For fornicators, for them who defile themselves with mankind, for men-stealers, for lyars, for perjured persons, and whatever other thing is contrary to sound doctrine,

11 Which is according to the Gospel of the glory of the blessed God, which hath been committed to my trust.

12 I give him thanks, who hath strengthened me, even to Christ JESUS our Lord, for that he hath counted me faithful, putting me in the ministry.

13 Who before was a blasphemer, and a persecutor, and contumelious. But I obtained the mercy of God, because I did it ignorantly in unbelief.

14 Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ JESUS.

15 A faithful saying, and worthy of all acceptance, that Christ JESUS came into the world to save sinners, of whom I am the chief.

16 But for this cause have I obtained mercy : that in me first Christ JESUS might shew forth all

A N N O T A T I O N S O N C H A P. I.

3 *Not to teach otherwise.*] The proper mark of Heretics and false Preachers is to teach otherwise than, or contrary to, that which they found taught and believed generally in the unity of the Catholic Church before their time : all doctrine that is odd, singular, new, differing from that which was first planted by the Apostles, and descended down from them to all Nations and Ages following without contradiction, being assuredly erroneous. The Greek word, which the Apostles here useth, expresseth this point so effectually, that, in one compound term, he giveth us to understand, that an Heretic is nothing else but an after-teacher, or teacher-otherwise. Which even itself alone is the easiest rule even for the simple to discern a false Prophet or Preacher by, especially when an heresy first beginneth. Luther found all Christian Nations at rest and peace in one uniform faith, and all Preachers of one voice and doctrine, touching the Blessed Sacrament and other Articles : so that whatsoever he taught against that which he found preached and believed, must needs be another doctrine, a later doctrine, an after-teaching or teaching-otherwise, and therefore consequently must needs be false. And by this admonition of St. Paul, all Bishops are warned to take heed of such, and especially to provide that no such odd Teachers arise in their Dioceses.

4 *To fables*] He speaketh especially of the Jews after-doctrines and human constitutions repugnant to the laws of God, whereof Christ giveth warning, *Mat. xxiii.* and in other places, which are contained in their Cabala or Talmud : generally of all heretical doctrines, which indeed, howsoever the simple people are beguiled by them, are nothing but fabulous inventions, as we may see in the Valentiniens, Manicheans, and others of old : and in the Brethren of love, Puritans, Anabaptists, and Calvinists of our time. For which cause Theodoret entitleth his book against Heretics, *Hæreticarum fabularum, Of Heretical fables.*

4 *Questions.*] Let our loving Brethren consider whether

these contentions and curious questionings and disputes in religion, which these unhappy heresies have engendered, have brought forth any increase of good life, any devotion, or edification of faith and religion in our days, and then shall they easily judge of the truth of these new opinions, and the end that will follow of these innovations. In truth all the world now seeth they edify to Atheism and no otherwise.

5 *The end---is Charity.*] Here again it appeareth, that Charity is the chief of all virtues, and the end, consummation, and perfection of all the law and precepts. And yet the Adversaries are so fond as to prefer faith before it, yea to exclude it from our justification. Such obstinacy there is in them that have once in pride and stubbornness forsaken the evident truth. Charity doubtless which is here commended, is justice itself, and the formal cause of our justification, as the works proceeding from it, are the works of justice. "Charitas inchoata (saith St. Augustin,) inchoata justitia : Charitas perfecta, perfecta justitia : Charitas magna, magna justitia : Charitas perfecta, perfecta justitia est. Charity now beginning, is justice beginning : Charity grown or increased, is justice grown or increased : great Charity, is great justice : perfect Charity, is perfect justice. *Li. de nat. & grat. c. 70.*"

7 *Desiring to be Teachers.*] It is the proper vice both of Judaical and of Heretical false Teachers, to profess knowledge and great skill in the Law and Scriptures, being indeed in the sight of the learned most ignorant of the word of God, not knowing the very principles of divinity, even to the admiration of the truly learned that read their books, or hear them preach.

9 *The law is not made for the just.*] By this place and the like, the Libertines of our days would discharge themselves (whom they count just) from the obedience of laws. But the Apostle's meaning is that the just man doth well, not as compelled by law or for fear of punishment due to the transgressors thereof, but out of grace and mere love towards God and all goodness, most willingly, though there were no law to command him.

patience,

patience, for the information of them that shall believe in him unto life everlasting.

17 Now to the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

18 This precept I commend to thee, O son Timothy: according to the prophecies going be-

fore on thee, that thou war in them a good warfare, 19 Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith.

20 Of whom is Hymeneus and Alexander: whom I have delivered up to Satan, that they may learn not to blaspheme.

CHAP. II.

By his Apostolic authority he appointeth public prayers to be made for all men without exception: 8. Also men to pray in all places: 9. And women also in seemly attire, 11. To learn of men, and not to be Teachers in any wise, but to seek salvation by that which to them belongeth.

I Desire therefore first of all that obsecrations, prayers, postulations, and thanksgivings be made for all men,

2 For kings and for all that are in high stations: that we may lead a quiet and a peaceable life in all piety and chastity.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will have all men to be saved, and to come to the knowledge of the truth.

5 For there is one God, and one mediator of God and men, the man Christ Jesus:

6 Who

20 *Delivered up to Satan.*] Hymenæus and Alexander are here excommunicated for falling from their faith and teaching heresy: an example unto Bishops to use their spiritual power upon such. In the primitive Church, corporal affliction, through the ministry of Satan, was joined to excommunication. Where we see also the Devil's readiness to invade them that are cast out by excommunication from the fellowship of the faithful, and the super-eminent power of Bishops in that case. Whereof St. Hierom, (*ep. 1. ad Heliod. c. 7.*) hath these memorable words: "God forbid, saith he, I should speak evil of them, who, seducing the Apostles in degree, make Christ's Body with their holy mouth, by whom we are made Christians: who, having the keys of Heaven, do, after a sort, judge before the day of judgment: who, in sobriety and chastity, have the keeping of the spouse of Christ." And a little after: "They may deliver me up to Satan; to the destruction of my flesh, that the spirit may be saved in the day of our LORD JESUS. And in the old Law, whosoever was disobedient to the Priests, was either cast out of the camp, and so stoned by the people, or laying down his neck to the sword, expiated his offence by his Blood: but now the disobedient is cut off with the spiritual sword, or, being cast out of the Church, is torn by the furious mouth of Devil's." So saith he. Which words would to God every Christian man would weigh.

ANNOTATIONS ON CHAP. II.

1 *Obsecrations.*] This order of the Apostle St. Augustin, (*ep. 59.*) findeth to be fulfilled, especially in the holy celebration of the Mass, which hath all these kinds, expressed here in four divers words appertaining to four sorts of prayers. The difference whereof he exactly seeketh out of the proper signification and difference of the Greek words. And he teacheth us that the first kind of prayers, which here are called, Obsecrations, are those that the Priest saith before the consecration: that the second, called Prayers, are all those which are said in and after the consecration, and about the receiving, including especially the Pater noster, where-with the whole Church (saith he) in a manner endeth that part. As St. Hierom also affirmeth, that Christ taught his Apostles to use the *Pater noster* in the Mass. *Sic docuit, &c. So taught he his Apostles, that daily, in the Sacrifice of his Body, the faithful should be bold to say, Pater noster, &c. Li. 3. cont. Pelag. cap. 5.* where he alludeth to the very words now used in the preface to the said Pater noster, in the said

Sacrifice, audemus dicere, Pater noster. The third sort, called here in the text, Postulations, are those which are used after the Communion, as it were for dismissing the people with benediction, that is, with the Bishop's or Priest's blessing. Finally, the last kind, which is Thanksgivings, concludeth all, when the Priest and people give thanks to God for so great a mystery then offered and received. Thus the said holy father handleth this text, *ep. 59. to Paulinus.*

St. Epiphanius also insinuateth these words of the Apostle to appertain to the Liturgy or Mass, when he thus writeth to John Bishop of Jerusalem: "When we accomplish our prayers after the rite of the holy Mysteries, we pray both for all others, and for thee also." *ep. 60. c. 2. ad Jo. Hierosolym. apud Hieronymum.* And most of the other Fathers expound the aforetaid words, of public prayers made by the Priest, which are said in all Liturgies or Masses both Greek and Latin, for the good estate of all that are in high dignity, as Kings and others. See St. Chrysostom, *ho. 6. in 1. Tim.* and St. Ambrose, *in hunc loc.* Prosper *de vocat. li. 1. c. 4.* So exactly doth the practice of the Church agree with the precepts of the Apostle and the Scriptures, and so profoundly do the holy Fathers seek out the proper sense of the Scriptures, which our Protestants do so prophanely, popularly, and lightly skim over, that they can neither see nor endure the truth.

4 *Who will all men.*] The perishing or damnation of men must not be imputed to God, who delighteth not in any man's perdition, but hath provided a general medicine and redemption to save all men from perishing that will except it, or that have it applied unto them by his Sacraments and other means by him ordained, and so would have all saved by his conditional will and ordinance: that is, if men will themselves, by accepting, doing, or having done unto them all things requisite by God's law. For God useth not his absolute will or power towards all in this case. But he that desires to see the manifold senses (all good and true) that these words may bear, let him see St. Augustin, *Ad articul. sibi. falso impos. resp. 2. to. 7. Enchirid. c. 103. Ep. 170. De cor. & grat. c. 15.* and St. Damascene, *li. 2. de orthod. fide, c. 29.*

5 *One Mediator.*] The Protestants are too peevish and pitifully blind, that charge the Catholic Church and Catholics, with making more Mediators than one, which is Christ our Saviour, in that they desire the Saints to pray for them, or to be their patrons and intercessors before God. We tell them therefore that they understand not what it is to be a Mediator, in the sense that St. Paul taketh the word, and in which it is properly and only attributed to Christ. For, to

be

6 Who gave himself a redemption for all, a testimony in due times.

7 Whereunto I am appointed a preacher and an Apostle (I say the truth, I lye not) a doctor of the Gentiles in faith and truth.

8 I will therefore that men pray in every place: lifting up pure hands without anger and contention.

9 In like manner women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire,

10 But as it becometh women professing godliness, with good works.

11 Let the woman learn in silence, with all subjection,

12 But I suffer not a woman to teach, nor to use authority over the man: but to be in silence.

13 For Adam was first formed; then Eve.

14 Adam was not seduced; but the woman being seduced, was in the transgression.

15 Yet she shall be saved through child-bearing: if she continue in faith and love and sanctification with sobriety.

be thus a Mediator, is, by nature to be truly both God and man, to be that one eternal Priest and Redeemer, who by his Sacrifice and Death upon the Cross hath reconciled us to God, and paid his Blood as a full and sufficient ransom for all our sins, himself, without need of any redemption, never subject to possibility of sinning: again, to be the singular Advocate and Patron of mankind, that by himself alone and by his own merits procureth all grace and mercy to mankind in the sight of his Father, none making any intercession for him, nor giving any grace or force to his prayers, but he to all: none asking or obtaining either grace in this life, or glory in the next, but by him. In this sort then (as St. Augustin truly saith, *cont. ep. Parm. lib. 2. c. 8.*) neither Peter nor Paul, no nor our Blessed Lady, nor any creature whatsoever, can be our Mediator. The Adversaries think too basely of Christ's mediation, if they imagine this to be his only prerogative, to pray for us, or that we make the Saints our Mediators in that sort as Christ is, when we desire them to pray for us. Which is so far inferior to the singular meditation of him, that no Catholic ever can or dare think or speak so basely unto him, as to desire him to pray for us: but we say, *Lord, have mercy upon us; Christ have mercy upon us*: and not, *Christ, pray for us*, as we say to our Lady and the rest. Therefore to invoke Saints in that manner as the Catholic Church doth, cannot make them our Mediators as Christ is, whom we must not invoke in that manner. And as well make we the faithful yet living, our Mediators (by the Adversaries arguments) when we desire their prayers, as the departed Saints.

But now touching the word *Mediator*, though in that singular sense proper to our Saviour, it agreeth to no mere creature in Heaven or earth, yet taken in a more large and common sort by the use of Scriptures, Doctors, and vulgar speech, not only the Saints, but good men living, that pray for us and help us in the way of salvation, may and are rightly called Mediators. As St. Cyril, *li. 12. Thesaur. c. 10.*

proveth, that Moses according to the Scriptures, and Jeremy, and the Apostles, and others are Mediators. Read his own words; for they plainly refute all the Adversaries cavils in this case. And if the name of Saviour and Redeemer be in the Scriptures given to men, without derogation to him that is in a more excellent and incomparable manner the only Saviour of the world: what can they say, why there may not be many Mediators, in an inferior degree to the only and singular Mediator? St. Bernard saith, *Opus est mediatore ad Mediatorem Christum, nec altior nobis utilior quam Maria*: that is, *We have need of a mediator to Christ the Mediator, and there is none more for our profit than our Lady*. St. Bernard. *Serm. qui incipit, Signum magnum apparuit, &c. post. Ser. 5. de Assumpt.* St. Basil also in the same sense, writing to Julian the Apostate, desireth the meditation of our Lady, of the Apostles, Prophets, and Martyrs, for procuring God's mercy and remission of his sins. His words are cited in *Con. Nic. 2. act. 4. pag. 110. & 111.* Thus did and thus believed all the holy Fathers, most agreeably to the Scriptures, and thus must all the children of the Church do, be the Adversaries ever so importunate and wilfully blind in these matters.

12 *I suffer not.*] In times of licentiousness, liberty, and heresy, women are much given to reading, disputing, chatting, and jangling about the Holy Scriptures, yea and to teach also if they might be permitted. But St. Paul utterly forbiddeth it, and the Greek Doctors upon this place note that the woman taught but once, that was, when, after her reasoning with Satan, she persuaded her husband transgression and so she undid all mankind. And in the Ecclesiastical Writers we find that women have been great promoters of every sort of heresy (whereof see a notable discourse in St. Hierom, *Epist. ad Ctesiph. cont. Pelag. c. 2.*) which they would not have done, if they had, according to the Apostles rule, followed piety and good works, and lived in silence and subjection to their husbands.

CHAP. III.

Of what quality they must be, whom he ordaineth Bishops, 8. And Deacons. 14. And the cause of his working to be, the excellency of the Catholic Church, and of Christ, who is the object of our Religion.

A Faithful saying. If a man desire the office of a Bishop, he desireth a good work.

2 It behoveth therefore a Bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher.

3 Not give to wine, no striker, but modest, not quarrelsome, not covetous, but

4 One that ruleth well his own house, having his children in subjection with all chastity.

5 But if a man know not how to rule his own house, how shall he take care of the Church of God?

6 Not

ANNOTATIONS ON CHAP. III.

1 *A good work.*] “Nothing (saith St. Augustin) in this life, and especially in this time, is easier, pleasanter, or more acceptable to men, than the office of a Bishop, Priest, or Deacon, if the thing be done only for fashion sake and flatteringly: but nothing before God more miserable, more lamentable, more damnable.” Again, “There is nothing in this life, and especially at this time, harder, more laborious, or more dangerous, than the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if they war in such sort as our Sovereign commandeth.” St. Augustin, *ep.* 148.

2 *A Bishop.*] That which is here spoken of a Bishop (because the words Bishop and Priest, in the New Testament, are often taken indifferently for both or either of the two, as is noted in another place) the same is meant of every Priest also: though the qualities here required, ought to be more singular in the Bishop than in the Priest, according to the difference of their degrees, dignities, and callings.

2 *Of one wife.*] Certain Bishops of Vigilantius’s Sect (whether upon false construction of this text, or through the filthiness of their fleshly lust) would take none to the Clergy, except they would be married first, “not believing (saith St. Hierom, advert. Vigilant. c. 1.) that any single man liveth chastly, shewing how holily they live themselves, that suspect ill of every man, and will not give the Sacrament (of Order) to the Clergy, unless they see their wives have great bellies and children at their mothers’ breasts.” Our Protestants, though they be of Vigilantius’s Sect, yet they are scarce come so far, to command every Priest to be married. Nevertheless they mislike them that will not marry, so much the worse, and they suspect ill of every single person in the Church, thinking the gift of chastity to be very rare among them; and they do not only make the state of marriage equal to a chaste single life, with the Heretic Jovinian, but they are bold to say sometimes, that the Bishop or Priest may do his duty and charge, better married, than single: expressly against St. Paul, who affirmeth (1 Cor. vii.) that the unmarried think of the things that belong to God, and that the married are diversely distracted and intangled in the world.

The Apostle then, by this place we now treat of, neither commandeth nor counselleth, nor wisheth, nor would have Bishops or Priests to marry, or such only to be received as have been married: but, that such an one as hath been married (so it were but once, and that to a virgin) may be made Bishop or Priest. Which is no more than a prohibition that none, having been twice married, or being *bigamus*, should be admitted to that holy Order. And this exposition only is agreeable to the practice of the whole Church, the definition of antient Councils, the doctrine of all the Fathers without exception, and the Apostles tradition. Which sense St. Chrysostom wholly followeth upon the Epistle to Titus (though here follow not wholly the same sense) *Hom. 2. in Epist. ad Tit.* St. Ambrose also upon this place, and most plainly and largely in his 82d Epistle, *post med.* giving the cause why *bigamus* cannot be made Bishop or

Priest: in fine he affirmeth not only the Apostle, but the holy Council of Nice to have taken order that none should be received into the Clergy, that were twice married. St. Hierom. *Epist.* 83. *ad Oceanum*, c. 2. & *Epist.* 1. c. 18. *Ep.* 11. c. 2. expressly writeth, that the Clergy is made of such as have had but one wife, at least after Baptism: of her thought that if one were often married when he was yet no Christian, he might notwithstanding be ordained Bishop or Priest. But St. Ambrose, *ep.* 82. St. Augustin, *de bona conjug.* c. 18. St. Innocentius the first, *ep.* 2. c. 5, 6. to. 1. *Concil.* St. Leo, *ep.* 87. St. Gregory, *li.* 2. *ep.* 25. and after them the whole Church, exclude those also who have been twice married whensoever. Whereof St. Augustin giveth a good reason and example in the place alledged. St. Leo, *ep.* 87. addeth farther, and proveth, that the man is counted *bigamus*, and not the husband of one wife, in respect of holy Orders, not only if he hath had two wives, but if his one wife were not a virgin. Which being observed in the High-Priests of the old Law, must needs be much rather now. See also the book, *de Ecclesiasticis dogmatibus*, c. 72. in St. Augustin’s works.

And by these few you may see how shamefully the state of the new heretical Clergy of our times is fallen from the Apostolic and all the Father’s practice and doctrine herein. Who do not only take men once or twice married before, but (which was never heard of before in any person or part of the Catholic Church) they marry after they are Bishops or Priests, once, twice, and as often as their lusts require. Whereas it was never lawful in God’s Church to marry after holy Orders. Neither is there one authentical example thereof in the world. For those of whom the Nicene Council speaketh, were married before, and were but tolerated only to use their wives: the Fathers in the same Council providing expressly at the same time, that none from henceforth should marry after they came to holy Orders, and that according to the ancient tradition of the Church, as Socrates and Sozomen declare in most plain words. See Suidas in the word *Paphnutius*. And in what country soever they have been permitted to have carnal dealing even with their wives whom they had before, it was not according to the exact rule of the Apostles and the Church’s tradition, by which all that are in holy Orders, should wholly abstain, not only from marrying, but even from their wives before married. Whereof thus writeth St. Epiphanius, *hæres. cont.* 59. *Catharos*. “The holy preaching of God receiveth not, after Christ, them that marry again after their wives departure, by reason of the great dignity and honor of Priesthood. And this the holy Church of God observeth with all sincerity. Yea she doth not receive the once married person that yet useth his wife and begetteth children: but only such an one she taketh to be a Deacon, Priest, Bishop, or Sub-deacon, as abstaineth from his own wife, or is a widower, especially where the holy Canons are sincerely kept. But thou wilt say unto me, that in certain places Priests, Deacons, and Sub-deacons do yet beget children, [likely this holy Father never heard of any Bishop that did so, and therefore he leaveth out that order, which he named with the other in the former part of the sentence,] but that is not done according to

6 Not a Neophyt: lest being puffed up with pride, he fall into the judgment of the devil.

7 Moreover he must have a good testimony of them who are without: lest he fall into reproach and the snare of the devil.

8 Deacons in like manner chaste, not double-tongued, not given to much wine, not greedy of filthy lucre:

9 Holding the mystery of faith in a pure conscience.

10 And let these also first be proved: and so let them minister, having no crime.

11 The women in like manner chaste, not slanderers, but sober, faithful in all things.

12 Let Deacons be the husbands of one wife: who rule well their children, and their own houses.

13 For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus.

14 These things I write to thee, hoping that I shall come to thee shortly.

“to order and rule, but according to man’s mind, which by time slackeneth, and for the great multitude (of Christian people) when there were not found sufficient for the Ministry, &c.” the rest of his words are good for that purpose.

Eusebius also *Evang. demonstr. li. 1. c. 9.* saith, that such as are consecrated to the holy Ministry, should abstain wholly from their wives whom they had before. St. Hieron, *Apolog. ad Pammach. c. 8.* proveth, that such of the Apostles, as were married, did so, and that the Clergy ought to do the same by their example. Yea in his time he testifieth, *cont. Vigil. c. 1.* that they did live single in a manner through the world even in the East Church also. “What, saith he, shall the Churches of the East do, what they of Egypt, of the See Apostolic: which take to the Clergy, either virgins, or the continent and unmarried, or such as, if they have wives, cease to be husbands?” And again he saith, in *Apolog. ad Pammach. c. 3.* See also *c. 8.* “If married men like not well of this, let them not be angry with me, but with the holy Scriptures, with all Bishops, Priests, Deacons, and the whole company of Priests and Levites, that know they cannot offer Sacrifices, if they use the act of marriage.” St. Augustin, *de adult. Conjug. li. 2. c. 20.* maketh it so plain a matter that all Priests should live chaste, that he writeth that even such as were forced (as many were in the Primitive Church) to be of the Clergy, were bound to live chaste, yea and did it with great joy and felicity, never complaining of these necessities and intolerable burdens, or impossibilities of living chaste, as our fleshly company of new Ministers and Superintendants do now, that think it no life without women. Much like to St. Augustin before his conversion, when he was yet a Manichean, who (as himself reporteth, *Confes. li. 6. c. 3.*) admiring in St. Ambrose all other his incomparable excellencies, yet counted all his felicities less, because he wanted a woman, without which he thought (in time of his infidelity) no man could live. But after his conversion thus he said to God of St. Ambrose: “What hope he had, and against the temptations of his excellency what a fight he felt, or rather what a comfort and solace in tribulation, and his secret mouth which was within his heart, what savory and sweet joys it tasted of thy bread, neither could I conjecture, neither had I tried.”

See Tertullian, *li. 1. ad uxorem.* St. Cyprian, *de singul. Clericor.* the first Council of Nice, *can. 3.* *Conc. Toled. 2. can. 3.* *Conc. Aurelian. 3. can. 2.* of Carthage the second, *can. 2.* of Neocæsarea, *can. 1.* of Ancyra, *can. 10.* and you shall find that this was generally the Church’s order even from the Apostle’s time, though in some places, by the licentiousness of many, it was sometimes not so religiously looked unto. Whereby you may easily refute the impudent clamours of Heretics against Siricus, Gregory 7, and others, whom they falsely make the Authors of the Clergy’s single life.

6 Not a Neophyt. That which is spoken here properly and principally of the newly baptizing (for so the word Neophyt doth signify) the Fathers extend also to all such as are but newly retired from prophane employments, civil government, warfare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignity of Bishop or Priest. Though for some special prerogative and excellency, it hath in certain persons been otherwise, as

in St. Ambrose, and some other notable men. Tertullian, *li. de præscrip.* noteth Heretics for their lightness in admitting every one without discretion to the Clergy. “Their Orders, saith he, are rash, light, inconstant: now they place neophyts, then secular men, then our Apostates, that they may tie them by glory and preferment, whom with the truth they cannot. No where may a man sooner prosper and come forwards, than in the camp of rebels, where to be only, is to deserve much. Therefore one to-day a Bishop, to-morrow somewhat else: to-day a Deacon, to-morrow a Lecturer, that is, a Reader: to-day a Priest, to-morrow a Lay-man, for to Lay-men also they enjoin the functions of Priests.” And St. Hieron, *ep. 83. ad Oceanum, c. 4.* saith of such, “Yesterday a Catechumen or newly converted, to-day a Bishop: yesterday in the theatre, to-day in the Church: at night in the place of games and masteries, in the morning at the altar: a while ago a great patron of stage-players, now a consecrator of holy virgins.” And in another place, “Out of the bosom of Plato and Aristophanes they are chosen to a Bishopric, whose care is, not how to suck out the marrow of the Scriptures, but how to sooth the peoples ears with flourishing declamations.” *Dialog. cont. Lucif. c. 5.*

8 Deacons.] Under the name of Deacons are here contained Sub-deacons, as before under the name of Bishops Priests also were comprehended. For to these four appertaineth the Apostle’s precept and order touching one wife, and touching continency and chastity, as by the alledged Councils and Fathers (namely by the words of St. Epiphanius) doth appear. For they only are in holy Orders, as serving by their proper functions about the Altar and the Blessed Sacrament: in respect whereof, the law of chastity appertaineth to them, and not to the four inferior Orders of *Acolyti, Exorcistæ, Lectores, and Ostiarii*, who neither by precept nor vow are bound to perpetual chastity, as the others of the holy and high Orders are bound, both by precept and promise or solemn assent made when they took Sub-deaconship,

All these degrees and orders to have been ever since Christ’s time in the Church of God, might be proved by all antiquity. But for as much as the Apostle’s purpose is not here to reckon up all the Ecclesiastical Hierarchy, it need not be treated of in this place. But we wish the learned to read the third, fourth, fifth, sixth, seventh, eighth, and ninth chapters of the fourth Council of Carthage, whereat St. Augustin was present: where they will see the express callings, offices, and manner of ordaining or creating all the said sorts, and will plainly perceive these things to be most ancient and venerable. Let them read also Eusebius’s history, the thirty-fifth chapter of the sixth book, where for all these orders he reciteth Cornelius’s Epistle to Fabius, concerning Novatus. Likewise St. Cyprian in many places, namely, *ep. 55. nu. 1.* Where see the notes upon the same. St. Hieron, *ep. 2. c. 6.* Of Sub-deacon there is mention in St. Augustin, *ep. 74.* and *ep. 20. de epistolis 22. in edit. Paris.* St. Epiphanius, *hær. 59.* St. Cyprian, *ep. 74.* St. Ignatius, *ep. 9. ad Antiochenos*, and in the 48 Canons of the Apostles. *Conc. Tolet. 2. can. 1. & 3. Conc. Laodicen. can. 21. Epist. Epiph. apud Hiero. 60. c. 1.*

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth.

16 And evidently great is the mystery of godli-

ness, which was manifested in the flesh, was justified in the spirit, appeared unto Angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory.

15 In the house of God.] *All the world being God's, yet the Church only is his house, the Rector or Ruler whereof at this day, saith St. Ambrose upon this place, is Damasus.* Where let our loving Brethren note well, how clear a case it was then, that the Pope of Rome was not the Governor only of one particular See, but of Christ's whole house, which is the universal Church, whose Rector this day is Gregory the thirteenth.

15 *The pillar--of truth.*] This place pincheth all Heretics wonderfully, and so it ever did, and therefore they oppose themselves directly against the very letter and confessed sense of the same, that is, quite contrary to the Apostle: Some saying, the Church to be lost or hid: some, to be fallen away from Christ these many ages: some, to be driven to a corner only of the world: some, that it is become a stew and the seat of Antichrist: lastly, the Protestants most plainly and directly, that it may and doth err, and hath shamefully erred for many hundred years together. And they say herein like themselves, and for the credit of their own doctrine, which cannot be true in very deed, except the Church err, even the Church of Christ, which is here called the house of the living God.

But the Church which is the house of God, whose Rector (saith St. Ambrose) in his time was Damasus, and now Gregory the thirteenth, and in the Apostles time St. Peter, is the pillar of truth, the establishment of all truth: therefore it cannot err. It hath the Spirit of God to lead it into all truth till the world's end: therefore it cannot err. It is built upon a rock, Hell-gates shall not prevail against it: therefore it cannot err. Christ is in it till the end of the world, he hath placed in it Apostles, Doctors, Pastors, and Rulers to the consummation and full perfection of the whole body, that in the mean time we be not carried about with every blast of doctrine: therefore it cannot err. He hath prayed for it, that it be sanctified in truth, that the faith of the chief Governor thereof fail not: it is his house, his spouse, his body, his lot, Kingdom and inheritance given him in this world: he loveth it as his own flesh, and it cannot be divorced or separated from him: therefore it cannot err. The New Testament, Scriptures, Sacraments, and Sacrifice cannot be changed, being the everlasting dowry of the Church, continued and never rightly made use of in any other Church, but in this our Catholic Church: therefore it cannot err. And therefore all those points of doctrine, faith, and worship, which the Arians, Manicheans, Protestants, Anabaptists, other old or new Heretics, untruly think to be errors in the Church, are no errors indeed, but themselves most shamefully are deceived, and so shall be still, till they enter again into this house of God, which is the pillar and ground of all truth: that is to say, not only itself free from all error in faith and religion, but the pillar and stay to lean unto in all doubts of doctrine and to stand upon against all heresies and errors that evil times yield, without which there can be no certainty nor security. And therefore the holy

Apostles, and Councils of Nice and Constantinople, made it an article of our Creed, to believe the CATHOLIC and APOSTOLIC CHURCH. Which is, not only to acknowledge that there is such a Church, as Heretics falsely say; but that, which is called the Catholic Church, and known so to be, and communicateth with the See Apostolic, is the Church: and that we must believe, hear, and obey the same, as the touch-stone, pillar, and firmament of truth. For, all this is comprised in that principle, *I believe the Catholic Church.* And therefore the Council of Nice said, *I believe in the Church,* that is, I believe and trust the same in all things.

Neither can the Heretics escape by flying from the known visible Church, to the hid congregation or company of the Predestinate. For that is but a false phantastical apprehension of Wickliff and his followers. The company of the Predestinate maketh not any one Society among themselves, many of them being yet unborn, and many yet being Infidels and Heretics, and therefore are not of the one house of God which is here called, *the pillar of truth.* And those of the Predestinate that are already of the Church, make not a several company from the known Catholic Church, but are baptized, housed, taught, they live and die in the common Catholic visible Church, or else they can neither receive Sacrament, nor salvation. St. Paul instructeth not Timothy how to teach, preach, correct and converse in the invisible society of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which cannot err.

If any make farther question, how it can be that any company or society of men (as the church is) can be void of error in faith, seeing all men may err: he must know that it is not by nature, but by privilege of Christ's presence, of the Holy Ghost's assistance, of our Lord's promise and prayer. See St. Augustin, upon these words of the 118th Psalm, *Con. 13. Ne auferas de ore meo verbum veritatis usquequaque.* Where he hath good speeches of this matter. For the same purpose also these words of Lactantius are very notable: "It is the Catholic Church only, that keepeth the true worship of God; this is the fountain of truth, this the house of faith, this the Temple of God: whither if any man enter not, or from which if any man go out, he is a foreigner and stranger, from the hope of everlasting life and salvation. No man must by obstinate contention flatter himself, for it standeth on life and salvation, &c." *St. Cyprian saith, "The Church never departeth from that which she once hath known." Ep. 55. ad Cornel. nu. 3.* *St. Iræneus saith, "That the Apostles have laid up in the Church, as in a rich treasury, all truth." And, "That she keepeth, with most sincere diligence, the Apostles faith and preaching." Li. 3. c. 4. & 40. & li. 1. c. 3.* It were an infinite thing to recite all that the Fathers say of this matter, all counting it a most pernicious absurdity to affirm that the Church of Christ may err in religion.

C H A P. IV.

He prophesieth that some should depart from the Catholic faith, willing Timotby therefore to inculcate to the people those articles of the said faith. 7. Item, to exercise himself in spiritual exercise, 12. To get authority by example of good life, 13. To study, to teach, to increase in the grace given him by holy Orders.

NOW the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils,

2 Speaking lyes in hypocrisy, and having their conscience seared.

3 Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth.

ANNOTATIONS ON CHAP. IV.

1 *Shall depart.*] It is the proper description of Heretics, to forsake their former faith, and to be Apostates, as the Greek word importeth; to give ear to particular spirits of error and deception, rather than to the Spirit of Christ in his Church; to follow in hypocrisy and shew of virtue the pernicious doctrine of Devils, who are the suggesters and prompters of all Sects, and are lying spirits in the mouths of all Heretics and false Preachers: men that have put their conscience to silence, and made it senseless to the holy Church's admonition: the Apostle noting once before also in this same Epistle, that Heretics have no conscience, which is the cause both of their fall and of their obduration in heresy.

3 *Forbidding to marry.*] He speaketh (saith St. Chrysostom) of the Manicheans, Encratites, and Marcionists, *ho* 12. in 1 *Tim.* St. Ambrose upon this place addeth to these the Patricians also. St. Irenæus, *li.* 1. *c.* 30. St. Epiphanius, *hær.* 45, 26, 61. 30. St. Hierom, 1 *cont. Jovin.* *c.* 1. & *ep.* 50. *c.* 1. & 3. St. Augustin, *hær.* 25, 40. and generally all Antiquity affirm the same both of them, and also of the Heretics called *Apostolici*, *Ebonitæ*, and the like. Their heresy about marriage was, that to marry or to use the act of matrimony, is of Satan, as St. Irenæus witnesseth, *li.* 1. *c.* 22. and that the distinction of male and female, and the creation of man and woman for generation, came from an evil God. They taught their hearers, saith St. Augustin, that, if they did use women, they should by all means provide, that they might not conceive or bear children. Clemens Alexandrinus (*li.* 3. *Strom. in principio*) writeth, that such admit no marriage or procreation of children, lest they should bring into the world creatures to suffer misery and mortality. And this is the damnable opinion concerning marriage, noted here by the Apostle.

For the second point consisting in the prohibition of meats or use of certain creatures made to be eaten, the said Heretics or divers of them (for they were not all of one sect touching these points) taught, that men might not eat certain sorts of meats, especially of beasts and living creatures, for that they were not made (say they) by the good God, but by the evil. And wine they called the gall of the Prince of darkness, and not to be drank at all, and the vine from which it came, to be of the Devil's creation. And divers other creatures the condemned as things by nature and creation polluted and abominable. St. Augustin, *hær. Manich.* 46. & *hær.* 25. *Tatian.* & *toto libro de mor. Manich.* to. 1. Lo, these were the Heretics, and their heresies which St. Paul here prophesieth of, that forbid marriage and meats, as you have heard, for which they and their followers were condemned in divers Councils.

Is it not now an intolerable impudence of the Protestants, who, for a small similitude of words in the ears of the simple, apply this text to the fasts of the Church, and the chastity of Priests and Religious? As if either by appointing or using some days of abstinence from certain meats, the Church, or any Catholic man condemned the said meats: Unless the Rechabites, Jerem. xxxv. or the Nazarites, Num. vi. or the Ninivites, Jonah iii. or Moses, Exod. xxxiv. or Elias, 2 Kings xix. or holy Anna the widow, Luk. ii. or John Baptist, Matt. iii. and ix. or Christ him-

self, Matt. iv. commending, using, and following a pre-script number of fasting-days; or God himself, who in the very beginning, in Paradise, prescribed abstinence from the fruit of one certain tree, and after appointed so many fasts in the Law; unless he therefore condemned his own creatures, and the rest, those creatures from which they abstained. No, there are many good and lawful causes to forbid some, or to abstain from some meats: as, for obedience, as in Paradise: for signification, as in the Law: for that they have been offered to Idols, as in the Epistle to the Corinthians: for chastizing the body and penance: for health also: and only those causes are unlawful for which the Manicheans and other Heretics abstained.

Concerning marriage likewise, they may as well charge God and the Church for forbidding the father to marry the daughter, or the brother the sister, or other prohibited persons in the law: as well might they charge Christ and the Apostle for prohibiting the man to marry, during his wife's life: and appointing widows, that serve the Church, to live unmarried, and not admitting a married woman as well as a widow, nor her that hath had more husbands, as well as her that hath been married but once; as they charge the Church for not admitting married persons to the altar, and for forcing them and Religious persons to keep their promise of chastity. No, the holy Church is so far from condemning wedlock, that she honoreth it much more than the Protestants, accounting it an holy Sacrament, which they do not, who only use it to lust as the Heathens do, and not to religion.

But it is an old deceitful practice of Heretics to charge Catholic men with old condemned heresies. The Eutychians slandered the Council of Chalcedon and St. Leo to be Nestorians, and to make two persons in Christ, because they said there were two natures. Vigilus, *li.* 5. *cont. Eutychen.* Arius charged Alexander his Bishop of Sabellianism, for avouching the unity of substance in Trinity. Socrates, *li.* 1. *c.* 3. Julian accused St. Augustin of the heresy of Apollinarianis, *li.* 5. *cont. Julian.* *c.* 15. Other Pelagians challenged him for condemning marriage, *Retract.* *li.* 2. *c.* 53. And that our Protestants brag not too much of their good invention. Jovinian the old Heretic, their Master in this point, accused the holy Doctors and Catholics upon this same place, to be Manicheans, and to condemn meats, and marriage, as both St. Hierom, and St. Augustin do testify. And they both answer to the Heretic, that the Church indeed and Catholics do abstain from some for ever, and some for certain days, and every Christian man commonly all the forty days of Lent fast: not for that they think the meats unclean, abominable, or of an ill creation, as the Manicheans do, but for punishment of their bodies and taming their concupiscences. St. Hierom, *li.* 2. *con. Jovin.* *c.* 11. St. Augustin, *cont. Adimantum*, *c.* 14. *Li. de mor. Cath. Ec.* St. Hierom, in *c.* iv. *ad Galat.* And as for marriage, the said Doctors answer, that no Catholic man condemneth it for unlawful, as the old Heretics did, but only preferreth virginity and continency before it, as a state in itself more agreeable to God, and more meet for the Clergy. See St. Augustin, against Faustus the Manichean, *li.* 30. *c.* 5, 6. and *hær.* 25. in the name *Apostolici.* St. Hierom, *ep.* 50. *c.* 1. & 3. All this the Catholics continually tell the Adversaries, and they cannot but see it. Yet by accustomed audacity and impudence they bear it out still.

4 For every creature of God is good, and nothing to be rejected that is received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 These things proposing to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith and of the good doctrine which thou hast attained unto.

7 But avoid foolish and old wives fables: and exercise thyself unto godliness.

8 For bodily exercise is profitable to little: but godliness is profitable to all things, having promise

of the life that now is, and of that which is to come.

9 A faithful saying and worthy of all acceptation.

10 For therefore we labour and are reviled, because we hope in the living God, who is the Saviour of all men, especially of the faithful.

11 These things command and teach.

12 Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity.

13 Till I come, attend unto reading, to exhortation, and to doctrine.

14 Neglect

4 *With thanksgiving.*] By the most ancient custom of the faithful, both before Christ and since, men use to bless their table and meats, by the hand and word of a Priest, if any be present, otherwise by such as can conveniently do it. And in husbandmen's houses where they have no other means, they should at least bless God's gifts and themselves with a *Pater noster* or the sign of the Cross: not only to acknowledge from whom they have their continual sustenance, but also to bless their meat and sanctify it. For the Greek word used by St. Paul, by Ecclesiastical use, when it concerneth meats, signifieth not only thanksgiving, but blessing or sanctifying the creatures to be received, and in English we call it grace, not only that after meat, which is only thanks to God, but that before meat, which is always a benediction of the creatures, as it is plain in the prescript and usual forms of grace. For which cause a Priest should ever do it rather than a lay-man or any of inferior order of the Clergy. Infomuch that St. Hierom, (*ep. 85.*) reprehendeth certain Deacons whom he saw say grace or bless the meat and company, in the presence of a Priest. Who also recordeth (in the life of St. Paul the holy Hermit) the great courtesy and humility of him and St. Anthony, yielding one to the other the pre-eminence of blessing their poor dinner. For to bless is a great thing, and a Priestly prerogative, as the Apostle witnesseth, declaring the pre-eminence of Melchisedech in that That he blessed Abraham. Read the note following.

5 *Sanctified.*] All creatures are of God's creation, none of the Devil, or of any other cause and beginning, as the Manicheans blasphemed: and therefore none are ill, abominable, or unclean by creation, nature, and condition, but all good and made for man's use, though all be not alike holy nor equally sanctified. God made seven days, but he sanctified only one of them. He made all places, but he sanctified none but the Temple and such like deputed to his service, as the Ark, the Altar, and the rest which were by sacred use both holy themselves, and gave also holiness and sanctification to things that touched them or were applied unto them. So our Saviour faith, that the Temple sanctified the gold, and the Altar the gift; and generally all creatures separated from common and prophane use, to religion and worship of God, are made sacred thereby. So the places and days of God's apparition or working some special wonders or benefits towards the people, were holy, as Bethel, Sinai, and others. And much more those times and places of Christ's Nativity, Passion, Burial, Resurrection, Ascension: which is so plain a case, that the hill where he was transfigured only, is called therefore by St. Peter, *the holy Mount*.

These therefore are holy memorials and monuments of all sorts sanctified, besides that creatures (as we see here) are sanctified also by the word of God and prayer, that is to say, by benediction and invocation of our Lord's holy name upon them, especially by the sign of the Cross, as St. Chrysostom noteth on this place, *ho. 12. in 1. ad Tim.* by which the adversary power of Satan usurping unjustly upon God's creatures through man's sin, and seeking deceitfully in or by the same to annoy man's body or soul, is expelled, and the meats purged from him and made wholesome. St. Gregory, (*lib. 1. Dialog. c. 4.*) recordeth that the Devil entered into a certain religious woman by eating the herb lettuce unblessed.

And St. Augustin, (*li. 18. de Civ. Dei, c. 18.*) sheweth at large, what ways he hath, by meats and drinks and other usual creatures of God, to annoy men: though his power be much less than it was before Christ. But still much desire he hath on all sides to molest the faithful by abusing the things most near and necessary unto them, to their hurt both in body and soul. For remedy whereof, this sanctification which the Apostle speaketh of is very sovereign, appertaining not only to this common and more vulgar benediction of our meats and drinks, but much more (as the propriety of the Greek word used by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christ's honor in the Church of God, and to man's spiritual and corporal benefits.

For, as St. Augustin writeth, *lib. 2. de pec. merit. c. 26.* besides this usual blessing of our daily food, the Catechumens (that is, such as were instructed for Baptism) are sanctified by the sign of the Cross, and the bread (saith he) which they receive, though it be not the Body of Christ, yet is holy, and more holy than the usual bread of the table. He meaneth a kind of bread then hallowed, especially for such as were not yet admitted to the Blessed Sacrament; either the same, or the like to our holy bread, used in the Church of England and France on Sundays. And it was a common use in the primitive Church to bless loaves, and send them for sacred tokens from one Christian man to another. And that not among the simple and superstitious (as the Adversaries may imagine) but among the holiest, learnedst, and wisest. Such hallowed breads did St. Paulinus send to St. Augustin and Alipius, and they to him again, calling them blessings. Read St. Hierom in the life of Hilarion (*post medium*) how Princes and learned Bishops and others of all sorts came to that holy man for holy bread, *panem benedictum*. In the primitive Church the people commonly brought bread to the Priests to be hallowed. *Author op. imp. ho. 14. in Mat.* The third Council of Carthage, *can. 24.* maketh mention of the blessing of milk, honey, grapes, and corn. See the fourth Canon of the Apostles. And not only divers other creatures used at certain times in holy Church's service, as wax, fire, palms, ashes, but also the holy oil, chrism, and the water of Baptism, that also which is the chief of all Priestly blessing of creatures, the bread and wine in the high Sacrifice, are sanctified. For without sanctification yea (as St. Augustin affirmeth, *tract 118. in Joan.*) without the sign of the Cross none of these things can rightly be done.

Can any man now wonder that the Church of God by this warrant of St. Paul's word expounded by so long practice and tradition of the first Fathers of our religion, doth use divers elements and bless them for man's use and the service of God, expelling by the invocation of Christ's name, the adversary power from them, according to the authority given by Christ, *Super omnia demonia, Over all Devils*: and by prayer, which importeth, as the Apostle here speaketh, desire of help, as it were by the virtue of Christ, to combat with the Devil, and so expel him out of God's creatures, which is done by holy exorcism, and ever beginneth, *Adjutorium nostrum in nomine Domini*, as we see in the blessing of holy-water and the like sanctification of elements? Which exorcism,

14 Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the Priesthood.

15 Meditate upon these things, be wholly in

thesethings: that thy profiting may be manifest to all.

16 Take heed to thyself, and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

exorcisms, namely of children before they come to Baptism, see in St. Augustin, *li. 6. con. Julian. c. 5. & de Ec. dogmat. c. 31. De nupt. & concupisc. li. 1. c. 20.* and of holy-water, that hath been used these 1600 years in the Church by the institution of Alexander the first, in all Christian countries, and of the force thereof against Devils, see a famous history in Theodoret, *li. 5. c. 21.* and in Epiphanius, *hær. 30. Ebionitarum.* See St. Gregory to St. Augustin our Apostle, of the use thereof in hallowing the idolatrous temples to be made the Churches of Christ, *apud Bedam, li. 1. c. 30. hist. Angl.* Remember how the Prophet Elizeus applied salt to the healing and purifying of waters, *4 Kings ii.* how the Angel Raphael used the liver of the fish to drive away the Devil, *Toby vi. 8.* how David's Harp and Psalmody kept the evil spirit from Saul, *1 Kings xvi.* how a piece of the holy earth saved such a man's chamber from infestation of Devils, St. Augustin, *de Civit. Dei, li. 22. c. 8.* how Christ himself, both in Sacraments, and out of them, used divers sanctified elements, some for the health of the body, some for grace and remission of sins, and some to work miracles by. See in St. Hierom against Vigilantius, *c. 2.* how holy Relicks torment Devils. In the history of Julian the Apostate, how the sign of the Cross; in the *Acts (cap. xix.)* how the name of JESUS yea and of Paul putteth them to flight.

Furnish yourselves with such examples and grounds of Scriptures and antiquity, and you shall condemn the Adversaries cavils and blasphemies against the Church's practice in such things, and farther also find these sacred actions and creatures, not only by increase of faith, fervor, and devotion, to purge the impurity of our souls, and procure remission of our daily infirmities, but that the chief Ministers of Christ's Church, by the sovereign authority granted by our Lord, may join unto the same, their blessing and remission of our venial sins or spiritual debts: as we see in St. James, remission of all sins to be annexed to the unction with holy oil, which to the Catholics is a Sacrament, but to the Protestants was but a temporal ceremony, and to some of them not of Christ's institution, but of the Apostles only. In their own sense therefore they should not marvel that such spiritual effects should proceed from the use of sanctified creatures, whereas venial trespasses are remitted many ways, though mortal ordinarily by the Sacrament only. St. Gregory did commonly send his benediction and remission of sins, in and with such holy tokens as were sanctified by his blessing and touching of the Apostles bodies and Martyrs Relicks, as now his successors do in the like hallowed remembrances of religion. See his 7th book, epistle 126; and 9th book, epistle 60. Thus therefore and to the effects aforesaid the creatures of God are sanctified.

If Any man object that this use of creatures is like conjuration in Necromancy, he must know the difference is, that in the Church's sanctifications and exorcisms, the Devils are commanded, forced, and tormented, by Christ's word

and by prayers: but in the other wicked practices, they are pleased, honored, and covenanted withal: and therefore the first is godly and according to the Scriptures, but Necromancy abominable and against the Scriptures.

14 *The grace.*] St. Augustin declareth this grace to be the gift of the Holy Ghost given unto him by receiving this holy Order, whereby he was made fit to execute the office to his own salvation and other men's. And note withal that grace is not only given in or with the Sacrament by the receiver's faith or devotion, but by the Sacrament, *per impositionem, by imposition of hands.* For so he speaketh, *2. Tim. i.* which is here said, *cum impositione, with imposition.*

14 *With imposition.*] St. Ambrose upon this place understandeth in the words *imposition of hands*, all the holy action and sacred words done and spoken over him when he was made Priest. *Whereby (saith he) he was designed to the work, and received authority, that he durst offer Sacrifice in our Lord's stead unto God.* So doth the holy Doctor allude unto the words that are said now also in the Catholic Church to him that is made Priest: *Accipe potestatem offerendi pro vivis & mortuis in nomine Domini;* that is, *Take or receive thou authority to offer for the living and the dead in the name of our Lord.* For which St. Hierom, also (as is noted before) saith, that the ordaining of Priests is, *by imposition of hands and imprecation of voice.*

14 *Of the Priesthood.*] The practice of the Church giveth us the sense of this place, which the ancient Council of Carthage doth thus set down, *When a Priest taketh Orders, the Bishop blessing him and holding his hand upon his head, let all the Priests present lay also their hands on his head by the Bishop's hands, &c.* Who seeth not now, that holy Orders, giving grace by an external ceremony and work, is a Sacrament? So all the old Church counteth it. And St. Augustin (*cont. ep. Parmen. li. 2. c. 13.*) plainly saith that no man doubteth but it is a Sacrament. And lest any man think that he useth not the word Sacrament properly and precisely, he joineth it in nature and name with Baptism. Again, who seeth not by this use of imposition of hands in giving Orders and other Sacraments, that Christ, the Apostles, and the Church may borrow from the Jewish rites, certain convenient ceremonies and Sacramental actions, seeing this same (as the Heretics cannot deny) was received from the manner of ordaining Aaron and the Priests of the old law and other Heads of the People? See *Exo. xxxix. Num. xxvii. 23.*

16 *Both save thyself.*] Though Christ be our only Saviour, yet the Scriptures forbear not to speak freely and commonly and in a true sense, that man also may save himself and others. But the Protestants notwithstanding follow such a captious kind of Divinity, that if a man speak any such thing of our Lady or any Saint in Heaven, or other means of procuring salvation, they make it a derogation to Christ's honor. With such hypocrites have we now-a-days to do.

CHAP. V.

How to behave himself towards young and old. 3. To bestow the Church's oblations, upon the needy widows, 9. And not to admit the said Church's widows under threescore years old. 17. In distributions to respect well the Priests that are pains-taking. 19. And how in his consistory to hear accusations against Priests. 22. To be strait in examining before he give Orders, to be chaste, and to remit somewhat of his drinking water.

AN ancient man rebuke not: but intreat him as a father: young men, as brethren:

2 Old women, as mothers: young women, as sisters, in all chastity.

3 Honor widows, that are widows indeed.

4 But if any widow have children or grandchildren; let her learn first to govern her own house, and to make a return of duty to her parents. For this is acceptable before God.

5 But she that is a widow indeed and desolate, let her trust in God, and continue in supplications and prayers night and day.

6 For she that liveth in pleasures, is dead while she is living.

7 And this give in charge, that they may be blameless.

8 But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.

9 Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband,

10 Having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

11 But

ANNOTATIONS ON CHAP. V.

3 *Widows indeed.*] St. Ambrose calleth them widows and desolate indeed, that might marry, but to make themselves better and more worthy of God, refuse marriage, which they knew to be but once blessed, imitating holy Anne, who in fasting and prayers served God night and day, never knowing but one husband. Such professed widows then are to be honored and succoured. Neither does he speak only of the Church's widows (of whom especially afterward) but of all that by profession kept their widowhood, exhorting them to pass their time in prayer and fasting, ver. 5. Which was an honorable and holy state much written of and commended in the primitive Church, namely by St. Ambrose and by St. Augustin, who wrote books upon that subject, and make it next to virginity. St. Ambrose, *de viduis*. St. Augustin, *de bono viduitatis*.

8 *He hath denied.*] Not that by this or by any other deadly sin (except incredulity or doubtfulness in belief) they lose their faith: but that their facts are not answerable to their faith, and to Christian religion which prescribeth all such duties.

9 *Let a widow be chosen.*] Now he speaketh more particularly and specially of such widows as were nourished and maintained by the oblations of the faithful and the Alms of the Church, and did withal some necessary services about women, that were to be professed or baptized, for their instruction and addressing to that and other Sacraments, and also about the sick and impotent: and withal sometimes they had charge of the Church's goods or the disposition of them under the Deacons: in respect whereof they also and the like are called *Diaconissæ*, Eusebius, *li. 6. c. 35* reciteth out of Cornelius's Epistle, that in the Church of Rome there is one Bishop, forty Priests, six Deacons, seven Subdeacons, Acoluthi forty-two, Exorcists, Lectors, and Ostiarii fifty-two, widows together with the poor a hundred and fifty, all which God nourisheth in his Church. See *Act. Apost. c. vi.* St. Chrysostom, *li. 3. de Sacerdotio proprius finem.* St. Epiphanius in *hæresi 79. Collyridianorum*. Now then what manner of women should be taken into the fellowship of such as were maintained by the Church, he farther declareth.

9 *The wife of one husband.*] If you would have a plain pattern of Heretical fraud, corruption, and adulteration of the native sense of God's word, and an invincible demonstration that these new Glossers have their conscience seared and hearts obdured, willingly perverting the Scriptures against that which they know is the meaning thereof, to the

maintenance of their Sects; mark well their handling of this place about these widows of the Church. St. Paul prescribeth such only to be admitted as have been the wives of one husband, that is to say, once only married, not admitting any that hath been twice married. By which words the Catholics prove first, That the like phrase used before of Bishops and Deacons, that they should be the husband of one wife, must needs signify that they cannot be twice married, nor admitted to these and the like functions, if they were more than once married before.

Secondly, we prove by this place against the Adversaries, that the state of the widowhood is more worthy, honorable, decent, and pure in respect of the service of the Church, and more to be relieved by the revenues thereof, than the state of married folks. And that not only (as the Adversaries perhaps may answer) for their greater necessity, or more leisure, freedom, or expedition to serve, in that they are not cumbered with husband and household, but in respect of their vidual continency, chastity, and purity. For else such, as were widows with intention and freedom to marry afterwards, might have been admitted by the Apostle, as well as those that were never to marry again.

Thirdly, we prove that second marriage, not only after admission to the alms or service of the Church, but before also, is disagreeable and a sign of incontinency or more lust and fleshliness than is agreeable or decent for any person belonging to the Church: and consequently, that the Apostle in the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Church's refusing generally *bigamos* or twice married persons, must needs much more mean that no man twice married should be received to holy Orders: and farther, that, as none were admitted to be widows of the Church, that ever intended to marry again, so none should ever be received to administer the Sacraments (which is a thing infinitely more, and requireth more purity, and continency, than the office or state of the said widows,) that intended to marry again. To receive the Body of Christ (saith St. Hierom, in *Apolog. pro lib. cont. Jovin. ep. 50. c. 6*) is a greater and holier thing than prayer, and therefore Priests, that must both continually pray and also be employed about the receiving or administering the holy Sacrament daily, must live continently.

Fourthly, we prove that it is not unlawful to annex, by precept or the parties promise, single life or chastity to a whole State or Order of the faithful: because the Apostle and the whole Church in his time joined to this state of the Church's widows perpetual continency.

Fifthly,

11 But the younger widows avoid. For when they have grown wanton in Christ, they will marry.

12 Having damnation, because they have made void their first faith.

13 And withal being idle they learn to go about from house to house: and are not only idle, but

tatlers also and busy bodies, speaking things which they ought not.

14 I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil.

15 For

Fifthly, we prove hereby that to refuse and not to accept the twice married, or such as will not live single, into the state of widows or holy Orders, is not to condemn or forbid second marriage, or once and often marrying, with the Manicheans according to the doctrine of Devils, as the Protestants (and before them the old condemned Jovinianists) do blaspheme the Church. For then did St. Paul allow and teach doctrine of Devils, who refuseth a twice married woman, and bindeth others, by their entering into this State, never to marry again: as no doubt he did the Clergymen much more in the third chapter before. Thus, behold, we Catholics confer and construe the Scriptures and for this meaning we have all the Doctors without exception. What shift than have the Heretics here? For marry and remarry they must, let the Scriptures, and all the Doctors, in the world say nay to it. In truth they do not expound the word of God, but fly from the evidence of it, some one way and some another.

And of all others, their extremest and most shameful tergiversation is, that the Apostle here forbiddeth not the admission of such widows as have been twice married, but only them who have had two husbands at once. Which was a very unprobable and extorted exposition before, concerning Bishops and Deacons, c. 3. and (as St. Hierom saith ep. 83.) *malo nodo malus cuneus*: but here, that an exception should be made only against widows that had two husbands together (which was a thing never lawful nor ever heard of) that is a most intolerable impudence, and a construction that never came to any wise man's thought before; and yet these their fancies must be Gods word, and *bigamus* or *bigamia* must, against their old natures, and use of all Writers, be all one with *Poligamus* and *Poligamia*. They give an example of such widows, in women divorced justly from their husbands in the old Law. As if St. Paul here took order from the Jews widows only, or as if that had been such a common case among the Jews, that the Apostle needed to take so careful order for it. Finally, they presume to say, that, if the Apostle should be understood to refuse a widow twice married at sundry times, it were unreasonable and injurious to second marriages, which have no more indecency or sign of incontinency (say they) than the first. Thus bold they are with the Apostle and all antiquity.

11 *Wanton in Christ.*] Widows waxing warm, idle, and well fed by the Church, lust after husbands, as also apostate Priests and Superintendants marry, especially after they have gotten good Ecclesiastical livings. Which is to wax wanton in Christ, or against Christ. The Greek word signifieth to cast off the reins or bridle, that is, the bond of promise of continency which they had put upon them.

11 *They will.*] In the chastity of widowhood or Virginity (saith St. Augustin) the excellency of a greater gift is sought for. Which being once desired, chosen, and offered to God by vow, it is not only damnable to enter afterwards into marriage, but though it come not actually to marriage, only to have the will to marry is damnable. St. Augustin, li. de bono viduit. cap. 9.

12 *Having damnation.*] It signifieth not blame, check, or reprehension of men, as some, to make the fault seem less, would have it: but judgment or eternal damnation, which is a heavy sentence. God grant all married Priests and Religious may consider their lamentable case. What a grievous sin it is, see St. Ambrose, ad virginem lapsam, cap. 5. & 8.

12 *Their first faith.*] All the ancient Fathers that ever wrote commentaries upon this Epistle, Greek and Latin, as St. Chrysostom, Theodoret, Oecumenius, Theophylact, Prinasius, St. Ambrose, Ven. Bede, Haimo, Anselme, and the rest: also all others that by occasion use this place, as the fourth Council of Carthage, can. 104, and the fourth of Toledo, can. 55. St. Athanasius, li. de virginate. St. Epiphanius, har. 48. St. Hierom, cont. Jovinianum, li. 1.

c. 7. & in c. xlv. Eze. prope finem. St. Augustin in exceeding many places: all these expound the Apostle's words of the vow of chastity or the faith and promise made to Christ to live continently. What is it to break their first faith? saith St. Augustin. They vowed, and performed not. In Psal. lxxv. prope finem. Again in another place, They break their first faith that stand not in that which they vowed, li. de Sancta virgin, c. 33. Again, he and all the Fathers with him in the Council of Carthage before named: If any widows, how young so ever they were, left by their husbands deceased, have vowed themselves to God, left their laical habit, and under the Testimony of the Bishop and Church have appeared in religious weed, and afterwards go any more to secular marriage, according to the Apostle's sentence, they shall be damned, because they were so bold to make void the faith or promise of Chastity, which they vowed to our Lord. So saith he, and 215 Fathers more in that Council.

And this promise of chastity is called *faith*, because the fidelity betwixt married persons is ordinarily called by holy Writers, *faith*: and the vow of chastity made to God, joineth him and the persons, so vowing, as it were in marriage, so far, that, if the said persons break promise, they are counted and called in the last alledged Council, *God's adulterers*. In the third to the Romans also, and often elsewhere, *faith* is taken for promise or fidelity. And that it is so taken here, the words *irritum facere* (to frustrate and make void) do prove: for that term is commonly used in a matter of vow, promise, or compact. Gen. xvii. Num. xxx. This promise is called here *prima fides* (the first faith) in respect of the latter promise which vow-breakers make to them with whom they pretend to marry. So saith St. Augustin lib. de bono viduit. c. 8. & 9. and Innocentius, 1. ep. 2. can. 23. to. 1. Conc. And this is the only native, evident, and agreeable sense to the circumstance of the letter. And the vain evasion of the Heretics, to save the apostate Monks, Friars, Nuns, and Priests from damnation for their pretended marriages, is frivolous, to wit, that *first faith* here signifieth the faith of Baptism or Christian belief, and not the promise or vow of chastity. But we ask them if this faith of Baptism be broken by marriage or no. For the text is plain, that by intending to marry, they break their faith, and by breaking their faith, they are damned, if they die without repentance. In truth, which way so ever they turn themselves to defend their sacrilege or pretended marriages, they lose their labour, and struggle against their own conscience and plain Scripture.

14 *I will — the younger.*] He speaketh of such young ones as were yet free. For as to such as had already made vow, neither could they without damnation marry, were they young or old, nor he without sin command or counsel them to it. Neither (as St. Hierom proveth to Gerontia, and St. Chrysostom upon this place) doth he precisely command or counsel the young ones that were free to marry, or absolutely forbid them to vow chastity: God forbid, say they. But his speech containeth only a wise admonition to the frailer sort, that it were far better for them not to have vowed at all, but to have married again, than to have fallen to adultery and apostacy after profession. Which is no more but to prefer second marriage before fornication: and a good warning, that they who are to profess, look well what they do. St. Paul's experience of the fall of some young ones to marriage, caused him to give this admonition here: as also that before, that none should be received to the Church's arms under three-score years of age. Not forbidding the Church for ever, to accept any vows of widows or virgins till that age, as the Heretics falsely affirm: but shewing what was meet for that time and the beginning of Christianity, when as yet there were no Monasteries built, no pre-script rule, no exact order of obedience to Superiors; but the professed (as St. Paul here noteth) wandered up and down

15 For some are already turned aside after satan.

16 If any of the faithful have widows, let him minister to them, and let not the Church be charged: that there may be sufficient for them that are widows indeed.

17 Let the Priests that rule well, be esteemed worthy of double honor: especially they who labour in the word and doctrine,

18. For the Scripture saith: *Thou shalt not muzzle the ox that treadeth out the corn*: and, *The labourer is worthy of his reward*.

19 Against a Priest receive not an accusation, but under two or three witnesses.

20 Them that sin reprove before all: that the rest also may have fear.

21 I charge thee before God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side.

22 Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste.

23 Do not still drink water; but use a little wine for thy stomach's sake, and thy frequent infirmities.

24 Some men's sins are manifest, going before to judgment: and some men they follow after.

25 In like manner also good deeds are manifest, and they that are otherwise, cannot be hid.

down idly, as now our professed virgins or Nuns do not, neither can do. Of whom therefore, where discipline is observed, there is no cause of such danger. Besides, that widows, having had the use of carnal copulation before, are more dangerously tempted, than virgins that are brought up from their tender age in piety, and have no experience of such pleasures. See St. Ambrose, *lib. de viduis*, proving by the example of holy Anna, who lived a widow even from her youth till eighty years of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid all young widows to vow, yea he esteemeth that profession in the younger women much more laudable, glorious, and meritorious. See his book *de Viduis in initio*.

15 *After Satan.*] We may here learn, that for those to marry who are professed, is to turn back after Satan. For he speaketh of such as were married contrary to their vow. And thence we call the Religious that marry [as Luther, Bucer, Peter Martyr, and the rest] Apostates. More we learn, that such young ones have no excuse of their age, or that they are vehemently tempted and burn in their concupiscences, or that they have not the gift of Chastity. For notwithstanding all these excuses, these young professed widows, if they marry, go backward after Satan, and are Apostates, and damned except they repent. For as for the Apostle's words to the Corinthians, *It is better to marry than to burn*, we have before declared out of the Fathers, and here we add, that it appertaineth only to persons that are free and have not vowed to the contrary. As St. Ambrose, *li. ad virg. lapsf. c. 5*. St. Augustin, *de bono vid. c. 8*. and St. Hierom, *li. 1. cont. Jovin. c. 7*. expound it.

The Heretics of our time think there is no remedy for fornications or burning, but marriage, and so did St. Augustin when he was yet a Manichean. *Putabam me miserum, &c.* "I thought (saith he, *li. 6. Confes. c. 11.*) that I should be an unhappy and miserable man if I should want the company of a woman, and the medicine of thy mercy to heal the same infirmity I thought not upon, because I had not tried it: and I imagined that Continency was in a man's own power and liberty, which in myself I did not feel: being so foolish not to understand that no man can be continent unless thou give it. Verily thou woud'st give it, if with inward mourning I would knock at thy ears, and with sound faith would cast my care upon thee."

By all which you may easily prove, that chastity is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by prayer, fasting, and chastisement of men's concupiscence, that it is a thing, more grateful to God than the

condition of married persons: for else it would not be required either in the Clergy or in the Religious. Finally, that it is most abominable to persuade the poor virgins or other professed to such sacrilegious wedlock, which St. Augustin avoucheth to be worse than adultery. *De bon. vidu. c. 4. 11.* Jovinian was the first that ever made marriage equal with virginity or chaste life, for which he was condemned of heresy. St. Augustin, *in argumento, li. de bono Conjugali. De pec. merit, li. 3. c. 7. Li de hæres. hæ. 82.* He was the first that persuaded professed virgins to marry, which St. Augustin saith, was so clearly and without question wicked, that it could never infect any Priest, but certain miserable Nuns. Yea for this strange persuasion he calleth Jovinian a monster, saying of him thus, *Li. 1. Retract. can. 22. The holy Church that is there (at Rome) most faithfully and stoutly resisted this monster.* St. Hierom called the said Heretic and his accomplices, *Christian epicures. li. 2. cont. Jovin. c. 19.* See St. Ambrose, *ep. 82. ad Versellensem episcopum in initio*. But what would these holy Doctors have said, if they had lived in our doleful time, when the Protestants go quite away with this wickedness, and call it God's word?

17 *In the word and doctrine.*] Such Priests especially and Prelates are worthy of double, that is of the more ample honor, that are able to preach and teach, and do take pains therein. Where we may note, that all good Bishops or Priests in those days were not so well able to teach as some others, and yet for the ministry of the Sacraments, and for wisdom and government, were not unmeet to be Bishops and Pastors: for though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet all cannot have the like grace therein, and it is often recompensed by other singular gifts no less necessary. St. Augustin laboured in word and doctrine. Alipius and Valerius were good Bishops, and yet had not that gift. Possidius, *in vit. Aug. c. 5*. And some times and countries require Preachers more than others. All which we note, to discover the pride of Heretics, that condemn some of the Catholic Priests or Bishops, pretending that they cannot preach as they do, with meretricious and painted eloquence.

23 *Water.*] You see how lawful and how holy a thing it is, to fast from some meats or drinks, either certain days, or always, as this Blessed Bishop Timothy did: who was hardly induced by the Apostle to drink a little wine with his water in respect of his infirmities. And mark withal, what a calumnious and stale cavil it is, that, to abstain from certain meats and drinks for punishment of the body or devotion, is to condemn God's creatures. See an homily of St. Chrysostom upon these words, *to. 5.*

C H A P. VI.

What to teach servants. 3. If any teach against the doctrine of the Church obstinately, he doth it out of pride and for lucre. 11. But the Catholic Bishop must follow virtue, having his eye always to life everlasting and to the coming of Christ. 17. What to command the rich. 20. Finally, to keep most carefully the Catholic Church's doctrine, without change.

WHOSOEVER are servants under the yoke, lest them count their masters worthy of all honor; let the name of the Lord and *his* doctrine be blasphemed.

2 But they that have believing masters, let them not despise them, because they are brethren, but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to godliness,

4 He is proud, knowing nothing, but sick about questions and strifes of words: from which arise envies, contentions, blasphemies, evil suspicions,

5 Conflicts of men corrupted in mind, and who are destitute of the truth, supposing gain to be godliness.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world: and certainly we can carry nothing out.

8 But having food, and wherewith to be covered, with these we are content.

9 For they that will become rich, fall into temptation and the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition.

10 For the desire of money is the root of all evils; which some coveting have erred from the faith; and have intangled themselves in many sorrows.

11 But thou, O man of God, fly these things; and pursue justice, godliness, faith, charity, patience, mildness.

12 Fight the good fight of faith: lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses.

13 I charge thee before God who quickeneth all things, and before Christ Jesus who gave testimony under Pontius Pilate, a good confession,

14 That thou keep the commandment without spot, blameless unto the coming of our Lord Jesus Christ,

15 Which in his times he shall shew who is the Blessed and only Mighty, the King of kings and Lord of lords,

16 Who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see, to whom be honor and empire everlasting. Amen.

17 Charge the rich of this world not to be high-minded, nor to trust in the uncertainty of riches, but in the living God (who giveth us abundantly all things to enjoy.)

18 To do good, to be rich in good works, to give easily, to communicate to others,

19 To lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

20 O Timothy, keep the *Depositum* which is committed

ANNOTATIONS ON CHAP. VI.

4 *But sick about.*] Even these are the good disputes of our new Sect-masters: and the world hath too long proved these inconveniencies here named, to be the fruits of such endless altercations in religion as these unhappy Sects have brought forth.

20 *Depositum.*] The whole doctrine of our Christianity being taught by the Apostles, and delivered to their Successors, and coming down from one Bishop to another, is called the *Depositum*, as it were a thing laid into their hands, and committed unto them to keep. Which, because it passeth from hand to hand; from age to age, from Bishop to Bishop, without corruption, change, or alteration, is all one with Tradition, and is the truth given unto the holy Bishops to keep, and not to laymen. See the notable discourse of Vincentius Lirinensis upon this text, *li. con. prof. her. Novitates*. And it is for this great, old, and known treasure committed to the Bishops custody, that St. Irenæus calleth the Catholic Church *Depositum dives, the rich treasure of truth*, lib. 3. c. 4. And as Clemens Alexandrinus writeth, *li. 2. Strom.* this place maketh so much against all Heretics who do all change this *Depositum*, that for it only such men in his days denied this Epistle. The Heretics of our days change also the truth, and say it is the old truth. But they leap fourteen or fifteen hundred years for it over men's heads to the Apostles. But we call for the *Depositum*, and ask them in whose hands that truth, which they pretend, was laid up, and how it came down to them.

For it cannot be Apostolical, unless it were *Depositum* in some Timothy's hand, so to continue from one Bishop to another until our time and to the end.

20 *Prophane novelties.*] *Non dixit antiquitates* (saith Vincentius Lirinensis) *non dixit vetustates, sed prophanas novitates. Nam si vitanda est novitas, tenenda est antiquitas: si prophana est novitas, sacrata est vetustas*: that is, *He said not, ANTIQUITIES: he said not, ANCIENTNESS; but PROPHANE NOVELTIES. For if novelty is to be avoided, antiquity is to be kept: if novelty be prophane, ancientness is holy and sacred.* See his whole book against the prophane novelties of heresies.

We may not measure the newness or oldness of words and terms of speaking in religion, by holy Scriptures only: as if all those or only those were new and to be rejected, that are not expressly found in holy writ: but we must esteem them by the agreeableness or disagreeableness they have to the true sense of Scriptures, to the form of Catholic faith and doctrine, to the phrase of the old Christians, to the Apostolic use of speech come unto us by tradition of all Ages and Churches, and to the prescription of holy Councils and Schools of the Christian world: which have given out (according to the time and questions raised by Heretics and contentious persons) very fit, artificial, and significant words, to discern and defend the truth by, against falsehood.

These terms, *Catholic, Trinity, Person, Sacrament, Incarnation, Mass*, and many more, are not (in that sense wherein the Church useth them) in the Scriptures at all, and

mitted to thy trust, avoiding the prophane novelties of words, and oppositions of knowledge falsely so called.

21 Which some promising, have erred concerning the faith. Grace be with thee. Amen.

and divers of them were spoken by the Apostles before any part of the New Testament was written, some of them taken up straight after the Apostles days in the writings and preachings of holy Doctors, and in the speech of all faithful people, and therefore cannot be counted Novelties of words. Others besides these, as, *Consubstantial*, *Deipara*, *Transubstantiation*, and the like, which are neither in express terms found in Scriptures, nor yet in sense (if we should follow the judgment of the Arians against the Nicene Council, for the first; the Nestorians against the Ephesine Council, for the second; the Lutherans and Calvinists against the Lateran and the latter Councils for the third) these words also notwithstanding, by the judgment of holy Church, and Councils approved to be consonant to God's word, and made authentical among the faithful, are sound and true words, and not of those kind which the Apostle calleth *Novelties*.

These words then here forbidden, are the new prophane terms and speeches invented or specially used by Heretics, such as St. Irenæus recordeth, the Valentinians had a number most monstrous: as the Manicheans also divers, as may be seen in St. Augustin. The Arians had their *Similis substantiæ*, and Christ to be *ex non existentibus*: the other Heretics after those days had their *christiparum*, and such like, agreeable to their Sects. But the Protestants surpass in this kind, as they exceed most Heretics in the number of new opinions: as their *Servum arbitrium*, their *sole faith*, their *fiduce*, their *apprehension of Christ's justice*, their *imputative righteousness*: their horrible terms of terrors, anguishes, distresses, distrust, fears, and feeling of hell-pains in the soul of our Saviour, to express their blasphemous fiction of his temporal damnation, which they call his descending to hell: Their *marks*, *tokens*, and *badges Sacramental*, their *Companation*, *Impanation*, *Circumpanation*, to avoid the true conversion in the Eucharist: their presence *in figure*, *in faith*, *sign*, *spirit*, *pledge*, *effect*, to avoid the real presence of Christ's Body. These and such like innumerable, which they make use of in every part of their false doctrine, are, in the sense that they use them, all false, captious, and deceitful words, and are *novitates vocum* here forbidden.

And though some of the said terms have been, by some occasion (*ibiter*) without ill meaning, spoken by Catholics, before the Heretics arose, yet now knowing them to be the proper speeches of Heretics, Christian men are bound to avoid them. Wherein the Church of God hath ever been

as diligent to resist Novelties of words, as her Adversaries are busy to invent them. For which cause she will not have us communicate with them, nor follow their fashion and phrase newly invented, though in the nature of the words sometimes there be no harm. In St. Augustin's days, when Christian men had any good befallen them, or entered into any man's house, or met any friend by the way, they used always to say, *Deo gratias*. The Donatists and Circumcellions of that time being new-fangled, forsook the old phrase, and would always say, *Laus Deo*: from which the Catholic men did so abhor (as the said Doctor writeth) that they would as willingly meet a thief as one that said to them, *Laus Deo*, instead of *Deo gratias*. As now we Catholics must not say, *The Lord*, but, *Our Lord*: as we say, *Our Lady*, for his Mother, not, *The Lady*. Let us keep our forefather's words, and we shall easily keep our old and true faith that we had of the first Christians. Let them say, *Amendment*, *abstinence*, *the Lord's Supper*, *the Communion table*, *Elders*, *Ministers*, *Superintendent*, *Congregation*, *So be it*, *Praise ye the Lord*, *Morning-Prayer*, *Evening-Prayer*, and the rest, as they will: Let us avoid those Novelties of words, according to the Apostle's precept, and keep the old terms, *Penance*, *Fasting*, *Priest*, *Church*, *Bishop*, *Mass*, *Mattins*, *Even-song*, *the Blessed Sacrament*, *Altar*, *Oblation*, *Host*, *Sacrifice*, *Alleluja*, *Amen*, *Lent*, *Palm-Sunday*, *Christmas*, and the very words will bring us to the faith of our first Apostles, and condemn these new Apostates' new faith and phrases.

20 *Of knowledge.*] It is the property of all Heretics to arrogate to themselves great knowledge, and to condemn the simplicity of the Fathers, the holy Doctors, and the Church. But the Apostle calleth their pretended skill, a knowledge falsely so called, being in truth high and deep blindness. "Such (saith St. Irenæus, li. 5. c. 17.) as forsake the preaching of the Church, argue the holy Priests of unskilfulness, not considering how far more worth a religious idiot is, than a blasphemous and impudent sophister, such as all Heretics are." And again, Vincentius Lirinensis speaking in the person of Heretics, saith, "Come, O ye foolish and miserable men, that are commonly called Catholics, and learn the true faith which hath been hidden many ages heretofore, but is revealed and shewn of late," &c. See his whole book concerning these matters.

THE SECOND
EPISTLE
OF
ST. PAUL THE APOSTLE
TO
TIMOTHY.

The ARGUMENT of the Second EPISTLE of St. PAUL to TIMOTHY.

THE chief scope of this second to Timothy, is, to open unto him that his Martyrdom is at hand. Which yet he doth not plainly before the end: preparing first his mind with much circumspection, because he knew it would grieve him sore, and also might be a temptation unto him. Therefore he talketh of the cause of his trouble, and of the reward: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready always to suffer for it, to fulfil his Ministry to the end, as himself now had done his.

Whence it is certain, that it was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these words, Chap. i. Onesiphorus was not ashamed of my chain, but when he was come to Rome, carefully sought me, &c. And of his martyrdom, thus: For I am now ready to be offered, and the time of my resolution (or death) is at hand, Chap. iv.

CHAP. I.

With his praises he earnestly exhorteth him not to be dismayed for his trouble, 6. (Having grace given in orders to help him. 8. And knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

PAUL an Apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ JESUS:

2 To Timothy my dearly beloved son, grace, mercy, and peace from God the Father, and from Christ JESUS our Lord.

3 I give thanks to God, whom I serve from my forefathers with a pure conscience, and without ceasing I have a remembrance of thee in my prayers, night and day.

4 Desiring to see thee, being mindful of thy tears, that I may be filled with joy,

5 Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grand-mother Lois, and in thy mother Eunice, and I am certain that in thee also.

6 For which cause I admonish thee, that thou stir up the * grace of God, which is in thee by the imposition of my hands.

7 For God hath not given us the spirit of fear: but of power, and of love, and of sobriety.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but labour with the Gospel according to the power of God,

9 Who hath delivered us and called us by his holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ JESUS before the times of the world.

10 But is now made manifest by the illumination of our Saviour JESUS Christ, who hath destroyed death, and hath brought to light life and incorruption by the Gospel:

11 Wherein I am appointed a preacher and an Apostle and teacher of the Gentiles.

12 For which cause I also suffer these things: but I am not ashamed. For I know whom I have believed, and I am certain that he is able to keep the *depositum* which I have committed unto him, against that day.

13 Hold the form of sound words, which thou hast heard of me in faith and in the love which is in Christ JESUS.

14 Keep the good thing committed to thy trust by the holy Ghost, who dwelleth in us.

15 Thou knowest this, that all they who are in Asia, are turned away from me: of whom are Phigellus and Hermogenes.

ANNOTATIONS ON CHAP. I.

5 *In thy grand-mother*] Though God shew mercy to many that are of incredulous, heretical or evil parents, yet it is a good benediction of God to have good education, and to have good faithful progenitors and Catholic parents. And it is a great sin to forsake the faith of our fathers that are Catholics, or contrary to our education in the Church to follow strange doctrines, abandoning not only our next natural parents faith, but the ancient faith and belief of all our progenitors for many hundred years together. And if to follow the faith of mother and grand-mother only, the Christian religion being then but newly planted, was so commendable even in a Bishop, how much more is it now laudable to cleave fast to the faith of so many our progenitors and Ages that continued in the same Christian religion which they first received.

Our Protestants, in their great wisdom, laugh at good simple men when they talk of their fathers faith. But St. Hierom, *I am a Christian*, said he, *and born of Christian parents, and carry the sign of the Cross in my forehead.* And again, ep. 65. c. 3. *Until this day the Christian world hath been without this doctrine, that faith will I hold fast, being an old man, wherein I was born a child.* And the holy Scriptures lend us often to school to our fathers. *Ask thy fathers, and they will shew thee; thy ancestors, and they will tell thee.* And again, *Our fathers have shewn unto us.* And commonly the true God is called the God of the faithful and of their forefathers, *Dan. ii. 3.* And false Gods and new doctrines or opinions are named, *New and fresh, such as their fathers worshipped not*, *Deut. xxxii.* Finally, St. Paul both here and often else alledgeth for his defence and commendation, that he was of faithful progenitors. And it is a case that Heretics cannot easily brag of, no one sect commonly during so long without intermission, that they can have many progenitors of the said sect. Which is a demonstration that their faith is not true, and that it is impossible for our Catholic faith to be false, supposing the Christian religion to be true.

* Here again it is plain, that holy Orders give grace, and that even by, and in, the external ceremony of imposing the Bishop's hands. And it is a manner of speech especially used in this Apostle and St. Luke, that Orders give grace to the ordained, and that to take orders or authority to administer Sacraments, or preach, is, to be given or delivered to God's grace. *Acts xiv. 25.*

12 *Depositum.*] A great comfort to all Christians, that every one of their good deeds and sufferings for Christ, and all the worldly losses sustained for defence or confession of their faith, are extant with God, and kept as *depositum*, to be repaid or received again in Heaven. Which if the worldlings believed or considered, they would not so much wonder to see Catholic men so willingly lose land, liberty, honor, life, and all for Christ's sake and the Church's faith.

13 *The form.*] The Apostles did set down a platform of faith, doctrine and phrase of Catholic speech and preaching, and that not so much by writing (as here we see) as by word of mouth: to which he referreth Timothy, over and above his Epistles unto him. And how precisely Christian Doctors ought to keep the form of words anciently appropriated to the mysteries and matters of our religion, St. Augustin expresseth in these words, *li. 10. de civit. c. 13.* "Philosophers speak with freedom of words, &c. but we must speak according to a certain rule, lest licentious liberty of words breed an impious opinion of the things also that are signified by the same." Trinity, Person, Essence, Consubstantial, Transubstantiation, Mass, Sacrament, and such like, are *Verba sana*, (as the Apostle speaketh) *sound words*, given to express certain high truths in religion, partly by the Apostles and first Founders of our religion under Christ, and partly very aptly invented by holy Councils and Fathers, to express, as near as could be, the high ineffable and unspeakable truth of some points, and to stop the Heretics audacity and invention of new words and prophane speeches in such things, which the Apostle warneth Timothy to avoid, *1 ep. c. vi. 20.* and *2 ep. ii. 16.* See the Annotations there.

16 The Lord give mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chain:

17 But when he was come to Rome, he carefully sought me, and found me.

18 The Lord grant unto him to find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou very well knowest.

C H A P. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, and his denial of them that deny him. 14. Not to contend, but to shun Heretics: neither to be moved at seeing some subverted, considering that the elect continue Catholics, and that in the Church there are of all sorts. 24. Yet with all sweetness to reclaim the deceived.

THOU therefore, my son, be strong in the grace which is in Christ Jesus:

2 And in the things, which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also.

3 Labour as a good soldier of Christ Jesus.

4 No man being a soldier to God, intangleth himself with secular businesses; that he may please him to whom he hath engaged himself.

5 For he also, that striveth for the mastery, is not crowned except he strive lawfully.

6 The husbandman, that laboureth, must first partake of the fruits.

7 Understand what I say: for the Lord will give thee in all things understanding.

8 Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my Gospel.

9 Wherein I labour even unto bands, as an evil doer: but the word of God is not bound.

10 Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with heavenly glory.

11 A faithful saying. For if we be dead with him, we shall live also with him,

12 If we suffer, we shall also reign with him. If we deny him, he will also deny us.

13 If we believe not, he continueth faithful, he cannot deny himself.

14 If these things put them in mind, charging them before the Lord. Contend not in words, for it is to no profit, but to the subverting of the hearers.

15 Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth.

16 But shun prophane and vain babblings: for they grow much towards ungodliness.

17 And their speech spreadeth like a cancer: of whom are Hymeneus and Philetus:

18 Who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some.

19 But the sure foundation of God standeth firm, having this seal, the Lord knoweth who are his; and let every one depart from iniquity who nameth the name of the Lord.

10 *The Lord.*] To have this prayer of an Apostle, or any Priest or poor Catholic man so relieved, giveth the greatest hope, at the day of our death or general judgment, that can be: and it is worth all the lands, honours, and riches of the world.

ANNOTATIONS ON CHAP. II.

4 *No man being a soldier.*] First of all, the Apostle (1 Cor. vii.) maketh marriage and the needful cares, solicitude, and distractions thereupon ever depending, special impediments of all such as should employ themselves wholly to God's service, as Bishops and Priests are bound to do. *He that is with a wife, saith he, is careful for the world, how to please his wife, and is distracted or divided.* 1 Cor. vii.

Secondly, the practice of physic, merchandize, or any other prophane employment and trade of life to gather riches, and much more to be given to hunting, hawking, gaming, shows, comedies, or the like pastimes is here forbidden.

Thirdly, the service of Princes and manifold base offices done to them to obtain dignities and promotions, are disagreeable to Priestly functions. Not so, to be their Chaplains for this purpose to preach unto them, to hear their confessions, to administer the Sacraments unto them, to say Divine service before them, and such other spiritual duties. For, all such services done to principal persons both of the Clergy and Laity, are good and consonant to Priestly vocation. As also serving of Princes and Commonwealths in civil

causes and matters of state, in making peace and quietness among the people, by deciding or compounding their controversies, all such like affairs tending to the honor of God and good of men, and to the upholding of true religion, when they may done without notorious damage or hindrance of their spiritual charge, or when the hurts thereof are abundantly recompensed by the necessary duties done for the general good of Kingdom or Country: all such things, I say, are lawful and often very requisite. And St. Augustine, St. Ambrose, St. Bernard, and other holy Bishops of old were much employed therein, as we see in St. Augustine's book *de opere Monachorum*, c. 29. and Possidius *in vit.* c. 19.

15 *Rightly.*] The Scriptures or challenging of the word of God is common to Catholics and Heretics, but all is in the handling of them. These latter handle them deceitfully, adulterating the word of God, as elsewhere the Apostle speaketh: the others sincerely after the manner of the Apostles and Doctors of God's Church. Which the Greek expresseth by a significant word of cutting a thing straight by a line.

17 *Their speech.*] The speeches, preachings, and writings of Heretics are pestiferous, contagious and creeping like a cancer. Therefore Christian men must never hear their sermons, nor read their books. For such men have a popular way of talk, whereby the unlearned, and especially women laden with sin, are easily beguiled. *Nothing is so easy,* saith St. Hierom, *as with voluble and rolling tongue to deceive the rude people, who admire whatsoever they understand not.* Ep. 2. ad Nepot. c. 10.

20 But

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and some indeed unto honor, but some unto dishonor.

21 If any man therefore shall cleanse himself from these, he shall be a vessel unto honor, sanctified and profitable to the Lord, prepared unto every good work.

22 But flee thou youthful desires, and pursue justice, faith, charity, and peace with them that call on the Lord out of a pure heart.

23 And avoid foolish and unlearned questions, knowing that they beget strifes.

24 But the servant of the Lord must not wrangle: but be mild towards all men, apt to teach, patient,

25 With modesty admonishing them that resist the truth: if peradventure God may give them repentance to know the truth:

26 And they may recover themselves from the snares of the devil, by whom they are held captive at his will.

CHAP. III.

He prophesieth of Heretics to come, 6. And noteth certain then also for such, bidding him to avoid them, 10. And (whatsoever persecution befall for it) to continue constant in the Catholic doctrine, both because of his Master (St. Paul himself) 15. And also because of his own knowledge in the Scriptures.

KNOW also this, that, in the last days, shall come on dangerous times.

2 Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked,

3 Without affection, without peace, slanderers, incontinent, unmerciful, without kindness,

4 Traitors, stubborn, puffed up, and lovers of pleasures more than of God:

5 Having an appearance indeed of godliness, but denying the power thereof. Now these avoid.

6 For of this sort are they who creep into houses; and lead captive silly women laden with sins, who are led away with divers desires:

7 Ever learning, and never attaining to the knowledge of the truth.

8 Now as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

9 But they shall proceed no farther: for their folly shall be manifest to all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience,

11 Persecutions, afflictions: such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured. And out of them all the Lord delivered me.

12 And all that will live godly in Christ Jesus, shall suffer persecution.

20 *In a great house.*] He meaneth not that Hymeneus and Philetus (of whom he spoke immediately before) or other Heretics, are properly within the Church, as Catholic men are, though grievous sinners: but that evil men, who for the punishment of their sins become Heretics, were, before they fell from their faith, as vessels of dishonor, within the Church. Yea and often also, though they are separated in heart and in the sight of God, so long as they continue in external profession and use of the same Sacraments, and in the outward fellowship of Catholics, not yet either separated so themselves, nor cast out by the Governors of the Church, of long, we say, they are, after a sort, in the Church: though properly and indeed they are out of the compass of God's house. But as for those that are openly separated in Sacraments, Service, and Communion, there is no question but they are out of the Church.

21 *Cleanse himself.*] Man then hath Free-will to make himself a vessel of salvation, or damnation: though salvation be attributed to God's mercy principally, the other to his just judgment: neither of both being repugnant to our Free-will, but working with and by the same, all such effects in us, as to his providence and our deserts are agreeable.

ANNOTATIONS ON CHAP. III.

2 *Men shall be.*] All these words St. Cyprian expoundeth of such as by pride and disobedience resist God's Priests. "Let no faithful man (saith he) that keepeth in mind our Lord's and the Apostle's admonition, marvel if he see, in

"the latter times, some proud and stubborn men, and the enemies of God's Priests, go out of the Church or impugn the same: when both our Lord and the Apostle foretold that such should be." St. Cyprian, *ep. 55. nu. 3.*

6 *Women laden*] Women laden with sins, are for such their deservings, and through the frailty of their sex, more subject to the Heretics' deceits, than men: the enemy attempting, (as he did in the fall of our first parents) by them, to overthrow men. See St. Hierom upon the third chapter of Jeremy, where he addeth that every heresy is first broached *propter gulam & ventrem*, for gluttony and belly-cheer.

9 *Folly*] All Heretics in the beginning seem to have some shew of truth, God for just punishment of men's sins permitting them for some time in some persons and places to prevail: but in a short time God detecteth them, and openeth the eyes of men to see their deceits: insomuch that after the first brunt they are maintained by force only, all wise men in a manner seeing their falsehood, though for fear of troubling the State of such Commonwealths, where unluckily they have been received, they cannot be so suddenly extirpated.

12 *All that will live.*] All holy men suffer one kind of persecution or other, being grieved and molested by the wicked, one way or another: but not all that suffer persecution, are holy, as for instance malefactors. The Church and Catholic Princes prosecute Heretics, and are prosecuted by them again, as St. Augustin often declareth. See *ep. 48.*

13 But evil men and seducers shall grow worse and worse: erring, and driving into error.

14 But continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned them;

15 And because from thine infancy thou hast known the holy Scriptures, which can instruct

thee to salvation, by the faith which is in Christ JESUS.

16 All Scripture inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice,

17 That the man of God may be perfect, furnished to every good work.

CHAP. IV.

He requireth him to be earnest while he may, because the time will come when they will not abide Catholic preaching, 5. And to fulfil his course, as himself now hath done: 9. And to come unto him with speed, because the rest of his train are dispersed, and he draweth now to Heaven.

I Charge thee before God and JESUS Christ, who I shall judge the living and the dead, by his coming, and his Kingdom:

2 Preach the word: be instant in season, out of season, reprove, intreat, rebuke in all patience and doctrine.

3 For there shall be a time, when they will not endure sound doctrine: but according to their own desires they will heap to themselves teachers, having itching ears,

4 And will indeed turn away their hearing from the truth, but will be turned unto fables.

5 But bethou vigilant, labour in all things, do the work of an Evangelist, fulfil thy ministry. Be sober.

6 For I am even now ready to be sacrificed: and the time of my dissolution is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming. Make haste to come to me quickly.

9 For

13 *Evil men.*] Though heresies and the Authors of them are, after a while, discovered, and by little and little forsaken generally by the honest, discreet, and men careful of their own salvation; yet their Authors and other great sinners proceed from one error and heresy to another, and finally to plain Atheism and all devilish disorder.

16 *All Scripture.*] Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defence and help of the faithful, and especially of a Bishop, not only to avoid and condemn all heresies, but to the guiding of a man in all justice, good life, and works. Which commendation is not here given to the books of the New Testament only (of he here speaketh not, as being yet for a great part not written) but to the Scripture of the Old Testament also, yea and to every book of it. For there is not one of them, nor any part of them, but what is profitable to the end aforesaid, if it be read and understood according to the same Spirit wherewith it was written.

The Heretics upon this commendation of holy Scriptures, pretend (very simply indeed) that therefore nothing is necessary to justice and salvation but Scriptures. As if every thing that is profitable or necessary to any effect, excluded all other help, and were alone enough to attain to the same. By which reason a man might as well prove that the Old Testament were enough, and so exclude the New: or any one piece of all the Old, and thereby exclude the rest. For he affirmeth every Scripture to have the aforesaid utilities. And they might see in the very next line before, that he requireth his constant perseverance in the doctrine which he had taught him over and above what he had learned out of the Scriptures of the Old Testament, which he had read from his infancy, but could not thereby learn all the mysteries of Christian religion therein. Neither doth the Apostle affirm here that he had his knowledge of Scriptures, by reading only, without help of Masters and Teachers, as the Adversaries hence (to commit the holy Scriptures to every man's presumption) do gather: but affirmeth only that Timothy

knew the Scriptures, and therefore had studied them by hearing good Readers and Teachers, as St. Paul himself did of Gamaliel and the like, and as all Christian Students do, that are trained up from their youth in Catholic Universities in the study of Divinity.

ANNOTATIONS ON CHAP. IV.

3 *There shall be a time.*] If ever this time come (as needs it must that the Apostle foresaw and foretold) now it is undoubtedly. For the properties fall so just in every point upon our new Masters and their Disciples, that they may seem to be pointed out, rather than prophesied of. Never were there such delicate Doctors that could so pleasantly tickle and so sweetly rub the itching ears of their hearers, as these, who have a doctrine framed for every man's fancy, lust, liking, and desire; the people not so fast crying, *Speak placentia, things that please*: but the Masters as fast warranting them to do *placentia*.

8 *A crown of justice.*] This place convinceth, for the Catholics, that all good works done by God's grace after the first justification, are truly and properly meritorious, and fully worthy of everlasting life: and that thence Heaven is the due and just stipend, crown, or recompense, which God, by his justice, oweth to the persons so working by his grace. For he rendereth or repayeth Heaven as a just Judge, and not only as a merciful Giver. And the crown which he payeth, is not only of mercy, or favor, or grace, but also of justice. It is his merciful favor and grace, that we work well and merit Heaven: it is his justice for those merits to to give us a crown correspondent in Heaven. St. Augustin upon these words of the Apostle, expresseth both briefly thus: *How should he repay as a just Judge, unless he had first given as a merciful Father?* Li. de grat. & lib. arbit. c. 6.

And when you hear or read any thing in the Scriptures, that may seem to derogate from man's works in this case, it is always meant of works considered in their own nature and value,

9 For Demas hath left me, loving this world, and is gone to Thessalonica :

10 Crescens into Galatia, Titus into Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee : for he is profitable to me for the ministry.

12 But Tychicus I have sent to Ephesus.

13 The cloak, that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments.

14 Alexander the copper-smith hath done me much evil : the Lord will reward him according to his works :

15 Whom do thou also avoid, for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all forsook me : may it not be laid to their charge.

17 But the Lord stood by me, and strengthened me, that by me the preaching may be accomplished, and that all the Gentiles may hear : and I was delivered out of the mouth of the lion.

18 The Lord hath delivered me from every evil work : and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus remained at Corinth. And Trophimus I left sick at Miletus.

21 Make haste to come before winter. Eubulus and Pudens and * Linus and Claudia and all the brethren salute thee.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

value, not implying the grace of Christ, by which grace it cometh, and not of the work in itself that we have a right to Heaven and deserve it worthily : which the Apostle in the sixth to the Hebrews more than insinuateth, saying these words, *God is not unjust, to forget your work and love which you have shewn in his name, &c.* As if he would say, that he were unjust if he did forget to recompence their works. The parable also of the men sent into the vineyard, proveth that Heaven is our own right, bargained for, and wrought for, and accordingly paid unto us as our hire at the day of judgment. It is the goal, the mark, the price, the hire of all striving, running, labouring, due both by promise, and by covenant, and right debt. See a notable place in St. Augustin, in *Psal. lxxxiii. in fine* : and in *Psal. c. in initio*.

and *bo. 14. c. 2. li. 50. hom.* St. Cyprian also, and namely the latter end of his book, *de opere & elemosyna*. and thou shalt easily contemn the contrary falsehood, which doth not so much derogate from man's works, as from God's grace which is the cause and ground of all worthiness in man's merits. St. Augustin's words are these, *Mark that he to whom our Lord gave grace, hath our Lord also his debtor. He found him a giver in the time of mercy : he hath him his debtor in the time of judgment.* See the place and the rest here quoted, where he examined and explicated the matter at large.

* This Linus was Coadjutor and under St. Peter, and so counted second in the number of Popes.

T H E
E P I S T L E
O F
S T. P A U L T H E A P O S T L E
T O
T I T U S.

The ARGUMENT of the EPISTLE of St. PAUL to TITUS.

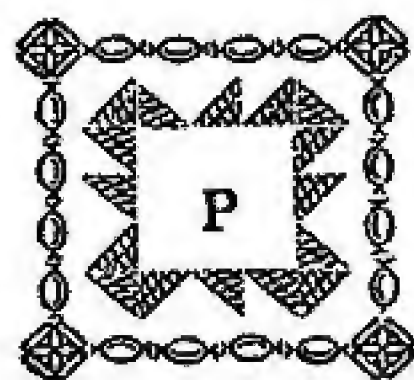
T H A T Titus was a Gentile, and not a Jew, and that he was in St. Paul's train, at the least the fourteenth year after his conversion, if not before, we understand by the Epistle to the Galatians, chap. ii. And that he continued with him to the very end, appeareth in the second to Timothy, chap. iv. Where he maketh mention that he sent him from Rome into Dalmatia, when himself was shortly after to be put to death.

And therefore, although St. Luke never name him in the Acts, as neither himself, yet no doubt he comprehendeth him commonly, when he speaketh thus in the first person plural: Forthwith we sought to go into Macedonia, Acts xvi. For St. Paul also sent him to Corinth, between the writing of his first and second to the Corinthians (which time concurrerth with Acts xix.) by occasion whereof he maketh much and honorable mention of him in the said second Epistle, chap. ii. and chap. vii. And again he sent him with the same Epistle: both times about great matters: so that no doubt he was then also a Bishop, and received accordingly of the Corinthians, with fear and trembling, 2 Cor. vii. ver. 15. But the same is plainer in this Epistle to himself, chap. i. ver. 5. Where the Apostle saith: for this cause I left thee at Crete, &c. By which words it is manifest also, that this Epistle was not written during the history of the Acts, (seeing that no mention is there of St. Paul's being in the Isle of Crete) but after his dismissal, at Rome, out of his first trouble, and before his second and last trouble there, as is evident by these words: When I shall send to thee Artemas or Tychicus, make haste to come to me to Nicopolis, for there I have determined to winter, Tit. iii.

Therefore he instructeth him (and in him all Bishops) much like as he doth Timothy, what qualities he must require in them that he shall make Priests and Bishops, in what sort to preach, and to teach all sorts of men, to commend good works unto them: finally himself to be their example in all goodness.

CHAP. I.

Of what quality the Priests and Bishops must be: 9. Namely learned, considering the Judaical seducers of that time. 12. That the Cretensians must be roughly used, to have them continue sound in faith.



A U L, a servant of God, and an Apostle of Jesus Christ, according to the faith of the elect of God and the acknowledging of the truth, which is according to godliness.

2 Unto the hope of life everlasting, which God, who lyeth not, hath promised before the times of the world:

3 But hath in due times manifested his word in preaching, which is committed to me according to the commandment of God our Saviour:

4 To Titus my beloved son, according to the common faith, grace and peace from God the Father, and from Christ Jesus our Saviour.

5 For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee:

6 If any be without crime, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre:

8 But given to hospitality, gentle, sober, just, holy, continent:

9 Embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to convince the gainsayers.

10 For there are many disobedient, vain-talkers, and seducers, especially they of the circumcision.

11 Who must be reprov'd: who subvert whole houses, teaching the things which they ought not, for filthy lucre's sake.

12 One of them said, a prophet of their own, *The Cretians are always liars, evil beasts, slothful bellies.*

13 This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith,

14 Not giving heed to Jewish fables, and commandments of men, who turn themselves away from the truth.

15 All things are clean to the clean: but to them that are defiled, and to unbelievers, nothing is clean: but both their mind and their conscience are defiled.

16 They profess that they know God: but in their works they deny him; being abominable, and incredulous, and to every good work reprobate.

ANNOTATIONS ON CHAP. I.

5 *Ordain Priests.*] Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrons of places, according to the use of the time and diversity of Countries and fashions, yet they cannot be ordained and consecrated but by a Bishop, who was himself rightly ordained or consecrated before, as this Titus was by St. Paul. And here it seemeth that he did not only consecrate them whom the people had elected before, but himself also made choice of the persons, no mention being here made of any other election of the people. Which, though it were long used in the primitive Church, yet, for divers causes and especially for continual tumults, partialities, and disorders, which St. Augustin much complaineth of in his time, was justly taken away, and other better means of their designation appointed. See *Conc. Laodic. cap. 12, 13.* St. Augustin, *de adult. conjug. li. 2. c. 20. Ep. 110.* and Possidius in *vita Aug. c. 8.*

And that the ordaining of Priests or imposition of hands to that purpose, belongeth only to Bishops, and to no inferior Priests or other persons, it is plain by the Apostolic practice set down in the Scriptures, namely in the Acts, and in the Epistles to Timothy and Titus. And St. Hierom, who seemeth sometimes to say that in the primitive Church there was no great difference betwixt a Bishop and Priest, yet he ever excepteth giving holy Orders, which pre-eminence he attributeth to Bishops only, *ep. 85.* as he doth also Confirming the Baptized by giving them the Holy Ghost by imposition of hand and holy Chrism, *Dial. cont. Lucifer. c. 4.* Note also that Arius was of old condemned of heresy, for holding that there was no difference betwixt a Priest and a Bishop, St. Epiphanius, *hær. 75.* St. Augustin, *hær. 53.* Note lastly the fraudulent translation of the Heretics, always turning for *Priests* (which here is evident to be a calling of Order and office) *Elders*, saying, *That thou ordain Elders.* Which in our vulgar tongue signifieth the age, and not the office properly: and all this through hatred of Priests.

6 *Of one wife.*] To that which is said upon the like words, 1 *Tim. iii.* add this testimony of St. Epiphanius, *li. 3.*

to. i. cont. hæreses in fine. "Holy Priesthood, saith he, for the most part proceedeth of virgins: and if not of virgins, yet of them that live a sole or single life: but (if single and sole persons suffice not to the Ministry) of such as contain from their wives, or after once marrying remain widowers. For, him, that hath been married twice it is not lawful to take to Priesthood, &c." If you have a mind to see the causes why bigamy is forbidden them that are to be Priests, and continency required of the Clergy, see the same Author, *li. 2. to. 1. hæres. 59.* St. Ambrose, *li. 1. Offic. c. 50.* and upon 1 *Tim. iii.* St. Augustin, *de bono Conjugal. c. 18.* St. Hierom, *ep. 50. c. 5. ad Pammachium*, and against Jovinian, *li. 1. c. 19.* St. Leo, *ep. 87.* and other ancient Authors.

And if the studious Reader peruse all antiquity, he shall find all notable Bishops and Priests of God's Church to have been single, or continent from their wives, if any were married before they came to the Clergy. So was St. Paul, and exhorteth all men to the like, 1 *Cor. vii. 7.* So were all the Apostles after they followed Christ, as St. Hierom witnesseth, affirming that our Lord loved St. John especially for his virginity. Apol. *ad Pammach. c. 8. & li. 1. cont. Jovin. c. 4.* St. Ignatius, *ep. 6. ad Philadelph.* saith of the said St. John, and of Timothy, Titus, Evodius, Clement, that they lived and died in chastity, reckoning up of the Old Testament divers notable personages that did the same: as Elias, Jesus Nave (otherwise called Josue) Melchisedech, Eliseus, Jeremy, John Baptist. No man is ignorant that all the notable Fathers of the Greek and Latin Church lived chaste: St. Athanasius, St. Basil, St. Gregory Nazianzen, St. Chrysostom, St. Cyprian, St. Hilary (who entered into holy Orders after his wife's death) St. Ambrose, St. Hierom, St. Augustin, St. Leo, St. Gregory the Great. Certain other notable Fathers had once wives, but no holy men ever used them; much less married, after they were in holy Orders. A marvelous thing, that so many heretofore should have the gift of chastity then, and now so few, if the Protestants say true, that scarce one among them in our Age of all their sects, even of their principal Superintendents, hath had it.

C H A P. II.

What to preach both to old and young (not only by word but by example also) and to servants. 11. For there are of all sorts in the Church, and they must be instructed accordingly.

BUT speak thou the things that become sound doctrine.

2 That the aged men, be sober, chaste, prudent, sound in faith, in love, in patience.

3 The aged women, in like manner, in holy attire, not false accusers, not given to much wine: teaching well,

4 That they may teach the young women to be wise, to love their husbands, to love their children.

5 To be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed.

6 Young men in like manner exhort that they be sober.

7 In all things shew thyself an example of good works, in doctrine, in integrity, in gravity,

8 The sound word that cannot be blamed: that he, who is on the contrary part, may be afraid, having no evil to say of us.

9 Exhort servants to be obedient to their masters, in all things pleasing, not gainfaying:

10 Not defrauding, but in all things shewing good fidelity, that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God our Saviour hath appeared to all men,

12 Instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world,

13 Looking for the blessed hope and coming of the glory of the great God and our Saviour JESUS Christ,

14 Who gave himself for us, that at the might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

C H A P. III.

To teach them obedience unto Princes, and meekness towards all men, considering that we also were as they, till God of his goodness brought us to Baptism. 8. To teach good works, 9. And to avoid vain questions, 10. And obstinate Heretics.

ADMONISH them to be subject to princes and powers, to obey at a word, to be ready to every good work,

2 To speak evil of no man, not to be litigious, but gentle: shewing all mildness towards all men.

3 For we ourselves also were sometime unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, hating one another.

4 But when the goodness and kindness of God our Saviour appeared;

5 Not by the works of justice, which we have done, but according to his mercy he saved us by the laver of regeneration and renovation of the Holy Ghost,

6 Whom he hath poured forth upon us abundantly through JESUS Christ our Saviour:

7 That, being justified by his grace, we may be heirs, according to hope, of life everlasting.

8 It is a faithful saying, and these things I will have thee affirm constantly: that they, who believe in God, may be careful to excel in good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law. For they are unprofitable and vain.

10 A man, that is a heretic, after the first and second admonition avoid:

11 Knowing

A N N O T A T I O N S O N C H A P. III.

10 *A man, that is a Heretic.*] Not every one, that erreth in religion, is an Heretic, but he only that, after the Church's determination, wilfully and stubbornly standeth in his false opinion, not yielding to the decree of Council or the chief Pastors of the Church therein. "They (saith St. Augustin, ep. 162.) that defend their opinion (though false and perverse) with no stubborn stomach or obstinate heart, especially if it be such as themselves have not by bold presumption broached, but received it from their deceived parents, and do seek the truth warily and carefully, being ready to be reformed if they find it, such are not to be reputed among Heretics." And li. 18. de Civit. c. 51. "They that in the Church of Christ have any unsound or perverse

"opinion, if, being admonished to be of a sound and right opinion, they resist obstinately, and will not amend their pestiferous opinions, but persist in defence of them, that are thereby become Heretics: and going forth out of the Church, are counted for enemies that exercise us." Again, li. 4. de Bapt. cont. Donat. c. 16. "He is an Heretic that, when the doctrine of the Catholic faith is made plain and manifest unto him, had rather resist it, and chuse that which himself held, &c." And in divers places he declareth that St. Cyprian, though he held an error, yet was no Heretic, because he would not have defended it after a general Council had declared it to be an error, li. 2. de Bapt. c. 1. So Possidius in the life of St. Augustin reporteth, how, after the determination of the See Apostolic, that Pelagius's opinion was heretical, all men esteemed Pelagius an Heretic, and the Emperor made laws against him as against an Heretic. Again St. Augustin saith,

11 Knowing, that he, that is such an one, is subverted, and sinneth, being condemned by his own judgment.

12 When I shall send to thee Artemas or Tychicus, make haste to come unto me to Nicopolis. For there I am determined to winter.

13 Send forward Zenas the lawyer and Apollo with care, that nothing be wanting to them.

14 And let our men also learn to excel in good works for necessary uses: that they be not unfruitful.

15 All, that are with me, salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

faith, *He is an Heretic in my opinion, that, for some temporal commodity, and especially for his glory and principality, coineth or else followeth false or new opinions, de utilit. credendi, cap. 1.*

Let our Protestants behold themselves in this glass, and withal let them mark all other properties that old Heretics ever had, and they shall find all definitions and marks of an Heretic to fall upon themselves. And therefore they must not marvel if we warn all Catholic men, by the words of the Apostle in this place, to take heed of them, and to shun their preachings, books, conventicles and companies. Neither need the people be curious to know what they say, much less to confute them: but they must trust God's Church, which doth refute and condemn them. And it is enough for them to know that they be condemned, as St. Augustin noteth in the latter end of his book *de hæresibus*. And St. Cyprian saith notably to Antonianus, demanding curiously what heresies Novatianus did teach. *No matter, saith he,*

what heresies he hath or preacheth, when he teacheth without: that is to say, out of the Church.

11 *Subverted.*] Heretics are often incorrigible, yet the Church of God ceaseth not by all means possible to revoke them. Therefore St. Augustin saith, *ep. 162.* "The Heretic himself, though swelling with odious and detestable pride, and mad with the frowardness of wicked contention, as we admonish that he be avoided lest he deceive the weaklings and little ones, so we refuse not, by all means possible, to seek his amendment and reformation."

11 *By his own judgment.*] Other grievous offenders are separated by excommunication from the communion of Saints and the fellowship of God's Church, by the sentence of their Superiors in the same Church: but Heretics, more miserable and unfortunate than they, run out of the Church of their own accord, and so give sentence against their own souls to damnation.

T H E
E P I S T L E
O F
ST. PAUL THE APOSTLE
T O
P H I L E M O N.

T H E A R G U M E N T.

Hearing of Philemon's virtue, who was a Colossian, he writeth a familiar letter from Rome (being prisoner there) about his fugitive servant Onesimus: not doubting but that he might command him, yet rather requesting that he will forgive him, yea and receive him as he would Paul himself, who also hopeth to come unto him.

P A U L a prisoner of Christ Jesus, and Timothy a brother: to Philemon our beloved and fellow labourer.

2 And to Appia our dearest sister, and to Archippus our fellow-soldier, and to the Church which is in thy house.

3 Grace to you and peace from God our Father, and from the Lord Jesus Christ.

4 I give thanks to my God, always making a remembrance of thee in my prayers.

5 Hearing of thy * charity and faith which thou hast in the Lord Jesus, and towards all the saints.

6 That the communication of thy faith may be made evident in the acknowledgment of every good work that is in you in Christ Jesus.

7 For I have had great joy and consolation in thy charity: because the bowels of the saints † have been refreshed by thee, brother.

8 Wherefore though I have much confidence in Christ Jesus to command thee that which is to the purpose:

9 For charity sake I rather beseech, whereas thou art such an one, as Paul an old man, and now a prisoner also of Jesus Christ.

10 I beseech thee for my son, whom I have begotten in my bands, Onesimus.

11 Who hath been heretofore unprofitable to thee, but now is profitable both to me and thee,

12 Whom I have sent back to thee. And ‡ do thou receive him as my own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the Gospel:

14 But without thy counsel I would do nothing: that thy good deed might not be as it were of necessity, but voluntary.

A N N O T A T I O N.

* Faith and charity commended always together, both necessary to make a complete Christian man, and to justification and salvation.

5 *Towards all the Saints*] The Apostle sticketh not to say, Charity and faith in Christ and all his Saints, which our captious Adversaries count in Catholic men's speeches and writings very absurd, pretending that in all such we make

no difference between the love we bear to Christ, and the love we owe to our neighbours: between the trust or belief we have in God, and that which we have in his holy Saints. Malice and contention doth so blind all Heretics.

† The duties of charity and mercy done to Christ's prisoners, are exceeding acceptable to God and all good men.

‡ All spiritual men ought to be exceeding propense and ready to procure mens pardon; and reconciliation to all penitents.

15 For perhaps he therefore departed for a season from thee, that thou mightest receive him again for ever :

16 Not now as a servant, but instead of a servant, a most dear brother, especially to me : but how much more to thee both in the flesh and in the Lord.

17 If therefore thou count me a partner ; receive him as myself.

18 And if he hath wronged thee in any thing, or is in thy debt, put that to my account.

19 I Paul have written it with my own hand : I will repay it : not to say to thee *, that thou owest me thine own self also.

20 Yea brother. May I enjoy thee in the Lord. Refresh my bowels in the Lord.

21 Trusting in thy obedience, I have written to thee : knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging. For I hope that through your prayers, I shall be given unto you.

23 There salutethee Epaphras my fellow-prisoner in Christ JESUS,

24 Mark, Aristarchus, Demas, and Luke, my fellow-labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

* The great debt and duty that we owe to such as are our spiritual parents in Christ.

T H E
E P I S T L E
O F
S T. P A U L T H E A P O S T L E
T O T H E
H E B R E W S.

Let the Christian Reader note the corruption and impudent boldness of our Adversaries, that upon a false private persuasion of their own, that St. Paul was not the Author of this Epistle (English Bible 1579,) leave out his name in the title of the same, contrary to the authentical copies both Greek and Latin. In old time there was some doubt who should be the writer of it, but then, when it was no less doubted whether it were Canonical Scripture at all. Afterwards the whole Church (by which only we know the true Scripture from other writings) held it and delivered it, as now she doth, to the faithful for Canonical, and for St. Paul's Epistle. Notwithstanding the Adversaries would have refused the Epistle, as well as they do the Author, but that they falsely imagine certain places of it to make against the Sacrifice of the Mass.

The ARGUMENT of the EPISTLE of St. PAUL to the HEBREWS.

THAT the Hebrews were not all the Jews, but only a part of them, it is manifest, *Acts vi.* where the primitive Church of Jerusalem, although it consisted of Jews only, as we read, *Acts ii.* yet is said to consist of two sorts, Greeks and Hebrews. Which again is manifest, *Phil. iii.* where St. Paul comparing himself with the Judaical false Apostles, saith, that he also is *an Hebrew of Hebrews.* Finally, they seem to have been those Jews who were born in Jewry, who for the most part dwelled also there. Therefore to the Christian Jews in Jerusalem and the rest of Jewry, St. Paul writeth this Epistle, out of Italy: saying thereupon, *The Brethren of Italy salute you,* Heb. xiii. By which words, and by these other in the same place, *Know ye our Brother Timothy to be dismissed, with whom, (if he come the sooner) I will see you,* it is evident, that he wrote this, not only after he was brought prisoner to Rome, wherein St. Luke endeth the Acts of the Apostles, but also after he was set at liberty there again.

Many

Many causes are given by the Doctors, why writing to the Jews, he doth not put his name in the beginning, *Paul an Apostle, &c.* as he doth in his Epistles to the Churches and Bishops of the Gentiles. The most likely cause is, for that he was *the Preacher and Apostle and Master of the Gentiles*. And again in another place he saith that himself was appointed the Apostle of the Gentiles, as Peter of the Jews, *Galat. ii.* Only St. Peter therefore writing to the Jews, doth use this style: *Peter an Apostle of Jesus Christ, &c.* because he was more peculiarly their Apostle, as being the Vicar of Christ, who was also himself more especially *the Minister of the Circumcision*, that is (as himself speaketh) *not sent but to the sheep which were lost of the house of Israel*, *Matt. xv.* Yet was Christ head of the Gentiles also. So likewise his Vicar St. Peter, notwithstanding his more peculiar Apostleship over the Jews.

The Argument of the Epistle of St. *Paul* himself doth tell us in two words, calling it *verbum solatii*, *the word of solace and comfort*. Which also is plain in the whole course of the Epistle, namely in the tenth chapter, ver. 32. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained from their own countrymen the Jews, whereof the Apostle also maketh mention to the Thessalonians, *1 Theff. ii. ver. 14.* Those persecutions then of the obstinate incredulous Jews their countrymen, was one great temptation unto them. Another temptation was, the persuasions that they brought unto them out of Scriptures, to cleave unto the law, and not believe in *Jesus* the dead man.

And whereas the Jews did magnify their Law, by the Prophets, and by the Angels by whom it was given, and by Moses, and by their land of promise, into which Josue brought them, and by their father Abraham, and by their Aaronical or Levitical Priesthood and Sacrifices, by their Tabernacle, and by their Testament: he sheweth that our Lord *Jesus*, as being the natural Son of God, surpasseth incomparably the Prophets, the Angels, and Moses: that the rest or quietness which God promised, was not in their earthly land, but in Heaven: that his figure Melchisedech far surpassed Abraham: and that his Priesthood, Sacrifice, Tabernacle, and Testament, far surpassed theirs. In all which he shooteth often at these three marks: to take away the scandal of Christ's Death, by giving them sundry good reasons and testimonies of it: to erect their minds from visible and earthly promises (to which only the Jews were wholly bent) to invisible and heavenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be divided into these Parts :

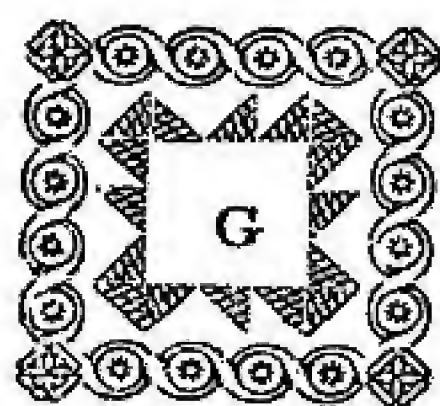
The first, Of Christ's excellency above the Prophets, Angels, Moses, and Josue, *Chapter i. ii. iii. and iv.*

The second, Of his Priesthood and Excellency thereof above the Priesthood of the Old Testament, *Chapter v. unto the midst of the xth.*

The last Part is, Of Exhortation, *Chapter x. verse 9, to the end of the Epistle.*

C H A P. I.

God spoke to their fathers by the Prophets : but to themselves by his own Son, 14. Who incomparably surpasseth all the Angels.



GOD, who at fundry times and in divers manners spoke in times past to the fathers by the Prophets : last of all,

2 In these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.

3 Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high :

4 Being made so much better than the Angels, as he hath inherited a more excellent name than they.

5 For to which of the Angels hath he said at any time, *Thou art my son, to-day have I begotten thee?* And again, *I will be to him a father, and he shall be to me a son.*

6 And again when he bringeth in the first-begotten into the world, he saith, *And let all the Angels of God adore him.*

7 And to the Angels indeed he saith, *He that maketh his Angels, spirits : and his ministers a flame of fire.*

8 But to the Son : *Thy throne, O God ! is for ever and ever : a sceptre of justice is the sceptre of thy kingdom.*

9 *Thou hast loved justice, and hated iniquity : therefore, God, thy God hath anointed thee with the oil of gladness above thy fellows.*

10 And, *Thou in the beginning, O Lord ! didst found the earth : and the works of thy hands are the heavens.*

11 *They shall perish, but thou shalt continue : and they shall all grow old as a garment.*

12 *And as a vesture shalt thou change them, and they shall be changed : but thou art the self-same, and thy years shall not fail.*

13 But to which of the Angels said he at any time : *Sit on my right hand, until I make thine enemies thy foot-stool?*

14 Are they not all * ministring spirits, sent to minister for them, who shall receive the inheritance of salvation?

C H A P. II.

He inferreth from the aforesaid, that it shall be incomparably more damnable for them to neglect the New Testament than the Old, 3. Considering the irrefragable authority of the Apostles also. 5. Then he prosecuteth the excellency of Christ above the Angels, 9. Who nevertheless was made less than Angels, to suffer and die for men to destroy the dominion of the Devil, 15. To deliver men from fear of death, 17. And to be a fit Priest for men.

THEREFORE, ought we more diligently to observe the things which we have heard : lest perhaps we should let them slip.

2 For if the word, spoken by Angels, became steadfast, and every transgression and disobedience received a just recompence of reward :

3 How shall we escape if we neglect so great salvation ? Which having begun to be declared by the Lord, was confirmed unto us, by them that heard him.

4 God also bearing them witness by signs and wonders, and divers miracles, and distributions of the Holy Ghost according to his own will,

5 For God hath not subjected unto Angels the world to come, whereof we speak.

6 But one in a certain place hath testified, saying : *What is man, that thou art mindful of him : or the son of man, that thou visitest him?*

A N N O T A T I O N S ON CHAP. I.

3 *The figure.]* To be the figure of his substance, signifieth nothing else but that which St. Paul speaketh in other words to the Philippians, chap. ii. ver. 6. that he is the form and most express resemblance of his Father's substance. So St. Ambrose and others expound it, and the Greek word *Charakter* is very significant to that purpose. Note also by this place, that the Son, though he be a figure of his Father's substance, is notwithstanding of the same substance. So Christ's Body in the Sacrament and his mystical Death and Sacrifice in the same, though called a figure, image, or representation of Christ's visible Body and Sacrifice upon the Cross, yet may be and is the self-same in substance.

6 *Let all the Angels of God adore.]* The Heretics marvel that we adore Christ in the Blessed Sacrament, when they might learn by this place, that, wheresoever his person is, there it ought to be adored both by men and Angels. And whereas they say it was not made present in the Sacrament nor instituted to be adored, we answer that no more was he incarnate purposely to be adored : but yet immediately upon his descending from Heaven, it was the duty both of Angels and all other creatures to adore him.

* The holy Angels (saith St. Augustin,) to the society of whom we aspire in this our peregrination, as they have eternity to continue, so also facility to know and felicity to rest : for they do help us without any difficulty, because with their spiritual motions, pure and free, they neither labour nor toil. *De Civit. li. ii. c. 31.*

7 *Thou*

7 *Thou hast made him a little lower than the Angels: thou hast crowned him with glory and honor, and hast set him over the works of thy hands.*

8 *Thou hast subjected all things under his feet. For in that he hath subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him.*

9 But we see JESUS*, who was made a little lower than the Angels, for the suffering of death, crowned with glory and honor: that through the grace of God he might taste death for all.

10 For it became him, for whom *are* all things, and by whom *are* all things, who had brought many children into glory, to perfect the author of their salvation, by his passion.

11 For both he that sanctifieth, and they who are sanctified, are all of one. For which cause he is not ashamed to call them brethren.

12 Saying, *I will declare thy name to my brethren: in the midst of the church will I praise thee.*

13 And again, *I will put my trust in him. And again, Behold I and my children: whom God hath given me.*

14 Therefore because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that, through death, he might destroy him who had the empire of death, that is to say, the devil:

15 And might deliver them who through the fear of death were all their life-time subject to servitude.

16 For no where doth he take hold of the Angels: but † of the seed of Abraham he taketh hold.

17 Wherefore it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful high-priest before God, that he might be a propitiation for the sins of the people.

18 For in that, wherein he himself hath suffered and been tempted, he is able to succour them also that are tempted.

C H A P. III.

By example of Christ (who is incomparably more excellent than Moses also) he exhorteth them to be faithful unto God. 7. Their reward shall be, to enter into everlasting rest, if they persevere: as contrariwise to be excluded (as was prefigured in their forefathers in the wilderness) if they sin and become incredulous.

WHEREFORE, holy brethren, partakers of the heavenly vocation, consider the Apostle and high-priest of our confession JESUS:

2 Who is faithful to him that made him, as was also Moses in all his house.

3 For this man was counted worthy of greater glory than Moses, by so much as he that hath built the house, hath greater honor than the house.

4 For every house is built by some man. But he that created all things, is God.

5 And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said:

6 But Christ as the Son in his own house: which house are we, if we hold fast the confidence and glory of hope unto the end.

7 Wherefore as the Holy Ghost saith, *To-day if you shall hear his voice,*

8 *Harden not your hearts, as in the provocation, in the day of temptation in the desert,*

9 *Where your fathers tempted me: proved and saw my works*

10 *Forty years: For which cause I was offended with this generation, and said, They always err in heart. And they have not known my ways,*

11 *As I have sworn in my wrath, if they shall enter into my rest.*

12 Take heed, Brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God.

13 But exhort one another every day, whilst it is called *to-day*, that none of you be hardened thro' the deceitfulness of sin,

14 For we are made partakers of Christ: yet so if we hold the † beginning of his substance firm unto the end.

15 While it is said, *To-day if you shall hear his voice, harden not your hearts as in that provocation.*

16 For some who heard did provoke: but not all that came out of Egypt by Moses.

17 And with whom was he offended forty years? Was it not with them that sinned, whose carcases were overthrown in the desert?

18 And to whom did he swear that they should not enter into his rest: but to them that were incredulous?

19 And we see that they could not enter in, because of unbelief.

ANNOTATIONS ON CHAP. II.

* This proveth, against the Calvinists, that Christ by his Passion merited his own glorification, which they would not for shame deny of Christ, but that they are at a point to deny all meritorious works, yea even in Christ also; and therefore they translate also this sentence heretically, by transposing the words. *In the Bible printed in the year 1579.*

† The dignity of man, in that Christ took our nature unto his Person in Deity, and not the nature of Angels.

ANNOTATION ON CHAP. III.

‡ Faith is the ground-work of our creation in Christ, which if we hold not fast, all the building is lost.

C H A P. IV.

That they must fear to be excluded out of the afore said rest (which he proveth out of the Psalm) 12. Considering that Christ seeth their most inward secrets. 14. And that he (as their Priest, who also himself suffered) is able and ready to strengthen them in confession of their faith.

LET us fear therefore lest a promise having been left us of entering into his rest, any of you should be thought to be wanting.

2 For unto us also it hath been declared, in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of those things they heard.

3 For we, who have believed, shall enter into rest; as he said, *As I have sworn in my wrath, if they shall enter into my rest:* and this indeed when the works from the foundation of the world were finished.

4 For in a certain place he spoke of the seventh * day thus: *And God rested the seventh day from all his works.*

5 And in this place again, *If they shall enter into my rest.*

6 Seeing then it remaineth that some are to enter into it, and they, to whom it was first preached, did not enter because of unbelief:

7 Again he limiteth a certain day, saying in David, *To-day, after so long a time, as it is above said: To-day if you shall hear his voice; harden not your hearts.*

8 For if Jesus had given them rest: he would never have afterwards spoken of another day.

9 There remaineth therefore a day of rest for the people of God.

10 For he that is entered into his rest, the same also hath rested from his works, as God did from his.

11 Let us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief.

12 For † the word of God is living and effectual, and more piercing than any two-edged sword: and reaching unto the division of the soul and the spirits, of the joints also and the marrow, and is a discernor of the thoughts and intents of the heart.

13 Neither is there any creature invisible in his sight: But all things are naked and open to his eyes, to whom our speech is.

14 Having therefore a great high-priest that hath passed into the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we have not a high-priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin.

16 Let us go therefore with confidence to the throne of grace: that we may obtain mercy and find grace in seasonable aid.

C H A P. V.

That Christ, being a man and infirm, was therein like to all Priests; and that he also was called by God to this office: offering as the others: 8. And suffered obediently for our example. 11. Of whose Priesthood he hath much to say, but that the Hebrews have need rather to hear their Catechism again.

FOR every high-priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins:

2 Who can have compassion on them that are

ignorant and that err: because he himself also is compassed with infirmity:

3 And therefore he ought, as for the people, so also for himself, to offer for sins,

4 Neither

A N N O T A T I O N S O N C H A P. IV.

* If the Apostle had not evidently here shewn that the Sabbath's rest was a figure of the eternal repose in Heaven, who durst to have applied that Scripture of God's rest the seventh day, to that purpose? Or how can our Adversaries now reprehend the like application manifoldly used in all holy ancient Writers to the like end?

† Whatsoever God threateneth by his word concerning the punishment of sin and incredulity, shall be executed, be the offence ever so secret, deep or hidden in our hearts, because God's speech passeth easily and searcheth thoroughly every part, power, and faculty of man's soul.

16 *Go therefore with confidence.*] The Adversaries endeavour to prove, by these words, that we need no help of Saints to obtain any thing, Christ himself being so ready, and we being admonished to come to him with confidence as to a most merciful Mediator and Bishop. But by that argument they may as well take away the helps and prayers

of the living one for another. And we do not require the help either of the Saints in Heaven, or of our Brethren on earth, for any mistrust of God's mercy but for our own unworthiness: being assured that the prayer of a just man availeth more with him, than the desire of a grievous sinner; and of a number making intercession together, rather than of a man alone. Which the Heretics cannot deny except they reprove the plain Scriptures. Neither do we come less to him, or with less confidence, when we come accompanied with the prayers of Angels, Saints, Priests, or just men joining with us, as they fondly imagine and pretend: but with much more confidence in his grace, mercy, and merits, than if we prayed ourselves alone.

A N N O T A T I O N S O N C H A P. V.

1 *Every High-Priest.*] By the description of a Priest or High-Priest (for to this purpose it is all the same) he proveth Christ to be one in a most excellent manner. First then, a Priest must not be an Angel, or of any other nature but

4 Neither doth any man take the honor to himself, but he that is called by God, as Aaron was.

5 So Christ also did not glorify himself that he might be made a high-priest: but he that said unto him, *Thou art my Son, this day have I begotten thee.*

6 As he saith also in another place, *Thou art a Priest for ever, according to the order of Melchisedech.*

7 Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence.

8 And whereas indeed he was the Son of God, he learned obedience by the things which he suffered:

9 And

but man's. Secondly, every man is not a Priest, but such an one as is especially chosen out of the rest, and preferred before others of the community, separated, assumed, and exalted into a higher state and dignity than the vulgar. Thirdly, the cause and purpose why he is so distinguished and picked out from the rest, is to take charge of Divine things, to deal as a mediator between God and the people, to be the Deputy of men in such things as they have to crave or to receive from God, and to present and give to him again. Fourthly, the most proper and principal part of a Priest's office is, to offer oblations, gifts, and sacrifices to God for the sins of the people: without which kind of most sovereign duties, no person, people, or Commonwealth can appertain to God: and which can be done by none, of what other dignity or calling soever he be in the world, that is not a Priest: divers Princes having been (as we read in the Scriptures, 3 Kings viii. 2 Par. xxvi. 1 Kings xiii.) punished by God, and King Saul deposed from his Kingdom, especially for attempting the same.

And generally we may learn here, that *in iis quæ sunt ad Deum*, in all matters touching God, his service, and religion, the Priest hath only charge and authority: as the Prince temporal is the people's governor, guider and sovereign, in the things touching their worldly affairs: Which must for all that by him be directed and managed no otherwise, than as is agreeable to the due worship and service of God, against which if the terrene Powers commit any thing, the Priests ought to admonish them from God.

We learn also hereby, that every one is not a Priest, and that the people must always have certain persons chosen out from among them, to deal in their suits and causes with God, to pray, to administer Sacraments, and to sacrifice for them. And whereas the Protestants will have no Priest, Priesthood, nor sacrifice, but Christ and his Death, pretending these words of the Apostle to be verified only in the Priesthood and Service of the old law, and Christ's person alone, and after him of no more: therein they shew themselves to be ignorant of the Scriptures, and of the state of the New Testament, and induce a plain Atheism and Irreligion into the world. For, so long as a man hath to do with God, there must needs be some deputed, and chosen out out from among the rest, to deal according to this declaration of the Apostle, in things appertaining to God, and those must be Priests: for else, if men need to deal no more, but immediately with Christ, what do they with their Ministers? Why let them not every man pray, and administer for himself, and to himself? What do they with Sacraments, seeing Christ's Death is as well sufficient without them, as without sacrifice? Why standeth not his Death as well with Sacrifice, as with Sacraments: as well with Priesthood as with other Ecclesiastical functions? There is no other cause in the world, but that (Sacrifice being the most principal act of religion that man oweith to God, both by his Law, and by the Law of nature) the Devil by these his Ministers, under pretence of deferring or attributing the more to Christ's Death, would abolish it.

This definition of a Priest and his function, with all the properties thereto belonging, holdeth not only in the law of Moses, and order of Aaron's Priesthood, but it was true before, in the law of nature, in the Patriarchs, in Melchisedech, and now in Christ, and all his Apostles, and Priests of the New Testament: Saving that it is a peculiar excellence in Christ, that he only offered for other men's sins, and not all for his own, as all others do.

4 *Take—to himself.*] A special proviso for all Priests, Preachers, and such as have to act for the people in things appertaining to God, that they take not that honor or office at their own hands, but by lawful calling and consecration, even as Aaron did. By which clause if you examine Luther,

Calvin, Beza, and the like, or if all such as now-a-days intrude themselves into sacred functions, look into their consciences, great and foul matter of damnation will appear.

5 *Did not glorify himself.*] The dignity of Priesthood must needs be extraordinary high and sovereign, when it was a promotion and preferment in the Son of God himself according to his manhood, and when he would not usurp, nor take upon him the same, without his Father's express commission and calling thereunto. An eternal example of humility, and an argument of condemnation to all mortal men, that arrogate unjustly any function or power spiritual, that is not given them from above, and by lawful calling and commission from their Superiors.

6 *A Priest for ever.*] In the sixth Psalm, from whence this Testimony is taken, both Christ's Kingdom and Priesthood are set forth. But the Apostle urgeth especially his Priesthood, as the more excellent and pre-eminent state in him, our Redemption being wrought and achieved by Sacrifice, which was an act of his Priesthood, and not of his Kingly power: though he was properly a King also, as Melchisedech was both Priest and King, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignity (as appeareth by the discourse of St. Paul, and his allegations here, out of the Psalms) at the very first moment of his Conception or Incarnation. For you must beware of the wicked heresy of the Arians and Calvinists (except in these latter it be rather an error proceeding from ignorance) that stick not to say, that Christ was a Priest, and did Sacrifice according to his Godhead. Which is to make Christ God the Father's Priest, and not his Son, and to do Sacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therefore St. Augustin saith in *Psal. cx.* *That as he was man, he was Priest: as God, he was not Priest.* And Theodore in *Psal. cix.* *As man, he did offer Sacrifice: but as God, he did receive Sacrifice.* And again, *Christ as to his humanity was called a Priest, and he offered no other host but his own Body,* &c. Dialog. i. circa med. Some of our new Masters not knowing so much, did let fall from their pens the contrary, and being admonished of the error, and that it was very Arianism, yet they persist in it out of mere ignorance in the grounds of Divinity.

7 *With a strong cry.*] Though our Saviour make intercession for us, according to his human nature, continually in Heaven also, yet he doth not in any external creatures make Sacrifice, nor use the prayers Sacrificial, by which our redemption was achieved, as he did in the time of his mortal life, and in the act of his Passion, and most principally when with a loud voice, and with this prayer, *In manus tuas commendo spiritum meum*, he voluntary gave up his soul, yielding it in a most proper manner for a Sacrifice. For in that last point of his Death, consisteth especially his High-Priestly office, and the very work and consummation of our Redemption.

Observe moreover, that, though commonly every faithful person pray both for himself and others, and offer his prayers to God, yet none offereth by office and special deputation and appointment, in the person of the whole Church and people, saving the Priest. Whose prayers therefore are more effectual in themselves, for that they are the voice of all faithful men together, made by him that is appointed and received by God for the people's Legate. And of this kind were all Christ's prayers, in all his life and death, as all his other actions were: his fasting, watching, preaching, instituting, administering, or receiving Sacraments: every one being done as Priestly actions.

7 *For his reverence.*] These words have our English translators perniciously and most presumptuously corrupted, turning

9 And being consummated, he became to all that obey him the cause of eternal salvation,

10 Called by God a high-priest according to the order of Melchisedech.

11 Of whom we have much to say, and hard to be intelligibly uttered: because you are become weak to hear.

12 For whereas for the time you ought to be masters; you have need to be taught again what

are the first elements of the words of God: and you are become such as have need of milk, and not of strong meat.

13 For every one, that is a partaker of milk, is unskilful in the word of justice: for he is a little child.

14 But strong meat is for the perfect, for them who by custom have their senses exercised to the discerning of good and evil.

turning them thus, *In that which he feared*, contrary to the version and sense of all antiquity, and to Erasmus also, and contrary to the ordinary use of the Greek word, as Beza himself defineth it, *Luk. ii. ver. 25.* and contrary to the propriety of the Greek phrase, as not only Catholics, but the best learned Lutherans do shew and prove by many examples. They follow herein the singular presumption of Calvin, who was the first (as his fellow Beza confesseth) that ever found out this interpretation. Which neither St Chrysostom, nor any other, as perfect Grecians as they were, could ever espy. Where, only to have made choice of that impious and arrogant Sectary's sense, before the said Fathers and all the Churches besides, had been shameful enough; but to set the same down for very Scripture of God's blessed word, that is intolerable, and surpasseth all impiety. And we see plainly that they have no conscience, indifferency, nor other purpose, but to make the poor Readers believe, that their opinions are God's own word, and to draw the Scriptures to sound after the fancy of their heresies. But if the good Reader knew, for what point of Doctrine they have thus fram'd their translation, they would abhor them to the depth of Hell. Truly it is thus: they would have this Scripture mean, that Christ was in horrible fear of damnation, and that he was not only in pains corporal upon the Cross (which they hold, not to have been sufficient for man's redemption) but that he was in the very sorrows and distresses of the Damned, without any difference, but that it was not everlasting as theirs is.

For this horrible blasphemy (which is their interpretation of Christ's descending into Hell) God's holy word must be corrupted, and the Sacrifice of Christ's death (whereof they talk so presumptuously) must not be enough for our redemption, except he be damned for us also to the pains of Hell. Woe be to our poor country, that must have such books, and read such translations. See Calvin and Beza in their commentaries and Annotations upon this place, and you will see, that for defence of the said blasphemies they have thus translated this text. See the Annotations before, *Acts ii. 27.* and *Mat. xxvii. 46.*

9 *Consummated.*] The full work of his Sacrifice, by which we were redeemed, wholly consummate and accomplished, at the yielding up of his spirit to God the Father, when he said, *Consummatum est*: though to make the same effectual to the salvation of particular men, he himself did divers things, and now doth in Heaven, and ourselves also must use many means, for the application thereof to our particular necessity. See the next Annotation.

9 *Became to all.*] The Protestants upon pretence of

the sufficiency of Christ's Passion, and his only Redemption, oppose themselves deceitfully in the sight of the simple, against the Invocation of Saints and their intercession, and help of us, against our penitential works or suffering for our own sins, either in this life or the next: against the merits of fasting, praying, alms, and other things commended to us in holy Writ, and against most things done in the Church, in Sacrifice, Sacrament, and ceremony. But this place and many others shew, that Christ's Passion, though it be of itself far more sufficient and forcible, than the Protestants in their baseness of understanding can consider, yet profiteth none but such, as both do his commandments, and use such remedies and means to apply the benefit thereof to themselves, as he appointeth in his word, or by the Holy Ghost in his Church. And the Heretics that say, faith only is the thing required to apply Christ's benefits unto us, are hereby also easily refuted. For we do not obey him only by believing, but by doing whatsoever he commandeth. Lastly, we note in the same words, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any condition or respect of their own works, obedience, or free-will: but with this condition always, if men will obey him, and do that which he appointeth. See St. Augustin, (or Prosper) *to. 7. Respons. Prosperi, li. 2. articulo 1. ad objectiones Vincentii*, where he saith of the Cup of Christ's Passion, *It hath indeed in itself, to profit all: but if it be not drank, it healeth not.*

11 *Intelligibly.*] Intending to treat more largely and particularly of Christ's or Melchisedech's Priesthood, he forewarneth them that the mystery thereof is far surpassing their capacity, and that through their feebleness in faith and weakness of understanding, he is forced to omit divers deep points concerning the Priesthood of the new law. Among which (no doubt) the mystery of the Sacrament and Sacrifice of the altar, called MASS, was a principal and pertinent matter: which the Apostles and Fathers of the Primitive Church used not to treat of so largely and particularly in their writings, which might come to the hands of the unfaithful, who of all things took soonest scandal at the Blessed Sacrament, as we see, John vi. *He spake to the Hebrews* (saith St. Hierom, ep. 126) *that is to the Jews, and not to faithful men, to whom he might have been bold to utter the Sacrament.* And indeed it was not reasonable to talk much to them of that Sacrifice which was the resemblance of Christ's Death, when they thought not right of Christ's Death itself. Which the Apostle's wisdom and silence our Adversaries wickedly abuse against the holy Mass.

C H A P. VI.

He exhorteth them to be perfect scholars, and not to need to be Catechumens again, 4. Considering, they cannot be baptized again; 9. And remembring their former good works, for the which God will not fail to perform them his promise, if they fail not to imitate Abraham by perseverance in the faith with patience. 20. And so endeth his digression, and returneth to the matter of Christ's Priesthood.

WHEREFORE leaving the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God.

2 Of the doctrine of baptisms, and imposition of hands, and of the resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those, who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost,

5 Have moreover tasted the good word of God, and the powers of the world to come,

6 And are fallen away; to be renewed again to penance, crucifying again to themselves the son of God, and making him a mockery.

7 For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled; receiveth blessing from God.

8 But that which bringeth forth thorns and briars, is reprobate, and very near unto a curse, whose end is to be burnt,

9 But, my dearly beloved, we trust better things of you, and nearer to salvation; though we speak thus.

10 For God is not unjust, that he should forget your work and the love which you have shewn in his name, you who have ministered, and do minister to the saints.

11 And we desire that every one of you shew forth the same carefulness to the accomplishing of hope unto the end:

12 That you become not slothful, but followers of them, who through faith and patience shall inherit the promises.

13 For God making promise to Abraham, because he had no one greater by whom he might swear, swore by himself.

14 Saying, unless blessing I shall bless thee, and multiplying I shall multiply thee.

A N N O T A T I O N S O N C H A P. VI.

1 *The foundation of penance.*] We see hereby, what the first grounds of Christian Institution or Catechism were in the Primitive Church, and that there was ever a necessary instruction and belief of certain points had by word of mouth and tradition, before men came to the Scriptures: which could not treat of things so particularly, as was requisite for the teaching of all necessary grounds. Among these points were the twelve Articles contained in the Apostles Creed: the doctrine of penance before Baptism: the manner and necessity of Baptism: the Sacrament of Imposition of hands after Baptism, called Confirmation: the Articles of the Resurrection, Judgment, and such like. Without which things first laid, if one should be sent to pick his faith out of the Scripture, he would labour in vain. See St. Augustin, *in expos. inchoat. ep. ad Rom. versus finem.*

4 *Impossible.*] How hard the holy Scriptures are, and how dangerously they are read by the unlearned, or by the proud, be they ever so well learned, this one place might teach us. Whereat the Novatians of old did so stumble, that they thought, and heretically taught that none, falling into any mortal sin after Baptism, could be received to mercy or penance in the Church: and so to a contentious man, that would follow his own sense, or the bare words, without regard of the Church's sense and rule of faith (after which every Scripture must be expounded) the Apostle's speech doth here sound, In the same manner as to the simple, and to the Heretic that submitteth not his sense to the Church's judgment, certain places of the same Epistle seem, at first sight, to stand against the daily oblation or Sacrifice of the Mass: which yet in truth make no more for that purpose, than this text, we now stand on, serveth the Novatians: as when we come to the places, it shall be declared.

And let the good Readers beware here also of the Protestants exposition; for they are herein worse than the Novatians, especially such as precisely follow Calvin; holding impiously, that it is impossible for one that entirely forsaketh his faith, that is, becometh an Apostate or an Heretic, to be received to penance or to God's mercy. To establish

which false and damnable sense, these men make nothing of St. Ambrose's, St. Chrysostom's, and the other Fathers expositions, which is the holy Church's sense, That the Apostle meaneth of that penance which is done before and in Baptism. Which is no more to say, than that it is impossible to be baptized again, and thereby to be renewed and illuminated, to die, be buried, and rise again the second time in Christ, in so easy and perfect penance and cleansing of sins, as that first Sacrament of generation did yield: which applieth Christ's Death in such ample manner to the receivers, that it taketh away all pains due for sins before committed: and therefore requireth no farther penance afterwards for the sins before committed, all being washed away by the force of that Sacrament duly taken. For which reason St. Augustin calleth the remission in Baptism, *Magnam indulgentiam*, a great pardon. *Enchir. c. 64.*

The Apostle therefore warneth them, that, if they fall from their faith, and from Christ's grace and Law, which they once received in their Baptism, they must not look to have any more that great and large remedy applied unto them, nor no man else that sinneth after Baptism: though the other penance, which is called the *Second plank after shipwreck*, which is a more painful medicine for sin than Baptism, requiring much fasting, praying, and other corporal afflictions, is open not only to other sinners, but to all once baptized Heretics, or opposers of the truth, though they have done it maliciously and on purpose, or what way soever during this life. See St. Cyprian, *ep. 52.* St. Ambrose upon this place. St. Augustin, *cont. ep. Parm li. 2. c. 13.* and *ep. 50.* St. Damascene, *li. 4. c. 10.*

10 *God is not unjust.*] It is wonderful to see what winding and turning the Protestants make to shift themselves from the evidence of these words, which make it most clear, to all not blinded in pride and contention, that good works are meritorious, and the very cause of salvation, so far that God would be unjust, if he rendered not Heaven for the same. *Revera grandis injustitia Dei* (saith St. Hierom) *si tantum peccata puniret, & bona opera non susciperet.* That is, *Indeed great were God's injustice, if he would only punish sins, and would not receive good works.* *Li. 2. cont. Jovin. c. 2.*

15 And

15 And so patiently enduring he obtained the promise.

16 For men swear by one greater than themselves: and an oath for confirmation is the end of all their controversy.

17 Wherein God meaning more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed an oath:

18 That by two immutable things, in which it is

impossible for God to lie, we may have the strongest comfort, who have fled for refuge to hold fast the hope set before us:

19 Which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil;

20 Where the fore-runner Jesus is entered for us, made a high-priest for ever according to the order of Melchisedech.

C H A P. VII.

To prove the Priesthood of Christ incomparably to excel the Priesthood of Aaron (and therefore that the Levitical Priesthood is now to cease, and the law also with it) he scanneth every word the verse alledged out of the Psalm, Our Lord hath sworn: thou art a Priest for ever, according to the order of Melchisedech.

FOR this Melchisedech *was* king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham divided the tithes of all: who first indeed by interpretation*, is king of justice: and then also king of Salem, that is, king of peace,

3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever.

4 Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things.

5 And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is to say, of their brethren: though they themselves also came out of the loins of Abraham.

6 But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him that had the promises.

AN NOTATIONS ON CHAP. VII.

1 *Melchisedech.*] The excellency of this person was so great, that some of the antients took him to be an Angel, and some the Holy Ghost. Which opinion not only the Hebrews, that avouch him to be Sem the son of Noe, but also the chief Fathers of the Christians do condemn: not doubting but he was a mere man, and a Priest, and a King, whosoever he was. For else he could not in office, and order, and Sacrifice, have been so perfect a type and resemblance of our Saviour, as in this chapter and others is shewn.

* When the Fathers and Catholic Expositors pick allegories and mysteries out of the names of men, the Protestants not endowed with the Spirit whereby the Scriptures were given, deride their holy labours in the search of the same: but the Apostle findeth high mystery in the very names of persons and places, as you see.

3 *Without father.*] Not that he was without father and mother, saith St. Hierom, *ep.* 136. for Christ himself was not without father, according to his Divinity, nor without mother in his Humanity: but for that his Pedigree is not set out in Genesis, as the Genealogy of other Patriarchs is, but is suddenly induced in the holy History, no mention made of his stock, Tribe, beginning or ending, and therefore in that case also resembling in a manner the Son of God, whose generation was extraordinary, miraculous, and ineffable, according to both his natures, wanting a father in the one, and a mother in the other: his Person having neither beginning nor ending, and his Kingdom, and Priesthood especially, in himself and in the Church, being eternal, both in respect of the time past, and the time to come; as the said Doctor in the same Epistle writeth.

4 *Consider.*] To prove that Christ's Priesthood far sur-

passeth the Priesthood of Aaron; and the Priesthood of the New Testament the Priesthood of the Old Law; and consequently that the Sacrifice of our Saviour and the Sacrifice of the Church doth much excel the Sacrifice of Moses's Law, he disputeth profoundly of the pre-eminences of Melchisedech above the great Patriarch Abraham, who was father of the Levites.

4 *Tithes.*] The first pre-eminence, that Abraham paid tithes, and that of the best and chief things that he had, unto Melchisedech as a duty and homage, not for himself only in person, but for Levi, who was yet not born, and so for the whole Priesthood of Levi's stock acknowledging thereby, Melchisedech not only to be a Priest, but his Priest and Superior, and so of all the Levitical order. And it is here to be observed, that, whereas in the xivth of *Genesis*, whence this holy narration is taken, both in the Hebrew, and in the Septuagint it standeth indifferent or doubtful whether Melchisedech paid tithes to Abraham or took tithes of him; the Apostle here putteth all out of controversy, plainly declaring that Abraham paid tithes to the other, as the inferior to his Priest and Superior. And touching payment of tithes, it is a natural duty, that men owe to God in all laws, and to be given to his Priests in his behalf, for their honor and livelihood. Jacob promised or vowed to pay them, *Gen.* xxviii. Moses appointed them, *Lev.* xxvii. *Num.* xviii. *Deu.* xii. xiv. xxvi. Christ confirmeth that duty, *Mat.* xxiii. and Abraham especially here giveth them to Melchisedech: plainly thereby approving them or their equivalent to be due to Christ and the Priesthood of the New Testament, much more than either in the Law of Moses, or in the Law of nature. Of which tithes due to the Clergy of Christ's Church, see St. Cyprian, *ep.* 66. St. Hierom, *ep.* 1. c. 7. and *ep.* 2. c. 5. to Hiliodorus and Nepotianus, St. Augustin, *ser.* 119. *de tempore.*

7 And without all contradiction, that which is less, is blessed by the better.

8 And here indeed * men that die, receive tithes : but there he hath witness, that he liveth.

9 And (as it may be said) even Levi who received tithes, paid tithes in Abraham :

10 For he was yet in the loins of his father, when Melchisedech met him.

11 If then perfection was by the Levitical priesthood (for under it the people received the law) what further need was there that another priest

should rise according to the order of Melchisedech, and not be called according to the order of Aaron?

12 For the priesthood being translated, it is necessary that a translation also be made of the law.

13 For he, of whom these things are spoken, is of another tribe, of which no one attended on the altar.

14 For it is evident that our Lord sprung out of Juda : in which tribe Moses spoke nothing concerning priests.

7 *Is blessed by the better.*] The second pre-eminence is, that Melchisedech did bless Abraham : which we see here St. Paul maketh a great and sovereign holy thing, grounding our Saviour's prerogative above the whole order of Aaron therein : and we see that in this manner it is the proper act of Priesthood : and that without all controversy, as the Apostle saith, he is greater in dignity, that hath authority to bless, than the person that hath not, and therefore the Priest's vocation to be in this behalf far above any earthly King, who hath not power to give benediction in this sacred manner, neither to man, nor other creature. As here Melchisedech, so Christ blessed much more, and so have the Bishops of his Church done, and do. Which no man can marvel, that our Forefathers have so highly esteemed and sought for, if he mark the wonderful mystery and grace of it here expressed. This Patriarch also, who here taketh blessing of Melchisedech, himself (though in an inferior manner) blessed his sons, as the other Patriarchs did, and fathers do their children by that example.

* The Tithes given to Melchisedech were not given as to a mere mortal man, as all of the Tribe of Levi and Aaron's Order were : but as to one representing the Son of God, who now liveth and reigneth and holdeth his Priesthood and the functions thereof for ever.

11 *If then perfection.*] The principal proposition of the whole Epistle and all the Apostle's discourse, is inferred and grounded upon the former prerogatives of Melchisedech above Abraham and Levi : that is, that the end, perfection, accomplishment, and consummation of all man's duties and debts to God, by the general redemption, satisfaction, full price and perfect ransom of all mankind, was not achieved by any or all the Priests of Aaron's Order, nor by any Sacrifice or act of that Priesthood, or of all the Law of Moses, which was grounded upon the Levitical Priesthood, but by Christ and his Priesthood, which is of the Order and rite of Melchisedech.

11 *Further need.*] This disputation of the pre-eminence of Christ's Priesthood above the Levitical Order, is against the erroneous persuasion of the Jews, that thought their Law, Priesthood, and Sacrifices to be everlasting, and to be sufficient in themselves without any other Priest than Aaron and his Successors, and without all relation to Christ's Passion or any other redemption or remission, than that which their Levitical offices did procure : not knowing that they were all figures of Christ's Death, and to be ended and accomplished in the same. Which point well understood and kept in mind, will clear the whole controversy between the Catholics and Protestants, concerning the Sacrifice of the Church. For the scope of the Apostle's disputation being to avouch the dignity, pre-eminence, necessity, and eternal fruit and effect of Christ's Passion, he was not to treat at all of the other, which is a Sacrifice depending of his Passion, especially writing to the Hebrews, that were to be instructed and reformed first touching the Sacrifice of the Cross before they could fruitfully hear any thing of the other. Though in covert and by most evident sequel of disputation, the learned and faithful may easily perceive upon upon what the said Sacrifice of the Church (which is the Mass) is grounded. And therefore St. Hieron saith, *ep. 126.* that all these commendations of Melchisedech are in the type of Christ, *cujus profectus Ecclesie Sacramenta sunt.*

12 *Translated.*] Note well this place, and you shall perceive thereby, that every lawful form and manner of law, state, or government of God's people dependeth on Priest-

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hood ; riseth, standeth, falleth, or altereth with the Priesthood. In the Law of Nature, the state of the people dependeth on one kind of Priesthood : in the Law of Moses of another : in the state of Christianity, of another : and therefore in the former sentence, the Apostle said, that the Jewish people or Commonwealth had their law under the Levitical Priesthood, and the Greek more properly expresseth the matter, that they were *legitimated*, that is to say, made a lawful people or community under God, by the Priesthood. For there is no just nor lawful Commonwealth in the world, that is not made legal and God's peculiar, and distinguished from unlawful Commonwealths that hold of false Gods, or of none at all, by Priesthood. Whence it is clear, that the new law, and all Christian people holding of the same, are made lawful by the Priesthood of the New Testament, and that the Protestants shamefully are deceived, and deceive others, that would have Christian Commonwealths to want an external Priesthood, or Christ's Death to abolish the same. For, this a demonstration, that, if Christ hath abolished Priesthood, he hath abolished the new Law, which is the New Testament and state of Grace, which all Christian Commonwealths live under. Neither were it true, that the Priesthood were translated with the Law, if all external Priesthood ended by Christ's Death, where the new Law began. For so the Law should not depend on Priesthood, but continue when all Priesthood were ended : which is against St. Paul's doctrine.

Farthermore it is to be noted, that this legitimation or putting Communities under Law and Priesthood, of what Order soever, is no otherwise, than by joining one with another in one homage of Sacrifice external, which is the proper act of Priesthood. For, as no lawful state can be without Priesthood, so no Priesthood can be without Sacrifice. And we mean always of Priesthood and Sacrifice taken in their own proper signification, as here St. Paul taketh them. For, the constitution, difference, alteration, or translation of states and laws arise not upon any change of spiritual or metaphorically taken Priesthood, or Sacrifice : but upon those things in proper acceptation, as it is most plain.

Lastly, it followeth from this, that though Christ truly sacrificed himself upon the Cross, (there also a Priest according to the Order of Melchisedech) and there made the full redemption of the world, confirmed and consummated his compact, and Testament, and the law and Priesthood of this his new and eternal state, by his Blood : yet that cannot be the form of Sacrifice into which the old Priesthood and Sacrifices were translated, whence the Apostle inferreth the translation of the Law. For they all were figures of Christ's Death, and ended in effect at his death, yet they were not altered into that kind of Sacrifice which was to be made but once, and was executed in such a manner, that People and Nations Christened could not meet often to worship at it, nor have their law and Priests constituted in the same. Though for the honor and duty, remembrance and representation thereof, not only we Christians, but also all faithful peoples, both of Jews and Gentiles, have had their Priesthood and Sacrifices according to the difference of their states. Which kind of Sacrifices were translated one into another : and so no doubt is the Levitical Priesthood properly turned into the Priesthood and Sacrifice of the Church, according to Melchisedech's rite, and Christ's institution in the forms of bread and wine. See the next note.

15 And it is yet far more evident : if according to the similitude of Melchisedech there ariseth another priest,

16 Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life :

17 For he testifieth, *Thou art a priest for ever, according to the order of Melchisedech.*

18 There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof :

19 (For the law brought nothing to perfection) but a bringing in of a better hope, by which we draw nigh to God.

20 And in as much as it is not without an oath, (for the others indeed were made priests without an oath :

21 But this with an oath, by him that said unto him : *The Lord hath sworn : and he will not repent : thou art a priest for ever*)

22 By so much, is Jesus made a surety of a better testament.

23 And the others indeed were made many priests, because by reason of death they were not suffered to continue :

24 But

17 *A Priest for ever.*] Christ is not called a Priest for ever, only for that his Person is eternal, or for that he sitteth on the right hand of God, and perpetually prayeth or maketh intercession for us, or for that the effect of his Death is everlasting : for all this proveth not that in proper signification his Priesthood is perpetual : but according to the judgment of all the Fathers grounded upon this deep and divine discourse of St. Paul, and upon the very nature, definition, and propriety of Priesthood, and the excellent act and Order of Melchisedech, and the state of the new Law, he is a Priest for ever according to Melchisedech's Order, especially in respect of the Sacrifice of his holy Body and Blood, instituted at his last Supper, and executed by his commission, commandment, and perpetual concurrence with his Priests, in the forms of bread and wine : In which things only the said High-Priest Melchisedech did sacrifice. For though St. Paul make no express mention hereof, because of the depth of the mystery, and their incredulity or feebleness to whom he wrote : yet it is evident in the judgment of all the learned Fathers (without exception) that ever wrote either upon this Epistle, or upon the ninth of Genesis, or the Psalm cix. or by occasion have treated of the Sacrifice of the altar, that the eternity and proper act of Christ's Priesthood, and consequently the unchangeableness of the new Law, consisteth in the perpetual offering of Christ's Body and Blood in the Church.

Which thing is so well known to the Adversaries of Christ's Church and Priesthood, and so granted, that they are forced impudently to cavil upon certain Hebrew particles, that Melchisedech did not offer in bread and wine : yea and when that will not serve, plainly to deny him to have been a Priest : which is to contradict the Apostle, and overthrow all his discourse. Thus whilst these wicked men pretend to defend Christ's only Priesthood, they indeed abolish as much as in them lieth, the whole Order, office, and state of his eternal law and Priesthood.

Arnobius saith, *By the mystery of bread and wine he was made a Priest for ever.* And again, *The eternal memory, by which he gave the food of his Body to them that fear him,* in Psalm cix. cx. Lactantius, *In the Church he must needs have his eternal Priesthood according to the Order of Melchisedech.* Li. 14. Institut. St. Hierom to Evagrius, *Aaron's Priesthood had an end, but Melchisedech's, that is Christ's and the Church's, is perpetual* (that is from Adam to the end of the world, represented by Sacrifice) *both for the time past and to come.* St. Chrysostom therefore calleth the Church's Sacrifice, *hostiam inconsumptibilem, an host or Sacrifice that cannot be consumed,* ho. 27. in ix. Hebr. St. Cyprian, *hostiam qua sublata, nulla esset futura religio, An host which being taken away, there could be no religion.* De Cœna Domini, nu. 2. Emissenus, *perpetuam oblationem & perpetuo currentem, redemptionem, A perpetual oblation and a redemption that runneth or continueth everlastingly,* ho. 5. de Pasch. And our Saviour expresseth so much in the very institution of the Blessed Sacrament of his Body and Blood : especially when he calleth the latter kind, *the New Testament in his Blood,* signifying that as the old Law was established in the blood of beasts, so the new (which is his eternal Testament) should be dedicated and perpetual in his own Blood : not only as it was shed on the Cross, but as given in the Chalice. And

therefore into this Sacrifice of the altar (saith St. Augustin, li. 17. de Civit. c. 20. St. Leo, ser. 8. de Passione, and the rest) were the old Sacrifices to be translated. See St. Cyprian, ep. 63. ad Cecil. nu. 2. St. Ambrose, de Sacram. li. 5. c. 4. St. Augustin, in Psalm xxxiii. Conc. 2. and li. 17. de Civit. c. 17. St. Hierom, ep. 17. c. 2. & ep. 126. St. Epiphanius, hæc. 55. Theodoret, in Psalm cix. St. Damascene, li. 4. c. 14.

Finally, if any of the Fathers, or all the Fathers, had either wisdom, grace, or intelligence of God's word and mysteries, this is the truth. If nothing will serve our Adversaries, Christ Jesus open their eyes, and send his eternal Priesthood, and state of his New Testament established in the same.

18 *Of the former commandment.*] The whole law of Moses containing all their old Priesthood, Sacrifice, Sacraments and ceremonies, is called the *Old Commandment* : and the New Testament containing the Sacrifice of Christ's Body and Blood, and all the Sacraments and graces given by the same, is named the *New Mandatum* : for which our Forefathers called the Thursday in the holy Week, *Maundy Thursday*, because that on it, the new Law and Testament was dedicated in the Chalice of his Blood : the old *Mandatum*, Law, Priesthood, and Sacrifices, for that they were insufficient and imperfect, being taken away : and this new Sacrifice, after the Order of Melchisedech, given in the place thereof.

19 *A bringing.*] Ever observe, that the abrogation of the old Law, is not an abolishing of all Priesthood, but an introduction of a new, containing the hope of eternal things, where the old had but temporal.

21 *With an oath.*] This oath signifieth the infallible and absolute promise of the eternity of the new Priesthood and state of the Church. Christ by his Death, and Blood shed in the Sacrifice of the Cross, confirming it, sealing it, and making himself the surety and pledge of it. For though the New Testament was instituted, given and dedicated in the Supper, yet the warrant, confirmation, and eternal operation thereof, was achiev'd upon the Cross, in the one oblation and one general and everlasting redemption there made.

23 *Made many.*] The Protestants not understanding this place, feign very foolishly, that the Apostle should make this difference between the old state and the new : that, in the old, there were many Priests : in the new, none at all but Christ. Which is against the Prophet Esay, especially prophesying of the Priests of the New Testament (as St. Hierom declareth upon the same place) in these words, *You shall be called the Priests of God : the Ministers of our God, shall it be said to you :* and it taketh away all visible Priesthood, and consequently the lawful state that the Church and God's people have on earth, with all Sacraments and external worship.

The Apostle then meaneth first, that the absolute Sacrifice of consummation, perfection, and universal redemption, was but one, once done, and by one only Priest done, and therefore it could not be any of the Sacrifices, or all the Sacrifices of the Jews law, or wrought by any, or by all, of them, because they were a number at once, and succeeding one another, every one of their offices and functions ending by their death, and could not work such an eternal redemption

24 But this, for that he continueth for ever, hath an everlasting priesthood.

25 Whereby he is able also to save for ever them that come to God * by him : always living to make intercession for us.

26 For it was fitting that we should have such a high-priest, holy, innocent, undefiled, separated from finners, and made higher than the heavens :

27 Who needeth not daily (as the other priests) to offer sacrifices first for his own sins, and then for the peoples : for this he did once, in offering himself.

28 For the law maketh men priests, who have infirmity : but the word of the oath, which was since the law, the Son who is perfected for evermore.

C H A P. VIII.

Out of the same Psalm cix. he urgeth this also, Sit thou on my right hand, shewing that the Levitical tabernacle on earth, was but a shadow of his true Tabernacle in Heaven : without which he would not be a Priest at all : 6. Whereas he is of a better Priesthood than they, as also he proveth by the excellency of the New Testament above the old.

NOW of the things which we have spoken this is the sum, we have such an high-priest, who is set on the right hand of the throne of majesty in the heavens.

2 A † minister of the Holies, and of the true tabernacle, which the Lord hath pitched, and not man.

3 For every high-priest is appointed to offer gifts and sacrifices : wherefore it is necessary that he also should have something to offer :

4 If then he were on earth, he would not be a priest : seeing that there would be others to offer gifts according to the law,

5 Who serve unto the example and shadow of heavenly things. As it was answered unto Moses, when he was to finish the tabernacle : see (says he) that thou make all things according to the pattern which was shewn thee on the mount.

tion as by Christ only was wrought upon the Cross. Secondly, St. Paul insinuateth thence that Christ never loseth the dignity or practice of his eternal Priesthood, by death nor otherwise ; never yieldeth it up to any ; never hath Successors after him, that may enter into his room or right of Priesthood, as Aaron and all others had in the Levitical Priesthood, but that himself worketh and concurreth with his Ministers the Priests of the New Testament, in all their acts of Priesthood, as well of Sacrifice as Sacrament, blessing, preaching, praying, and the like whatsoever.

This therefore was the fault of the Hebrews, that they did not acknowledge their Levitical Sacrifices and Priesthood to be reformed and perfected by Christ's Sacrifice on the Cross : and against them the Apostle only disputeth, and not against the Priests of our holy Church, or the number of them, who all confess their Priesthood and all exercises of the same, to depend upon Christ's only perpetual Priesthood.

* Christ according to his human nature prayeth for us, and continually representeth his former passion and merits to God the Father.

27 *This he did once.*] This is the special pre-eminence of Christ, that he offereth for other men's sins only, having none of his own to offer for, as all other Priests both of the old and new law have. And this again is the special dignity of his own person, not communicable to any other of what order of Priesthood soever, that he by his death (which is the only oblation that is by the Apostle declared to be irrepeatable in itself) payed the one full sufficient ransom for the redemption of all sins.

ANNOTATIONS ON CHAP. VIII.

† Christ living and reigning in Heaven continueth his priestly function still, and is Minister not of Moses's Sancta and tabernacle, but of his own Body and Blood, which are the true Holies, and tabernacle not formed by man, but by God's own hand.

3 *Necessary that he also.*] Even now being in Heaven, because he is a Bishop and Priest, he must needs have somewhat to offer, and wherein to do Sacrifice : and that not in a spiritual manner only, for that could not make him a

Priest of any certain Order. And it is most false and wicked to hold with the Calvinists (Beza in schol. Test. Græcol. in c. 7. Heb. nu. 8.) that Melchisedech's Priesthood was wholly spiritual. For then Christ's Death was not a corporal, external, visible, and truly named Sacrifice : neither could Christ or Melchisedech be any otherwise a Priest than every faithful man is : which to hold (as the Calvinists following their own doctrine must needs do) is directly against the Scriptures, and no less against Christ's own oblation of his Body upon the Cross, than it is against the daily Sacrifice of his Body upon the altar. Therefore he hath a certain host in external and proper manner, to make perpetual oblation thereby in the Church : for, visible and external act of sacrificing in Heaven he doth not exercise.

4 *Were on earth.*] It is by his Death, and Resurrection to life again, that his Body is become apt and fit in such divine sort to be sacrificed perpetually. For if he had lived in mortal sort still, that way of mystical representation of breaking the Body and separating his Blood from the same, could not have been agreeable. And so the Church and Christian people would have wanted a Priesthood and Sacrifice, and Christ himself would not have been a Priest of a peculiar Order, but either must have offered in the things that Aaron's Priests did, or else have been no Priest at all. For to have offered only spiritually, as all faithful men do, that could not be enough for his vocation, and our redemption, and state of the New Testament. How his flesh was made fit to be offered and eaten in the Blessed Sacrament, by his Death, see Hesychius, li. 1. in *Levit. cap. ii.*

5 *Heavenly things*] As the Church or state of the New Testament is commonly called *Regnum cælorum & Dei*, in the Scriptures, so these heavenly things are probably taken by learned men, for the mysteries of the New Testament. And it seemeth that the pattern given to Moses to frame his tabernacle by, was the Church, rather than the Heavens themselves : all St. Paul's discourse tending to shew the difference between the New Testament and the Old, and not to make comparison between the state of Heaven and the old law. Though incidently, because the condition of the New Testament more nearly resembleth the same than the old state doth, he sometimes may speak somewhat thereof also.

6 But

6 But now he hath obtained a better ministry, by how much also he is mediator of a better testament, which is established on better promises.

7 For * if that former had been faultless, there should not indeed a place have been sought for a second.

8 For finding fault with them, he saith: *Behold, the days shall come, saith the Lord: and I will perfect unto the house of Israel, and unto the house of Juda, a new testament:*

9 *Not according to the testament, which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my testament: and I regarded them not, saith the Lord:*

10 *For this is the testament which I will make to the house of Israel after those days, saith the Lord: I will give my laws into their mind, and in their heart will I write them: and I will be their God, and they shall be my people:*

11 *And they shall not teach every man his neighbour, and every man his brother, saying: Know the Lord: for all shall know me from the least to the greatest of them:*

12 *Because I will be merciful to their iniquities, and their sins I will remember no more.*

13 Now in saying a new, he hath made the former old. And that, which decayeth and groweth old, is near its end.

CHAP. IX.

In the Old Testament, that worldly sanctuary had two parts: the one signifying that time, with the ceremonies of it for the purification of the flesh: the other signifying Heaven, which then was shut, until our High-Priest Christ entered into it, and that with his own Blood, shed for the cleansing of our consciences. Whence he concludeth the excellency of his tabernacle and host above the old. 25. Noting also the difference, that he entered but once (so effectual was that one bloody offering of himself, for ever) whereas the Levitical High-Priest entered, every year, once.

THE former indeed had also justifications of divine service, and a worldly sanctuary.

2 For there was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy.

3 And after the second veil, the tabernacle, which is called the † Holy of Holies:

4 Having a golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament,

5 And over it were the Cherubims of glory over-shadowing the propitiatory: of which it is not needful to speak now particularly.

* The promises and effects of the Law were temporal, but the promises and effects of Christ's Sacraments in the Church are eternal.

10 *Into their mind.*] This also and the rest following is fulfilled in the Church, and is the proper effect of the New Testament, which is the grace and spirit of love engrafted in the hearts of the faithful by the Holy Ghost, working in the Sacraments and Sacrifice of the new law to that effect.

10 *Their God.*] The mutual covenant made between God and the faithful, is that which was dedicated and established, first in the chalice of his Blood, called therefore *the New Testament in his Blood*: and which was straight after ratified, by the Death of the Testator, upon the Cross.

11 *Shall not teach.*] So it was in the primitive Church, in such especially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as if it were so in the whole, as St. Peter applieth the like out of Joel, and our Saviour so speaketh when he saith that such as believe in him, shall work miracles of divers sorts. Christian men then must not abuse this place to make challenge of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretics do: with much like reason and shew of Scriptures as the Protestants have to refuse the external Sacrifice. And it is no less phantastical madness to deny external Sacrifice, Sacraments, or Priesthood, than it is to abolish teaching and preaching.

ANNOTATIONS ON CHAP. IX.

† *Sancta Sanctorum.*

4 *A golden pot.*] The Protestants count it superstitious to keep with honor and reverence, the holy memorials or monuments of God's benefits and miracles, or the tokens of

Christ's Passion, as his Cross, garments, or other things appertaining to him or his Saints, and think it impossible that such things should last so long: when they may here see the reverend and long reservation of Manna, which of itself was most apt to putrify, and of Aaron's rod, only for that it suddenly flourished by miracle, the tables of the Testament, &c. See a notable place in St. Cyril, li. 6. *cont. Julian.* where he defendeth against Julian the Apostate's blasphemy, the keeping and honoring of that Cross or wood which Christ died on. See also St. Paulinus, *ep. 11.* and what reverence St. Hierom and the faithful of his time shewed to the sepulchres of Christ and his Martyrs, and to their relics. *We reverence and worship (saith he) every where Martyrs' sepulchres, and putting the holy ashes to our eyes, if we may, we touch it with our mouth also; and do some think, that the monument wherein our Lord was buried, is to be neglected?* But our Protestants cannot approve of this. They had rather follow Vigilantius, Julian the Apostate, and such Masters, than the holy Doctors and evident practice of the Church in all Ages.

5 *Cherubims.*] You see it is a fond thing to conclude from the first or second commandment, that there should be no sacred images in the Church, when even among these people, that were most prone to idolatry, and gross in imagination of spiritual things such as Angels are, and to whom the precept was specially given, the same God, that forbade the graven Idols, commanded these images of Angels to be made and set in the sovereign, holiest place of all the tabernacle or Temple. By which it is plain, that much more the images of Christ and his Blessed Mother and Saints, that may be more truly portrayed than mere spiritual substances can be, are not contrary to God's commandment, nor against his honor, or repugnant to any other Scripture at all, which condemn only the Idols or pourtraitures of the Heathens made for adoration of false Gods.

6 Now these things being thus ordered, into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices.

7 But into the second, the high-priest alone, once a year: not without blood, which he offereth for his own, and the people's ignorance:

8 The Holy Ghost signifying this, that the way into the Holies was * not yet made manifest, whilst the former tabernacle was yet standing.

9 Which is a parable of the time present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks,

10 And divers washings, and justices of the flesh, laid on them until the time of correction.

11 But Christ being come an high-priest of the good things to come, by a greater and more per-

fect tabernacle not made with hand, that is, not of this creation:

12 Neither by the blood of goats, or of calves, but by his own blood entered once into the Holies, having obtained eternal redemption.

13 For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

14 How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

15 And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance.

* The way to Heaven was not open before Christ's Passion; and therefore the Patriarchs and good men of the Old Testament were in some other place of rest until then.

10 *Until the time of correction.*] All those gross and carnal Sacrifices, ceremonies, and observations instituted to cleanse and purify the flesh from legal irregularities and impurities only, and not reaching to the purging of the souls and consciences of men, being commanded not for ever, but till Christ's coming, ceased then: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagine Christ to have taken away the old, and put none in their place: or to alter the Sacraments only into other Sacraments external, and not also to translate the Sacrifices to some other more excellent. For it is called, *tempus correctionis, non abolitionis Sacrificij aut legis: the time of correction, not of abolishing Sacrifice or law.* Neither have they more reason to affirm Christ's one oblation upon the Cross to have rather taken away all kind of Sacrifice, than all manner of Sacraments. The time and state of the New Testament is not made lawless, hostless, or without Sacrifice, but it is the time of correction or reformation and improvement of all the aforesaid things.

12 *Eternal redemption.*] No one of the Sacrifices, nor all the Sacrifices, of the old law, could make that one general price, ransom, and redemption of all mankind, and all sins, saving this one highest Priest, Christ, and the one Sacrifice of his Blood once offered upon the Cross. Which Sacrifice of redemption cannot be often done, because Christ could die but once. Though the figures also thereof in the law of nature and of Moses, were truly called Sacrifices, as especially this high and marvelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the New Testament, is most truly and singularly (as St. Augustin calleth it) a Sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many Priests (all which were and are sinners themselves) could be the general redeeming and consummating Sacrifice: nor any one of those Priests, nor all the Priests together, either of the law of Nature, or of Aaron's, or Melchisedech's Order (except Christ alone) could be the general Redeemers of the World.

And this is the Apostle's meaning in all this comparison and opposition of Christ's Death to the old Sacrifices, and of Christ to their Priests: and not that Christ's Death or Sacrifice of the Cross should take away all Sacrifices, or prove that those Aaronical offices were no true Sacrifices at all, nor those Priests, truly Priests. They were true Priests and true Sacrifices, though none of those Sacrifices were the high, capital, and general Sacrifice of our price and redemption: nor any of them, or of those Priests, could without respect to this one Sacrifice of Christ's Death, work any thing to God's honor, or remission of sins, as the Jews did falsely imagine, not referring them at all to this general redemption and remission by Christ, but thinking them to be absolute Sacrifices in themselves. And that to have been the error of the Hebrews, you may read in St. Augustin, *li. 3.*

doct. Christ. c. 6. And this we tell the Protestants, is the only purpose of the Apostle.

But they are so gross, or ignorant in the Scriptures, and so maliciously set against God's and the Church's truth, that they perversely and foolishly turn the whole disputation against the sacrifice of the Blessed Mass, and the Priests of the New Testament: as if we held, that the Sacrifice of the altar were the general redemption or redeeming Sacrifice, or that it had no relation to Christ's Death, or that it were not the representation and most lively resemblance of the same, or were not instituted and done, to apply in particular to the use of the partakers, that other general benefit of Christ's one oblation upon the Cross. Against the Jews then only St. Paul disputeth, and against the false opinion they had of their Priests and Sacrifices, to which they attributed all remission and redemption, without respect to Christ's Death.

15 *Of those transgressions.*] The Protestants unlearnedly imagine, that, because all sins are remitted by the force of Christ's Passion therefore there should be no other Sacrifice after his Death. Whereas indeed they might as well say, there ought never to have been Sacrifice appointed by God, either in the law of Nature, or of Moses: as all their arguments made against the Sacrifice of the Church from the Apostle's discourse, prove as well, or rather only, that there were no Sacrifices of Aaron's Order, or Levitical law at all. For against the Jews false opinion concerning them, doth he dispute, and not a word touching the Sacrifice of the Church, unto which in all this discourse he never opposeth Christ's Sacrifice upon the Cross: all Christian men well knowing, that the host and oblation of those two, though they differ in manner and external form, yet it is indeed all one.

The Apostle then sheweth here plainly, that all the sins, that ever were remitted since the beginning of the world, were no otherwise forgiven, than by the force, and in respect, of Christ's Passion. Yet it followeth not thence, that the oblations of Able, Abraham, Aaron, &c. were no Sacrifices, as by the Heretics foolish deduction it should do: St. Paul not opposing Christ's Passion to them, for the intent to prove them to have been no Sacrifices, but to prove, that they were not absolute Sacrifices, nor the redeeming or consummating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest than any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Calvin, and, in him, of all his companions: read (as many of ye may read Heretical books) his commentary upon this place, and there you will see him gather from this, that Christ's Death had force from the beginning and was the remedy for all sins since the creation of the world, therefore there must be no more but that one Sacrifice of Christ's Death. Which must needs by his deduction hold (as it doth indeed) no less against the old Sacrifice than the new Sacrifice of the Church, and so take away all, which is against the Apostle's meaning and all religion.

16 For where there is a testament; the death of the testator must of necessity come in.

17 For a testament is of force, after men are dead: otherwise it is as yet of no strength, while the testator liveth.

18 Whereupon neither was the first indeed dedicated without blood.

19 For when every commandment of the law had been read by Moses to all the people: he took the blood of calves and goats with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

20 Saying: This is the blood of the testament, which God hath enjoined unto you.

21 The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood:

22 And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.

23 It was necessary therefore that the patterns

of heavenly things should be cleansed with these: but the heavenly things themselves with better sacrifices than these.

24 For Jesus is not entered into the Holies made with hand, the patterns of the true: but into heaven itself, that he may appear now in the presence of God for us.

25 Nor yet that he should offer himself often, as the high-priest entereth into the Holies, every year with the blood of others:

26 For then he ought to have suffered often from the beginning of the world: but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself.

27 And as it is appointed unto men once to die, and, after this, the judgment:

28 So also Christ was offered once to * exhaust the sins of many, the second time he shall appear without sin to them, that expect him, unto salvation.

20 *This is the blood.*] Christ's Death was necessary for the full confirmation, ratification, and accomplishment of the New Testament, though it was begun to be dedicated in the Sacrifice of his last Supper, being also within the compass of his Passion. Which is evident from the words pronounced by Christ over the holy Chalice which are correspondent to the words that were spoken (as the Apostle here declareth) in the first Sacrifice of the dedication of the old law, having also express mention of remission of sins thereby as by the Blood of the New Testament. Whence it is plain, that the Blessed Chalice of the altar hath the very sacrificial Blood in it that was shed upon the Cross, in and by which, the New Testament (which is the law of spirit, grace, and remission) was dedicated, and doth consist. And therefore it is also clear, that many divine things, which to the Heretics or ignorant may seem to be spoken only of Christ's Sacrifice upon the Cross, are indeed verified and fulfilled also in the Sacrifice of the altar. Of which St. Paul for the causes aforesaid would not treat in plain terms. See Helychius, li. 1. in *Levit. paulo post initium*, applying all these things to the immolation of Christ also in the Sacrament.

23 *The Patterns.*] All the offices, places, vessels, and instruments of the old law, were but figures and resemblances of the state and Sacraments of the New Testament, which are here called *heavenly things*, for that they are the lively image of the heavenly state next ensuing: which are therefore specially dedicated and sanctified in Christ's Blood, sacrificed on the altar, and sprinkled upon the faithful, as the old figures and people were cleansed by the blood of beasts. And therefore by a transition usual in the holy Scriptures, the Apostle suddenly passeth in the sentence immediately following, and turneth this talk to Christ's entrance into Heaven, the state of which, both by the Sacraments of the old law, and also more especially by them of the new, is prefigured.

25 *Offer himself often.*] As Christ never died but once, nor ever shall die again, so in that violent, painful, and bloody manner he can never be offered again, neither needeth he so to be offered any more, having by that one action of Sacrifice upon the Cross, made the full ransom, redemption, and remedy for the sins of the whole world. Nevertheless, as Christ died and was offered, after a manner, in all the Sacrifices of the Law and nature, since the beginning of the world (all which were figures of this one oblation upon the Cross) so is he much rather offer'd in the Sacrifice of the altar of the New Testament, incomparably more nearly,

divinely, and truly expressing his Death, his Body broken, his Blood shed, than did any figure of the old law, or other Sacrifice that ever was: as being indeed (though in hidden, sacramental, and mystical, and unbloody manner) the very self-same Blessed Body and Blood, the self-same host, oblation and Sacrifice, that was done upon the Cross. And this truth is most evident by the very form of words used by our Saviour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctors. *Our Sacrifice* (saith St. Cyprian) *is correspondent to the Passion of Christ.* And, *The Sacrifice that we offer, is the Passion of Christ*, ep. 63. nu. 4. & nu. 7. St. Augustin or St. Fulgentius, de fid. ad Per. c. 19. *In those carnal Sacrifices was the prefiguring of the Flesh of Christ, which he was to offer for sins, and of the Blood, which he was to shed. But in this Sacrifice is the commemoration of the Flesh of Christ which he hath now given, and of the Blood which he hath shed: in illis prænunciabatur occidendus, in hoc annunciatum occisus. In them he was fore-shewn as to be killed; in these he is shewn, as killed.* And St. Gregory Nazianzen saith, *orat. in morbum*, that the Priest in this Sacrifice, *immiscet se magnis Christi Passionibus.* St. Ambrose, 1. Off. c. 48. *offertur Christus in imagine quasi recipiens Passionem.* Alexander the first, *cp. ad omnes Orthodox.* nu. 4. 10. 1. *Conc. Cujus corpus & sanguis conficitur, passio etiam celebratur.* St. Gregory, *ho. 37. in Evangel.* *So often as we offer the host of his Passion, so often we renew his Passion.* And, *He suffereth for us again in mystery.* And Helychius, li. 2. c. 8. in *Levit. post med.* *By the Sacrifice of the only Begotten many things are given unto us, to wit, the remission or pardoning of all mankind, and the singular introduction or bringing in of the mysteries of the New Testament.*

And the said Fathers and others, by reason of the difference in the manner of Christ's presence and oblation in respect of that on the Cross, called this *the unbloody Sacrifice*, as Calvin himself confesseth (*Comment. in ix. Hebr.*) but answereth them in the pride of Heretical spirit, with these words: *Nil moror quod sic loquantur vetusti Scriptores; that is, I am not at a stand for that the ancient Writers do so speak: calling the distinction of bloody and unbloody Sacrifice, scholastical and frivolous, and diabolicum commentum, a devilish device.* With such ignorant and blasphemous men we have to do, that think they understand the Scriptures better than all the Fathers.

* By this word, which signifieth to empty or draw out even to the bottom, is declared the plentiful and perfect redemption of sin by Christ.

C H A P. X.

Because in the yearly feast of Expiation was only a commemoration of sins, therefore in place of all those old Sacrifices the Psalm telleth us of the oblation of Christ's Body. 10. Which he offered bloodily but once (the Levitical Priests offering so every day) because that once was sufficient for ever, 15. In that it purchased (as the Prophet also witnesseth) remission of sins. 19. After all this he prosecuteth and exhorteth them unto perseverance, partly with the opening of Heaven by our High-Priest, 26. Partly with the terror of damnation if they fall again: 32. Bidding them remember how much they had suffered already, and not lose their reward.

FOR the law having a shadow of the good things to come, not the very image of the things: by the self-same sacrifices, which they offer continually every year, can never make the comers thereunto perfect:

2 For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer:

3 But in them there is made a commemoration of sins every year.

4 For it is impossible that with the blood of oxen and goats sins should be taken away.

5 Wherefore when he cometh into the world he saith: *Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me:*

6 *Holocausts*

ANNOTATIONS ON CHAP. X.

1 *A shadow.]* The Sacrifices and ceremonies of the old law, were so far from the truth of Christ's Sacraments, and from giving spirit, grace, remission, redemption, and justification, and thence the entrance into Heaven and joys celestial, that they were but mere shadows, imperfectly and obscurely representing the graces of the New Testament and of Christ's Death: whereas all the holy Church's rites and actions instituted by Christ in the Priesthood of the new Law, contain and give grace, justification, and life everlasting to the faithful and worthy receivers: and therefore they are not shades or dark resemblances of Christ's Passion, which is the fountain of all grace and mercy, but perfect images and most lively representations of the same, especially the Sacrifice of the altar, which because it is the same oblation, the same host, and offered by the same Priest Christ JESUS (though by the ministry of man and in mystery) is the most pure and near image, character, and correspondence to the Sacrifice of Christ's Passion, both in substance, force, and effect, that can be.

2 *They would have ceased.]* If the hosts and offerings of the old law had been of themselves perfect to all effects of redemption and remission as the Hebrews (against whom the Apostle disputeth) did think, and had had no relation to Christ's Sacrifice on the Cross or any other absolute and universal oblation or remedy for sin, but by and of their own efficacy could have generally purged and cleansed man from all sin and damnation: then they would never have needed to be so often repeated and reiterated. For being both generally available for all, by their opinion, and particularly applied (in as ample a manner as they could be) to the several infirmities of every offender, there had been no sins left. But sins did remain, even those sins for which they had offered Sacrifices before, notwithstanding their Sacrifices were particularly applied unto them. For, offering yearly, they did not only offer Sacrifices for the new committed crimes, but even for the old, for which they had often sacrificed before: the Sacrifices being rather records and attestations of their sins, than a redemption or full remission, as Christ's Death is. Which being once applied to man by Baptism, wipeth away all sins past, God never remembering them any more, nor ever any Sacrifice or Sacrament or ceremony being made or done for them any more, though for new sins other remedies are daily requisite. Their Sacrifices then could not of themselves remit sins, much less make the general redemption, without relation to Christ's Passion. And so you see it is plain every where, that the Apostle proveth not by the often repetition of the Jewish Sacrifices, that they were no Sacrifices at all, but that they were not of that absolute force or efficacy, to make redemption or any remission, without dependance of the one universal redemption by Christ: his whole purpose being, to inculcate unto them the necessity

of Christ's Death and the oblation of the New Testament. As for the Church's holy Sacrifice, it is quite of another kind than those of the Jews, and therefore he maketh no opposition between it, and Christ's Death or Sacrifice on the Cross in all this Epistle: but rather as a sequel of that one general oblation, covertly always inferreth the same: as being in a different manner the very self-same host and offering that was done upon the Cross, and continually is wrought by the self-same Priest.

4 *Impossible.]* The Hosts and Sacrifices of the old Law, which the carnal Jews made all the account of, without relation to Christ's Death, were not only not perfect and absolutely insufficient in themselves, but they did not, nor could, remit any sins at all, being but only signs of them, referring the offenders for remission indeed, to Christ's Passion. For the blood of brute beasts could have no other effect, nor any other element or creature, before Christ's Death. The fruit of which before it was extant, could be no otherwise properly applied unto them, but by believing in him.

5 *Sacrifice and oblation.]* He meaneth not that God would have no host nor Sacrifice any more, as the Protestants falsely imagine: for that were to take away not only the Sacrifice of Christ's Body upon the altar, but the Sacrifice of the same Body upon the Cross also. Therefore the Prophet speaketh only of the legal and carnal Sacrifices of the Jews, signifying that they did never of themselves please God, but in respect of Christ, by whose oblation of his own Body they should please.

5 *But a Body.]* If Christ had not had a Body, he could not have had any worthy matter, or any matter at all to sacrifice in visible manner, other than the hosts of the old Law. Neither could he either have made the general redemption by his one oblation upon the Cross, nor the daily Sacrifice of the Church: for both which, his Body was fitted by the divine wisdom. Which is an high conclusion, not understood by Jews, Pagans, nor the Heretics of our time, that Christ's human nature was taken to make the Son of God (who in his divine nature could not be either Priest or Host) fit to be the Sacrifice and Priest of his Father, in a more worthy manner, than all the Priests or oblations of the old Law. And that this Body was given him, not only to be the Sacrifice upon the Cross, but also upon the altar, St. Augustin affirmeth in these words: "The table which the Priest of the New Testament doth exhibit, is of his Body and Blood: for that is the Sacrifice which succeeded all those Sacrifices that were offered in shadow of that to come. For the which also we acknowledge that voice of the same Mediator in the Psalm (xxxix), BUT A BODY THOU HAST FITTED TO ME, because instead of all those Sacrifices and oblations his Body is offered, and is administered to the partakers or receivers." *Li. 17. Civit. Dei, c. 20.* And again, *li. 4. de Trinit. c. 14.* "Who so just and holy a Priest, as the only Son of God? What might so conveniently be offered for men, by men,

6 *Holocausts* * *for sin did not please thee.*

7 *Then said I, Behold I come: in the head of the book it is written of me: that I should do thy will, O God.*

8 *In saying before, Sacrifices and oblations and holocausts, for sin thou wouldest not, neither are they pleasing to thee,* which are offered according to the law,

9 *Then said I, Behold I come to do thy will, O God: he taketh away the first, that he may establish that which followeth.*

10 *In the which will, we are sanctified by the oblation of the body of Jesus Christ once.*

11 *And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins:*

12 *But this man offering one sacrifice for sins, for ever sitteth on the right hand of God,*

13 *From henceforth expecting, until his enemies be made his foot-stool.*

14 *For by one oblation he hath perfected for ever them that are sanctified.*

15 *And the Holy Ghost also doth testify this to us. For after that he said:*

16 *And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws [†] in their hearts, and on their minds will I write them:*

17 *And their sins and iniquities I will remember no more.*

“as man’s flesh? And what so fit for this immolation or offering, as mortal flesh? What so clean for cleansing the vices of mortal men, as the Flesh born of the Virgin’s womb? And what can be offered and received so gratefully, as the Flesh of our Sacrifice, made the Body of our Priest?”

* *Per sin*, is the proper name of a certain Sacrifice, as Holocaust is another kind.

8 *Neither are they pleasing to thee.*] By that he saith, the things offered in the Law, did not please God, and likewise by that he saith, the former to be taken away, that the second may have place, it is evident, that all hosts and Sacrifices are not taken away by Christ as the Heretics foolishly conceive: but that the old Hosts of brute beasts are abrogated to give place to that which is the proper host of the new law, that is, Christ’s own Body.

11 *Often offering the same sacrifices.*] As St. Paul is forced often to inculcate that one principle of the efficacy and sufficiency of Christ’s Death, because of the Hebrews too much attributing to their legal Sacrifices, and for that they did not refer them to Christ’s only oblation: so we, through the intolerable ignorance and importunity of the Heretics of this time (abusing the words of the Apostles spoken in the due defence and declaration of the value and efficacy of Christ’s Passion above the Sacrifices of the Law) are forced to repeat often, that the Apostle’s reason of many Priests and often repetition of the self-same Sacrifices, concerneth the Sacrifices of the Law only, unto which he opposeth Christ’s Sacrifice and Priesthood; and speaketh no word of, or against, the Sacrifice of the New Testament: which is the Sacrifice of Christ’s own Priesthood, Law, and Institution, yea the same Sacrifice done daily unbloodily, that once was done bloodily: made by the same Priest Christ JESUS, though by his Ministers hands: and not many hosts, as those of the old Law were, but the very self-same in number, even Christ’s own Body that was crucified. And that you may see that this is the judgment of all antiquity, and their exposition of these and the like words of this Epistle, and that they seeing the very same arguments that the Protestants now make so much ado withal among the simple and unlearned, yet well perceived that they made nothing against the daily oblation or Sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200 years; we will set down some of their words, whose authority and exposition of the Scriptures must prevail in all that have wisdom & the fear of God, above the false and vain glosses of Calvin and his followers.

Thus then first saith St. Ambrose: *Quid ergo nos, &c.* “What we then? Do not we offer every day? We offer surely: but this Sacrifice is an exemplar of that: for we offer always the self-same, and not now one lamb, tomorrow another, but always the self-same thing: therefore it is one Sacrifice. Otherwise, by this reason, because it is offered in many places, there should be many Christs: not so, but it is one Christ in every place, here whole, and there whole, one Body. But this which we do, is done for a commemoration of that which was done. For we offer not another Sacrifice, as the High-Priest of the old law, but always the self-same, &c.” Primasius, St. Augustine’s Scholar, doth also answer these Protestants

objections thus: “What shall we say then? Do not our Priests daily offer Sacrifice? They offer surely, because we sin daily, and daily have need to be cleansed: and because he cannot die, he hath given us the Sacrament of his Body and Blood: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to all that offer it in truth and verity.” So saith this holy Father, to wit, that as the Sacrifice of the Cross was a general redemption, so this of the altar is, to all that use it, a particular redemption or application of Christ’s redemption to them. In which sense also Venerable Bede calleth the holy Mass, *redemptionem corporis & animæ sempiternam, the everlasting redemption of body and soul.* Li. 4. c. 22. histor. Again the same Primasius, “The Divinity of the Word of God which is every where, maketh that there are not many Sacrifices, but one, although it be offered by many, and that, as it is one Body which he took of the Virgin’s womb, not many Bodies, even so also one Sacrifice, not divers, as those of the Jews were.”

St. Chrysostom also (*Ho. 17. in ep. ad Heb.*) and after him Theophylact, and Oecumenius, and of the Latins, Haimo, Paschasius, Remigius, and others, object to themselves thus: “Do not we also offer every day? We offer surely. But this Sacrifice is an exemplar of that, for we offer always the self-same: and not now one lamb, tomorrow another, but the self-same: therefore this is one Sacrifice. Otherwise, because it is offered in many places, there should be many Christs.” And a little after, “Not another Sacrifice, as the High-Priest of the old Law, but the self-same we do always offer, rather working a remembrance or commemoration of the Sacrifice.” See the Annotation, *Luke xxii. 19.* upon these words, *A Commemoration.* Thus did all the ancient Fathers Greek and Latin treat of these matters, and so they said Mass, and offered daily, and many of them made such forms of celebrating the divine Sacrifice, as the Greeks and Latins do use in their Liturgies and Masses, and yet they saw these places of the Apostle, and made commentaries upon them, and understood them (doubtless) as well as the Protestants.

He, that for his farther confirmation or comfort desires to see what the ancient Councils and Doctors believed, taught, and practised in this thing, let him read the first holy Council of Nice, *cap. 14. & in fine Conc. ex Græco.* the Council of Ephesus, *Anathematif. 11.* the Chalcedon Council, *act. 3. pag. 112.* Conc. Ancyran. c. 1, 4, and 5. Neocæsar. *can. 13.* Laodic. *can. 19.* Carthag. 2. c. 8. Carthag. 3. c. 24. and Carthag. 4. c. 33. & c. 41. St. Denis, c. 3. *Eccl. hier.* St. Andrew, *in historia Passionis.* St. Ignatius, *ep. ad Smyrnenfes.* St. Martialis, *ep. ad Burdegalenses.* St. Justin, *Dialog. cum Triphone.* St. Irenæus, li. 4. c. 32. 34. Tertullian *de cultu fœminarum, & de corona mili.* Origen, *homil. 13. in Levit.* St. Cyprian, *ep. ad Cecilium, nu. 2. & de Cœna Domini, nu. 14.* and Eusebius, *demonst. Evang. li. 1. c. 10.* and the rest which we have cited by occasion before, and might cite but for tediousness: a truth most known and agreed upon in the Christian religion.

† This is partly fulfilled in and by the grace of the New Testament, but it shall be perfectly accomplished in Heaven.

18 Now where there is a remission of these, there is no more an oblation for sin,

19 Having therefore, brethren, a confidence in the entering into the Holies by the blood of Christ:

20 A new and living way which he hath dedicated for us through the veil, that is to say, his flesh,

21 And a high-priest over the house of God:

22 Let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water.

23 Let us hold fast the confession of our hope without wavering (for he is faithful that hath promised)

24 And let us consider one another to provoke unto charity and to good works:

25 Not forsaking our assembly, as some are accustomed, but comforting *one another*, and so much the more as you see the day approaching.

26 For if we sin willingly after having the knowledge of the truth, there is now left no sacrifice for sins,

27 But a certain dreadful expectation of judgment, and the rage of a fire, which shall consume the adversaries.

28 A man making void the Law of Moses, dieth without any mercy under two or three witnesses.

29 How much more, do you think he deserved worse punishments, who hath trodden under foot

the Son of God, and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?

30 For we know him that hath said, *Vengeance belongeth to me, and I will repay.* And again, *The Lord shall judge his people.*

31 It is a fearful thing to fall into the hands of the living God.

32 But call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions

33 And on the one hand indeed by reproaches and tribulations were made a gazing stock; and on the other became companions of them that were used in such sort.

34 For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance.

35 Do not therefore lose your confidence, which hath a great reward.

36 For patience is necessary for you: that, doing the will of God, you may receive the promise.

37 For yet a little and a very little while, and he that is to come, will come, and will not delay.

38 But my just man liveth by faith: but if he withdraw himself, he shall not please my soul.

39 But we are not the children of withdrawing unto perdition, but of faith to the saving of the soul.

18 *Now where there is.*] Christ's Death can be applied unto us in that full and ample manner as it is in Baptism, but once: Christ appointing that large remission and application to be made but once in every man, as Christ died but once. For it is not meant, that all sin shall cease after Christ's Sacrifice upon the Cross, nor that there should be no oblation for sins committed after Baptism, or that a man could not sin at all after Baptism, or that, if he sinned afterwards, he could have no remedy or remission by God's ordinance in the Church, which divers falsehoods sundry Heretics gather from this and such like places: but only the Apostle telleth the Hebrews, as he did before, chap. vi. and as he doth straight afterwards, that if they fall now (whereunto they seemed very prone) to their old law, and voluntarily, after the knowledge and profession of the Christian faith by Baptism, commit this sin of incredulity and apostasy, they can never have that abundant remission applied unto them by Baptism, which can never be administered to them again. And that general full pardon he calleth here *oblation*, and afterwards in the 26th verse, *hostiam pro peccato, an host for sin.*

26 *If we sin willingly.*] As the Calvinists abuse other like places against the holy Sacrifice of the Mass, so they abuse this as the Novatians did before them, to prove that an Heretic, Apostate, or any that wilfully forsaketh the truth, can never be forgiven. Which (as is before declared in the 6th chapter) is most wicked blasphemy; the meaning of this being, as is there said, only to terrify the Hebrews, that, falling from Christ, they cannot so easily have the host of Christ's Death applied unto them because they cannot be baptized any more, but must pass by sacramental penance, and satisfaction, and other hard remedies which Christ hath prescribed after Baptism in the Church's discipline. Therefore St. Cyril saith, *li. 5. in Jo. c. xvii.* "Penance is not

"excluded by these words of Paul, but the renewing by the
"laver of regeneration. He doth not here take away the
"second or third remission of sins (for he is not such an
"enemy to our salvation) but the host, which is Christ, he
"denieth that it is to be offered again upon the Cross." So
saith this holy Doctor. And by this place and the like you
see, how perilous a thing it is for Heretics and ignorant persons to read the Scriptures. Which, by following their own fancy, they pervert to their damnation.

29 *The blood of the Testament.*] Whosoever maketh no more account of the Blood of Christ's Sacrifice, either as shed upon the Cross, or as in the holy Chalice of the Altar (for our Saviour calleth that also the Blood of the New Testament) than he doth of the blood of calves and goats, or of other common drinks, is worthy death, and God will in the next life, if it be not punished here, revenge it with grievous punishment.

31 *It is fearful.*] Let all Christian people do satisfaction and penance for their sins in this life. For the judgments of God in the next life done by God himself, of what sort soever, whether temporal as in Purgatory, or eternal as in Hell, are exceeding grievous.

34 *Both had....compassion.*] To be merciful to the afflicted for religion, and to be partakers of their miseries, is a very meritorious work, and giveth great confidence before God on the day of repayment or remuneration for the same.

34 *With joy.*] If all Christian men would consider this, they would not think it so great a matter to lose their land or goods for defence of the Catholic Faith.

38 *Liveth by faith.*] Faithful men afflicted in this life, have their comfort in their assured faith and hope of Christ's coming to deliver them at once from all these miseries; and so by that faith and comfort they live, whereas otherwise this miserable life would be a death.

C H A P. XI.

He exhorteth them by the definition of faith, to stick unto God, though they see not yet his reward : shewing that all the Saints afore-time did the like, being all constant in faith, though not one of them received the promise, that is, the inheritance in Heaven : but they and we now, after the coming of Christ, receive it together.

NOW faith * is, the substance of things to be hoped for, the evidence of things that appear not.

2 For by this the ancients obtained a testimony.

3 By faith we understand that the world was framed by the word of God ; that from invisible things visible things might be made.

4 By faith Able offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts, and by it he being dead yet speaketh.

5 By faith † Enoch was translated, that he should not see death, and he was not found, because God had translated him : For before his translation he had testimony that he pleased God.

6 But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a ‡ rewarder to them that seek him.

7 By faith Noe having received an answer concerning those things which as yet were not seen, moved with fear framed the ark for the saving of his house, by the which he condemned the world : and was instituted heir of the justice which is by faith.

8 By faith he that is called Abraham, obeyed to go out into a place which he was to receive for an inheritance : and he went out not knowing whither he went.

9 By faith he abode in the land, dwelling in cottages, with Isaac and Jacob the co-heirs of the same promise.

10 For he looked for a city that hath foundations : whose builder and maker is God.

11 By faith Sarah also herself, being barren, received strength to conceive seed, even past the time of age : because she believed that he was faithful who had promised.

12 For which cause there sprung even from one (and him as good as dead) as the stars of Heaven in multitude, and as the sand which is by the sea-shore innumerable.

13 All these died according to faith not having received the promises, but beholding them a-far off, and saluting them, and confessing that they are pilgrims and strangers on the earth.

14 For they, that say these things, do signify that they seek a country.

15 And truly if they had been mindful of that from whence they came out, they had doubtless time to return.

16 But now they desire a better, that is to say, a heavenly country. Therefore God is not ashamed to be called their God. For he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered Isaac ; and he that had received the promises, offered up his only begotten son.

18 (To whom it was said, *In Isaac, shall thy seed be called.*)

19 Accounting that God is able to raise up even from the dead. Whereupon also he received § him for a parable.

20 By faith also of things to come, Isaac blessed Jacob and Esau.

21 By faith Jacob dying blessed each of the sons of Joseph : and adored the top of his rod.

22 By

A N N O T A T I O N S O N C H A P. XI.

1 *Faith is.*] By this description of faith, and by all the commendation of it through the whole chapter, you may well perceive that the Apostle knew not the forged special faith of the Protestants, by which every one of these new Sect-Masters and their followers believe their sins are remitted, and that themselves shall be saved, though their Sects are quite contrary one to another.

* By this word *Substance* is meant, that faith is the ground of our hope.

1 *Appear not.*] “ This is the praise of faith (saith St. Augustin) if that, which is believed, be not seen. “ For what great thing is it, if that be believed, which is “ seen? According to that sentence of our Lord when he “ rebuked his Disciple, saying: Because thou hast seen me, “ Thomas, thou hast believed: blessed are they that have “ not seen and have believed.” St. Augustin, in *Evang. Joan. tract.* 79. Which may be a rebuke also and a check to all those faithless speeches, I would see him, taste him, touch him, and feel his very flesh in the Sacrament, otherwise I will not believe.

† Here it appeareth that Enoch yet liveth and is not dead : against the Calvinists.

6 *He that cometh*] Faith is the foundation and ground of all other virtues and worship of God, without which no

man can please God. Therefore if one be a Jew, a Heathen, or an Heretic, that is to say, be without the Catholic Faith, all his works shall not profit him to salvation.

‡ We must believe that God will reward all our good works : for he is a rewarder of true justice, not an acceptor or imputer of that which is not.

§ That is, in figure and mystery of Christ dead, and alive again.

21 *Adored the top of his rod.*] The learned may see here that the Apostle doth not tie himself to the Hebrew in the place of Genesis (xlvii. 31) whence this is alledged, but followeth the Septuagint, though it differ from the Hebrew, as also the other Apostles and Evangelists and our Saviour himself did : neither were they curious (as men now-a-days) to examine all by the Hebrew only, because they writing and speaking by the Holy Ghost, knew very well that that translation is the sense of the Holy Ghost also, and as true, and as directly intended as the other : and therefore also that translation continued always authentical in the Greek Church, notwithstanding the diversity of it from the Hebrew. Even so we, that are Catholics, follow with all the Latin Fathers the authentical Latin translation, though it be not always agreeable to the Hebrew or Greek that now is. But Calvin is not only very saucy, but very ignorant, when he saith that the Septuagint were deceived, and yet that the Apostle without curiosity was content to follow them : because it is evident, that the Hebrew, being then without

22 By faith Joseph, when he was dying, made mention of the going out of the children of Israel; and gave commandment * concerning his bones.

23 By faith Moses, when he was born, was hid three months by his parents: because they saw he was a comely babe, and they feared not the king's edict.

24 By faith Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter:

25 Rather chusing to be afflicted with the people of God, than to have the pleasure of sin for a time,

26 Esteeming the reproach of Christ, greater riches than the treasure of the Egyptians. For † he looked unto the reward.

27 By faith he left Egypt, not fearing the fierceness of the king: For he endured as seeing him that is invisible.

28 By faith he celebrated the Pasch, and the shedding of the blood: that he, who destroyed the first-born, might not touch them.

29 By faith they passed through the red sea, as by dry land: which the Egyptians attempting were swallowed up.

30 By faith the walls of Jericho fell down, by the going round them seven days.

31 By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.

32 And what shall I yet say? For the time would fail me to tell of Gedeon, Barac, Sampson, Jephthe, David, Samuel, and the Prophets:

33 Who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions.

34 Quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners:

35 Women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection.

36 And others had trial of mockeries and stripes, moreover also of bands and prisons:

37 They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted:

38 Of whom the world was not worthy; wandering in deserts, in mountains, in dens, and in caves of the earth.

39 And all these being approved by the testimony of faith, received not the promise,

40 God providing some better thing for us, that they should not be perfected without us.

without points, might be translated one way as well as the other. Which they understood so well (and therefore were not deceived) that within three lines after, in the beginning of the next chapter, they translate the same word, as he would have it in this place.

Again observe in those words, *he adored the top of his rod*, that adoration (as the Scripture useth this word) may be done to creatures, or to God at and before a creature: as, at or before the Ark of the Testament in old time, now at or before the Crucifix, Relics, Images: and in the *Psalms* xcvi. cxxxi. *Adore ye his foot-stool. Adore ye towards his holy mount. We will adore towards the place where his feet stood*: or (which by the Hebrew phrase is all one) *Adore ye his holy mount. We will adore the place where his feet stood*; as also the Greek Fathers, St. Damascene, li. 1. *de imaginibus*, and Leontius cited by him, yea St. Chrysostom also do handle these places, and namely that of the Apostle which we now speak of, interpreting the Greek as our Latin hath, and as we do, He adored the rod, or the top of his rod, that is, the sceptre of Joseph now Prince of Egypt, so fulfilling Joseph's dreams which foretold the same, Gen. xxxvii. and withal signifying, as it were, by this prophetic fact, the Kingdom of Israel or of the ten Tribes that was to come of Joseph by Ephraim his younger son in the first King Jeroboam. Thus the Greek Fathers. Whereunto may be added, that all this was done in type and figure of Christ's Sceptre and Kingdom, whom he adored by and in his Cross, as he did Joseph by or in his rod and sceptre: and therefore the Apostle saith, he did it by faith, and having respect towards things to come. By all which it is evident, that it is false which the Calvinists teach, that we may not adore Image, Crucifix, or any visible creature, that is, we may not adore God in or by such creatures, nor kneel before them: and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus, [LEANING] *upon his staff he adored* [GOD,] adding no less than two words more than is in the Greek. Which though it might be the sense of the place and St. Augustine so expoundeth it, yet they should not make his exposition the text of holy Scripture, especially whereas he only of all the ancient Fathers (as Beza confesseth) so expoundeth it.

* The Translation of Relics or Saints bodies, and the due regard and honor we ought to have to the same, are proved by this.

† The Protestants that deny we may or ought to do good in respect for reward in Heaven, are confuted hereby.

33 *Wrought justice.*] Men are not just by belief only, as the Protestants affirm, but by working justice. And we may note that in all this long commendation of faith in the Fathers and holy persons, their good works are also specially recounted; as Rahab's harbouring the spies, Abraham's offering his son (which their works St. James doth inculcate,) Noe's making the Ark, Gen. vi. Abel's better oblation than Cain's, Gen. iv. and Hebr. xi. 4. and so forth. Therefore St. Clement Alexandrinus saith, that the said persons and others were just by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

The Apostle's purpose then is nothing else, than to prove to the Hebrews (who made so great account of their Patriarchs and Forefathers and their famous acts) that all these glorious personages and their works were commendable and acceptable only through the faith they had of Christ, without which faith none of all their lives and works would have profited them any thing: the Gentiles doing many noble acts (as Heretics may also do) which are of no estimation before God, because they want faith. And that is the scope of St. Paul's Epistle to the Romans, and of all other passages where he commendeth faith: farther proving specially in this Epistle to the Hebrews, that all their Sacrifices were nothing else but figures and attestations of the Christian faith in Christ and his Death. All which high resolution and conclusion against the Jews and Gentiles, that the Christian faith is the true faith and religion, the Heretics of our time ignorantly and brutishly abuse against Christian works, Sacrifice and Sacraments, which the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

40 *That they should not.*] The Fathers before Christ should not be accomplished, that is, not admitted to the heavenly joys, vision, and fruition of God, till the Apostles and others of the new Law were associated to them, and the way to everlasting glory opened by our Lord's Death and Ascension. Neither shall either they or we be fully perfected in glory both of body and soul, till the general resurrection: God's providence being so, that we should not one be consummated without another, all being of one faith, and redeemed by one Lord Christ.

C H A P. XII.

By the aforesaid examples he exhorteth them to patience, and by example of Christ himself crucified, 5. And because this discipline is an argument that they are God's children, 9. With Whose rod they should be much more content than with that of their carnal fathers : and because it bringeth justification. 12. Exhorting them therefore to pluck up their hearts, and to take stronger footing : 18. Considering that all being now so sweet, and not terrible as in the Old Testament, their damnation, if they refuse to hear, will be so much the greater.

AND therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us :

2 Looking on Jesus the author and finisher of faith, who having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God.

3 For, think diligently upon him that endured such opposition from sinners against himself: that you be not wearied, fainting in your minds.

4 For you have not yet resisted unto blood, striving against sin :

5 And you have forgotten the consolation, which speaketh to you, as unto children, saying: *My son, neglect not the discipline of the Lord : neither be thou wearied whilst thou art rebuked by him.*

6 For whom the Lord loveth, he chastiseth ; and he scourgeth every son whom he receiveth.

7 Persevere under discipline. God dealeth with you as with his sons. For what son is there, whom the father doth not correct ?

8 But if you be without chastisement, whereof all are made partakers ; then are you bastards, and not sons.

9 Moreover we have had fathers of our flesh for instructors, and we revered them : shall we not much more obey the Father of spirits, and live ?

10 And they indeed for a few days, according to their own pleasure instructed us : but he, for our profit, that we might receive his sanctification.

11 Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow : but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice.

12 Wherefore lift up the hands which hang down, and the feeble knees,

13 And make straight steps with your feet : that no one, halting, may go out of the way ; but rather be healed.

14 Follow peace with all men, and holiness : without which no man shall see God :

15 Looking diligently lest any man * be wanting to the grace of God : lest any root of bitterness

springing up do hinder, and by it many be defiled.

16 Lest there be any fornicator, or profane person † as Esau : who for one mess sold his first-birth-right.

17 For know ye that afterwards when he desired to inherit the benediction, he was rejected : for he found no place of repentance, although with tears he had sought it.

18 For you are not come to a mountain that might be touched, and burning fire, and a whirlwind, and darkness, and storm,

19 And the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them :

20 (For they did not endure that which was said : *And if so much as a beast shall touch the mount, it shall be stoned.*

21 And so terrible was that which was seen, Moses said : *I am frightened and tremble.*)

22 But ‡ you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of Angels,

23 And to the Church of the first-born, who are written in the heavens, and to God the judge of all, and to the spirits of the just made perfect,

24 And to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel.

25 See that you refuse him not that speaketh. For if they escaped not who refuse him that spoke upon earth, much more shall not we, if we turn away from him that speaketh to us from heaven.

26 Whose voice then moved the earth : but now he promiseth, saying, *Yet once more ; and I will move not only the earth, but heaven also.*

27 And in that he saith *Yet once more*, he signifieth the translation of the moveable things as made, that those things may remain which are immovable.

28 Therefore receiving an immoveable kingdom, we have grace : whereby let us serve pleasing God, with fear and reverence.

29 For our God is a consuming fire.

ANNOTATIONS ON CHAP. XII.

6 *He chastiseth.*] By this we prove, that God often punisheth the sins even of his loving children, though not with eternal damnation, yet with temporal chastisement and correction ; and that he doth not always, together with the remission of deadly sins and eternal punishment, exempt the offender received to his grace, from all fatherly correction either in this life or in the next. Neither have the Heretics of this time any reason or Scripture in the world, why they should take away God's chastisement of his children in the next life, more than in this world.

* That we are not good, there is no want on God's part, who offereth his grace to us : but the defect is in ourselves that are not answerable to God's calling of us and grace towards us.

17 *He found.*] It is not meant, that Esau could not find remission of his sin at God's hand : but that having once sold and yielded up the right of his first-birth to his younger brother, it was too late to be sorry for his unadvised bargain.

† Such as forsake their salvation and religion to save their lands and goods, are like Esau.

‡ The faithful are fellows of Angels and of all the perfect souls departed since the beginning of the world, and of Christ himself.

C H A P. XIII.

He recommendeth unto them mutual love, 2. Hospitality, 3. Compassion, 4. Chastity, 5. Contentment, 7. Imitation of the faith of their Catholic Prelates and Martyrs (not hearkening to the doctrines of Heretics, nor fearing the casting out of the Jews Synagogue) 17. And obedience to their present Pastors. 18. And so with requesting their prayers, and praying for them, he endeth the Epistle.

LET the charity of the brotherhood abide in you.

2 And hospitality do not forget, for by this some, being not aware of it, have entertained Angels.

3 Remember them that are in bands, as if you were bound with them; and them that labour, as being yourselves also in the body.

4 Marriage honourable in all, and the bed undefiled. For, fornicators and adulterers God will judge.

5 Let your manners be without covetousness, contented with such things as you have: For he hath said, *I will not leave thee, neither will I forsake thee.*

6 So that we may confidently say: *The Lord is my helper: I will not fear what man shall do unto me.*

7 Remember your prelates, who have spoken the word of God to you: whose faith follow, considering the end of their conversation.

8 JESUS CHRIST yesterday, and to day: and the same for ever.

9 Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats: which have not profited those that walk in them.

ANNOTATIONS ON CHAP. XIII.

2 *Hospitality.*] Hospitality, that is, receiving and harbouring of poor pilgrims, persecuted and desolate persons, is so acceptable to God and so honorable, that oftentimes it hath been men's good hap to harbour Angels instead of poor folks unawares. Which must needs be ever a great benediction to them and their families, as we see by Abraham and Lot, Gen. xviii. and xix. (and the like happened also to St. Gregory, as Jo. Diaconus writeth, to whose ordinary table of poor men, not only Angels but Christ also came in pilgrim's weed. *In vit. li. 1. c. 10. & li. 2. c. 22, 23.*) whereof if we had not example and warrant by St. Paul's words in this place, and many other express Scriptures of the Old Testament, these scornful miscreants of this time making so little account both of good works and such miraculous entrance of Christ and his Angels into holy men's harbour, would make this also seem fabulous, as they do other like things.

4 *Marriage honorable.*] "The Apostle (saith a holy Doctor) saith, Marriage honorable in all, and the bed undefiled. And therefore the servants of God in that they are not married, think not the good of marriage to be a fault, but yet they doubt not perpetual continency to be better than good marriage, especially in this time when it is said of continency, He that can take, let him take." *De fid. ad Pet. c. 3. apud Aug. in fine.* Mark the doctrine of the Fathers and of the Catholic Church concerning matrimony, that it is honorable, and so honorable, that it is a holy Sacrament, but yet (1 Cor. xvii. 28.) inferior to virginity and perpetual continency: honorable in all, that is, all such as may lawfully marry and are lawfully married: not in brother and sister, not in persons that have vowed the contrary, to whom the same Apostle saith it is damnable, 1 Tim. v. 11. And this were the meaning of this place, if it were to be read thus, *Marriage is honorable.*

But see how the Protestants in all their translations, to abuse the simple, do falsify this sentence of the Apostle, to make it serve for the marriage of Votaries. First, they use deceit in supplying the verb substantive that wanteth, making it the Indicative Mood thus, *Marriage is honorable, &c.* as if the Apostle affirmed all marriage to be honorable or lawful, where the verb to be supplied ought rather to be the Imperative Mood, *Let Marriage be honorable*, that so the speech may be an exhortation or commandment to them that are and will be married, to use themselves in that state in all fidelity, cleanliness, and conjugal continency one towards another: as when St. Peter also and this Apostle exhort married men to give honor to their wives as to the weaker vessels, and to possess their vessel in honor not in the passions of ignominy and uncleanness. This is honorable or chaste marriage, to which he here exhorteth. And that it is rather exhortation

than an affirmation, it is evident by the other parts and circumstances of this place both before and after: all which are exhortations in their own translations. This only being in the midst, and as indifferent to be an exhortation as the rest (by their own confession) they restrain of purpose. Our text therefore and all Catholic translations leave the sentence indifferent as it is in the Greek, and as true translators ought to do, not presuming to fix it to one side, lest they should restrain the sense of the Holy Ghost to their own particular fancy.

Again, our new translators corrupt the text in that they translate, *in omnibus, among all men*, because so they think it would sound better to the ignorant, that Priests, religious, and all whosoever, may marry: where they cannot tell either by the Greek, or Latin, that *in omnibus* should be the masculine gender, rather than the neuter (as not only Erasmus, but the Greek Doctors also take it) to signify that marriage should be honorably kept between man and wife in all points and in all respects. See St. Chrysostom and Theophylact in this place. For there may be many filthy abuses in wedlock, which the Apostle warneth them to take heed of, and to keep their marriage-bed undefiled. But the third corruption for their purpose aforesaid, and most impudent, is, that some of the Calvinists (Beza in Nov. Test. Græco-Lat. an. 1585) for, *in omnibus*, translate, *inter quosvis*, with a marginal interpretation to signify all orders, conditions, states, and qualities of men. So boldly they take away all indifferency of senses, and make God's word to speak just that which themselves would, and their heresy requireth, in which kind they pass all impudence and all Heretics that ever were.

7 *Remember your Prelates.*] We are here warned to give great regard in our life and belief, to the holy Fathers, Doctors and glorious Bishops gone before us in God's Church, not doubting but they being our lawful Pastors, had and taught the truth: of whom St. Augustin said, "That which they found in the Church, they held fast: that which they learned, they taught: that which they received of their Fathers, the same they delivered to their children." *Cont. Julian. li. 2. c. 10.* Which respect to our holy forefathers in faith, is now in this wicked contempt of the Heretics, so much the more to be had. See the said holy Doctor's second book against Julian the Pelagian throughout, what great account he maketh of them in the confutation of heresies, and how far he preferreth them above the proud Sectmasters of that time: as we must now do against new Doctors. This place also is rightly used to prove that the Church of God should keep the memorials of Saints departed, by solemn holidays and other devout ways of honor.

9 *Not with meats.*] He speaketh not of Christian fasts, but of the legal difference of meats, which the Hebrews were yet prone unto, not considering that by Christ's faith they were made free from all such observations of the Law.

10 We have an altar, whereof they have no power to eat who serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the Holies by the high-priest for sin, are burned without the camp.

12 Wherefore Jesus also, that the might sanctify the people by his own blood, suffered without the gate.

13 Let us go forth therefore to him without the camp; bearing his reproach.

14 For we have not here a lasting city: but we seek one that is to come.

15 By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name.

16 And do not forget to do good and to impart; for by such sacrifices God is promerited.

17 Obey your prelates, and be subject to them. For they watch as being to render an account of your souls: that they may do this with joy, and not with grief. For this is not expedient for you.

18 Pray for us. For we trust we have a good

conscience, being willing to behave ourselves well in all things.

19 And I beseech you the more to do this, that I may be restored to you the sooner.

20 And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament,

21 Fit you in all goodness, that you may do his will: doing in you that which is well-pleasing in his sight, through Jesus Christ: to whom is glory for ever and ever. Amen.

22 And I beseech you, brethren, that you suffer this word of consolation. For I have written to you in few words.

23 Know ye that our brother Timothy is set at liberty: with whom (if he comes shortly) I will see you.

24 Salute all your prelates, and all the saints. The brethren from Italy salute you.

25 Grace be with you all. Amen.

10 *We have an altar.*] He putteth them in mind by these words, that in following too much their old Jewish rites, they deprived themselves of another manner and a more excellent Sacrifice and meat: meaning, of the holy altar, and Christ's own blessed Body offered and eaten there. Of which they that continue in the figures of the old Law, could not be partakers. *This altar,* (saith Hesychius) *is the altar of Christ's Body, which the Jews for their incredulity must not behold.* *Li. 6. c. 21. in Levit.* And the Greek word (as also the Hebrew, answering thereunto in the Old Testament) signifieth properly an altar to Sacrifice on and not a metaphorical and spiritual altar. Whereby we prove against the Heretics, that we have not a common table or prophane communion-board, to eat mere bread upon, but a very altar in the proper sense, to sacrifice Christ's Body upon: and so called by the Fathers in respect of the said Body sacrificed. St. Gregory Nazianzen, *in orat. de serore Gorgonia.* St. Crysostom, *demonst. quod Christus sit Deus.* Socrates, *li. 1. c. 20. 25.* St. Augustin, *ep. 86. de Civ. Dei, li. 8. c. 27. & ii. 22. c. 10. Confess. li. 9. c. 11. 13. Cont. Faust. Manich. li. 20. c. 21.* Theophylact, *in xxiii. Mat.* And when it is called a table, it is in respect of the heavenly food of Christ's Body and Blood received.

15 *The sacrifice of praise.*] Though it may signify the spiritual Sacrifice of praise and thanksgiving of what sort soever: yet it specially may be thought to signify the great Sacrifice of the Blessed Body and Blood of Christ: not as upon the Cross, which was but once done in a bloody manner, but as in the Church and new Testament, where it is daily done unbloody, being the proper host of praise and thanksgiving, and therefore called the *Eucharist*, and being the fruit and effect of Christ's and his Priests lips or words, that is, of consecration. Because this Sacrifice is made by the force of the holy words. And when we read in the Psalms and other places of the Old Testament, of the host of praise, it may be thought to be a prophecy of the new Sacrifice, and not of every common thanksgiving. And so the old Fathers in the primitive Church to hide the mysteries from the unworthy or Heathen, often speak. "What is (saith St. Augustin) a more holy Sacrifice of praise, than that which consisteth in thanksgiving, all which the faithful do know in the Sacrifice of the Church." *Li. 1. cont. advers. leg. & proph. c. 18.* Again, *c. 20.* "The Church from the times of the Apostles, by the most certain successions of Bishops, offereth to God in the Body of Christ the Sacrifice of praise." *And a little afterwards:* "Now Israel according to the spirit; that is, the Church offereth a singular Sacrifice according to the Spirit: of whose house he will not take calves nor goats, but will take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchise-

dech." See *ep. 120. c. 19. & ep. 57. ad q. 1. in fine.* Thus you see, when the holy Fathers handle the Scriptures, they find Mass and Sacrifice in many places, where the ignorant Heretics or the simple might think they speak only of a common thanksgiving.

16 *God is promerited.*] This Latin word, *promeretur*, cannot be expressed effectually in any one English word. It signifieth God's favor to be procured by the aforelaid works of alms and Charity, as by the deserts and merits of the doers. Which doctrine and word of merits the Adversaries like so ill, that they fly, both here and elsewhere, from the word, translating here for, *promeretur Deus, God is pleased*, more near to the Greek, as they pretend. Which indeed maketh no more for them than the Latin, which is agreeable to most ancient copies, as we see by Primasius, St. Augustin's scholar. For if God be pleased with good works and shew favor for them, then are they meritorious, and then only faith is not the cause of God's favor to men.

17 *Obey your Prelates.*] There is nothing more inculcated in the holy Scriptures, than obedience of the lay-people to the Priests and Prelates of God's Church, in matters of soul, conscience, and religion. Whereof the Apostle giveth this reason, because they have the charge of men's souls, and must answer for them: which is an infinite pre-eminence and superiority joined with burden, and requireth marvelous submission and most obedient subjection from all that are under them and their government. From this obedience there is no exception nor exemption of Kings or Princes, be they ever so great. If they have souls, and are Christian men, they must be subject to some Bishop, Priest, or other Prelate. And whatsoever he be (though Emperor of all the world) if he take upon him to prescribe and give laws of religion to the Bishops and Priests, whom he ought to obey and be subject unto in religion, he shall be damned undoubtedly, except he repent, because he doth against the express word of God and law of nature. And by this you may see the difference of an heretical and disordered time, from other Catholic Christian days. For heresy and the like damnable revolts from the Church of God, is no more than a rebellion and disobedience to the Priests of Gods Church, when men refuse to be under their discipline, to hear their doctrine and interpretation of Scriptures, to obey their laws and councils. This disobedience and rebellion from the spiritual Governor, under pretence of obedience to the Temporal, is the bane of our days, and especially of our Country, where these new Sects are properly maintained by this false principle, That the Prince in matters of soul and religion may command the Prelate: which is directly and evidently against this place of Scripture and all others that command the sheep of Christ's fold to obey their spiritual Officers.

T H E

THE CATHOLIC*
EPISTLE
OF
ST. JAMES
THE APOSTLE.

Catholic Epistle.] The word *Catholic*, though in the title of this Epistle and the rest following (called, *The Catholic Epistles*) it be not wholly in the same sense as it is in the Creed, yet the Protestants so fear and abhor the word altogether, that in some of their Bibles they leave it quite out, although it be in the Greek, and in some they had rather translate ridiculously thus, *The general Epistle*, &c. whereas these are famously known and specified (*Euseb. li. 2. hist. c. 22.*) in antiquity by the name of *Catholic Epistles*, for that they are written to the whole Church, not to any peculiar people or person, as St. Paul's are.

The ARGUMENT of the EPISTLE of St. JAMES.

THIS Epistle (as the rest following) is directed especially, as St. Augustin saith, against the error of only faith, which some held at that time also, by misconstruing St. Paul's words. Nay not only that, but many other errors (which then also were annexed unto it, as they are now) doth this Apostle here touch expressly.

He saith therefore, that not only faith, but also good works are necessary: that not only faith, but also good works do justify: that they are acts of Religion, or service and worship of God: that to keep all the Commandments of God, and so abstain from all mortal sin, is not impossible, but necessary: that God is not author of sin, no not so much as of temptation to sin: that we must stay ourselves from sinning, with fear of our death, of the judgment, of hell: and stir ourselves to doing good, with our reward that we shall have for it in Heaven. These points of the Catholic faith he commendeth earnestly unto us, inveighing vehemently against them that teach the contrary errors. Howbeit he doth withal admonish not to neglect such, but to seek their conversion, shewing them how meritorious

* The Church readeth these Catholic or Canonical Epistles in their order at Mattins, from the 4th Sunday after Easter until Whitunday.

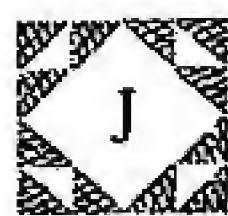
meritorious ~~a thing~~ that is. Thus then he exhorteth generally to all good works, and dissuadeth from all sin. But yet also particularly to certain, and from certain: as, from acception of persons, from detraction and rash judging, from concupiscence and love of this world, from swearing: and to prayer, to alms, to humility, to confession and to penance: but most copiously to patience in persecution.

Now, who this James was: It is not he, whose Feast the Church keepeth the 25th of July, who was St. John's brother, and whose martyrdom we have, Acts xii. but he, whom the Church honoreth the first of May, who is called Frater Domini, our Lord's brother, and brother to Jude, and who was the first Bishop of Jerusalem, of whom we read, Acts xv. and xxi. and also Gal. ii. of whose wonderful austerity and purity of life, the Ecclesiastical histories do report. Eusebius, li. 2. c. 22. St. Hierom in Catalogo.

Therefore as the old High-Priest had power and charge over the Jews, not only in Jerusalem and Jewry, but also dispersed in other Countries (as we understand, Acts ix. vers. 1 and 2.) so St. James likewise, being Bishop of Jerusalem, and having care not only of those Jews, with whom he was resident there in Jewry, but of all the rest also, writeth this Epistle, To the twelve Tribes that are in dispersion. And in them, to all Christians universally dispersed throughout the world.

C H A P. I.

We have reason to rejoice in persecution (that is, if we are patient, and withal abstain from all mortal sin) 9. Considering how we shall be exalted and crowned for it, when the persecutor (who enricheth himself with our spoils) shall fade away. 13. But if any be tempted to fall, or to any other evil, let him not say, God is the Author of it, who is the Author of all good only. 19. Such points of the Catholic faith we must be content to learn without contradiction and anger, and to do accordingly. 26. Because otherwise we may talk of Religion, but indeed it is no Religion.



JAMES the servant of God, and of our Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting,

2 My brethren, count it all joy, when you shall fall into divers temptations :

3 Knowing that the trying of your faith worketh patience.

4 And patience hath a perfect work : that you may be perfect and entire, failing in nothing.

5 But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not : and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea, which is moved and carried about by the wind.

7 Therefore let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is inconstant in all his ways.

9 But let the brother of low condition glory in his exaltation :

10 And the rich, in his being low, because as the flower of the grass shall he pass away :

11 For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished : so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation : for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.

13 Let no man when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man.

14 But every man is tempted by his own concupiscence, being drawn away and allured.

15 Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death.

16 Do not err therefore, my dearest brethren.

17 Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration.

18 For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.

19 You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger.

20 For the anger of man worketh not the justice of God.

21 Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if a man be a hearer of the word, and not a doer ; he shall be compared to a man beholding his natural countenance in a glass.

24 For he beheld himself, and went his way, and presently forgot what manner of man he was.

25 But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work ; this man shall be blessed in his deed.

A N N O T A T I O N S O N C H A P. I.

6 *Ask in faith, nothing wavering.*] The Protestants would prove, by this, that no man ought to pray without assurance that he shall obtain that which he asketh. Where the Apostle meaneth nothing else, but that the asker of lawful things must not either mistrust God's power and ability, or be in diffidence and despair of his mercy : but that our doubt be only in our own unworthiness or undue asking.

13 *Let no man . . . say that he is tempted by God.*] We see by this, that when the Scriptures (as in the Pater-noster and other places) seem to say, that God doth sometimes tempt us, or lead us into temptation : they mean not, that God is any ways the Author, Causer, or Mover of any man to sin, but only by permission, and because, by his gracious power, he keepeth not the offender from temptations. Therefore the blasphemy of heretics, making God the Author of sin, is intolerable. See St. Augustin, *ser. 9. de divers. c. 9.*

13 *God is not a tempter of evils.*] The Protestants, as much as they can, to diminish the force of the Apostle's conclusion against such as attribute evil temptations to God (for other temptations God doth send to try men's patience and prove their faith) take and translate the word passively, in this sense, that God is not tempted by our evils. Where

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more consonantly to the letter and circumstance of the word before and after, and as agreeably to the Greek, it should be taken actively as it is in the Latin, that God is no tempter to evil. For being taken passively, there is no coherence of sense to the other words of the Apostle.

15 *Concupiscence hath conceived.*] Concupiscence (we see here) of itself is not sin, as Heretics falsely teach : but when, by any consent of the mind, we do obey or yield to it, then is sin engendered and formed in us.

15 *Sin, when it is completed, &c.*] Here we see, that not all sin, nor all consent unto concupiscence, is mortal or damnable, but when it is consummate, that is, when the consent of man's mind fully and perfectly yieldeth to the committing or liking of the act, or motion, whereunto concupiscence moveth or inciteth us.

25 *The law of liberty.*] The law of the Gospel and grace of Christ, is called the law of liberty, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his Blood of the New Testament delivered all that obey him, from the servitude of sin and the Devil. But not as the libertines and other heretics of this time would have it, that in the New Testament every man may follow his own liking and conscience, and may chuse whether he will be under the laws and obedience of Spiritual or Temporal Rulers, or not.

5 D

26 And

26 And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27 Religion clean and undefiled before God and

the Father, is this, to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world.

CHAP. II.

Against exception of persons. 10. From all and every sin we must abstain, having in all our words and deeds the judgment before our eyes: wherein works of mercy shall be required of us, 14. And faith only shall not avail us. 18. And that the Catholic, by his works, sheweth, that he hath faith: whereas the Heretic hath no more faith than the Devil, though he talk of faith ever so much, and of justification thereby only, by the example of Abraham, Rom. iv. For Abraham indeed was justified by works also, 15. And likewise Rahab.

MY brethren, have not the faith of our Lord Jesus Christ of Glory with respect of persons.

2 For if there shall come into your assembly a man having a golden ring in fine apparel, and there shall come in also a poor man in mean attire,

3 And you have respect to him that is clothed with the fine apparel, and shall say to him, sit thou here well: but say, to the poor man, stand thou there, or sit under my foot-stool:

4 Do you not judge within yourselves, and are become judges of unjust thoughts?

5 Hearken, my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?

6 But you have dishonored the poor man. Do not the rich oppress you by might; and do not they draw you before the judgment seats?

7 Do not they blaspheme the good name that is invoked upon you?

8 If then you fulfil the royal law, according to the scriptures, *Thou shalt love thy neighbour as thyself*; you do well:

9 But if you have respect to persons, you commit sin, being reprov'd by the law as transgressors.

10 And whosoever shall keep the whole law, but offended in one point, is become guilty of all.

11 For he that said, *Thou shalt not commit adultery*, said also, *Thou shalt not kill*. Now if thou do not commit adultery, but shalt kill: thou art become a transgressor of the law.

12 So speak ye, and so do, as being to be judged by the law of liberty.

13 For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment.

14 What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?

15 And

27 *Religion clean.*] True religion consisteth not only in talking of the Scriptures, or only faith, or Christ's justice; but in purity of life, and good works, especially of charity and mercy done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vanity of this time.

ANNOTATIONS ON CHAP. II.

1 *Respect of persons.*] The Apostle meaneth not, as the Anabaptists, and other seditious persons, sometimes gather from this, that there should be no difference in Commonwealths or Assemblies between the Magistrate and the subject, the free man and the bound, the rich and the poor, between one degree and another: for God and nature, and the necessity of man, have made such distinctions, and men are bound to observe them. But it is meant only, or especially, that in spiritual gifts and graces, in matters of faith, Sacraments, and salvation, and bestowing the spiritual functions and charge of souls, we must have regard to a poor man or a bond man, no less than to a rich man and the free, than to the Prince or the Gentleman: because as Christ himself calleth all, and endoweth all sorts with his graces; so in such and the like things we must not be partial, but count all to be fellows, brethren, and members of one Head. And therefore the Apostle saith with a special clause, that we should not hold or have the Christian faith with or in such differences or partialities.

10 *Is become guilty of all.*] He meaneth not, that whosoever is a thief, is also a murderer, or that every murderer is an adulterer also: or that all sins are equal, according to the

Stoics and the Heresy of Jovinian: much less, that he shall have as great damnation, that transgresseth one commandment, as if he had offended against every precept: but the sense is, that it shall not avail him to salvation, that he seemeth to have kept some, and not broken all the commandments: since any one transgression of the law proveth, that he hath not observed the whole, which he was bound to do, so far as is required, and as is possible for a man in this life. St. Augustin, in his 29th Epistle to St. Hierom, on this place of St. James, expoundeth it thus: that he who offendeth in one, that is, against the general and great commandment of love or charity [because it is in a manner all, as being the sum of all, the plenitude of the law, and the perfection of the rest] breaketh after a sort and transgresseth all, no sin being committed but either against the love of God, or of our neighbour.

13 *Judgment without mercy.*] Nothing giveth more hope of mercy in the next life, than the works of alms, charity and mercy, done to our neighbours in this life. Neither shall any be used with extreme rigor in the next world, but such as used not mercy in this world. St. Augustin, *de pec. merit.* li. 2. c. 3. Which is true, not only in respect of the judgment to everlasting damnation, but also of the temporal chastisement in Purgatory, as St. Augustin signifieth, declaring that our venial sins are washed away in this world by daily works of mercy, which otherwise would be chastised in the next. See *ep.* 29. aforesaid *in fine*, and *li.* 21. *de Civit. Dei*, c. 17. *in fine*.

14 *What shall it profit, &c.*] This whole passage of the Apostle is so clear against justification or salvation by only faith,

15 And if a brother or sister be naked, and want daily food :

16 And one of you say to them : Go in peace, be you warmed and filled : yet give them not those things that are necessary for the body : what shall it profit ?

17 So faith also, if it have not works, is dead in itself.

18 But some man will say, Thou hast faith, and I have works : shew me thy faith without works ; and I will shew thee, by works, my faith.

19 Thou believest that there is one God. Thou

dost well : the devils also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead ?

21 Was not Abraham our father justified by works, offering up Isaac his son upon the altar ?

22 Seest thou that faith did co-operate with his works : and by works faith was made perfect ?

23 And the scripture was fulfilled, saying, *Abraham believed God, and it was reputed to him to justice, and he was called the friend of God.*

24 Do you see that by works a man is justified ; and not by faith only ?

faith, defended by the Protestants, and so evident for the necessity, merit, and concurrence of good works, that their first Author Luther and such as exactly follow him, boldly (after the manner of Heretics) when they can make no shift nor false gloss for the text, deny the book to be Canonical Scripture. But Calvin and his companions disagreeing with their Masters, confess it to be holy Scripture. But their shifts and fond glosses, for answer to such plain places, are as impudent as the denying of the Epistle was in the others : who would never have denied the book, thereby to shew themselves Heretics, if they had thought, those vulgar evasions that the Zuinglians and Calvinists use (of which they were not ignorant) could have served. In both sorts the Christian reader may see, that all the Heretic vaunting of express Scriptures and the word of God, is no more than to delude the world. Whereas indeed, be the Scriptures ever so plain against them, they must either be wrested to sound as they say, or else they must be no Scriptures at all. And to see Luther, Calvin, Beza, and their companions, sit as it were in judgment of the Scriptures to allow or disallow at their pleasure, is the most notorious example of Heretical pride and misery that can be. See their prefaces and censures upon this Canonical Epistle, the Apocalypse, the Machabees, and others.

21 *Was not Abraham our father justified by works.*] It is much to be noted that St. Augustin in his book, *de fide & operibus*, c. 1. 4. writeth that the heresy of only faith justifying or saving, was an old heresy even in the Apostles time, gathered by the false interpretation of some of St. Paul's profound disputation in the Epistle to the Romans, wherein he commended so highly the faith in Christ, that they thought good works were not available : adding farther, that the other three Apostles, James, John and Jude, did of purpose write so much of good works, to correct the said error of only faith, gathered by the misconstruction of St. Paul's words. Yea when St. Peter (*ep. 2. c. 3.*) warneth the faithful that many things are hard in St. Paul's writings, and by light unlearned men mistaken to their perdition ; the said St. Augustin affirmeth, that he meant of his disputation concerning faith, which so many Heretics did mistake to condemn good works. And in the preface of his commentary upon the lxxxii. Psalm, he warneth all men, that this deduction upon St. Paul's speech, *Abraham was justified by faith, therefore works are not necessary to salvation* : is the right way to the gulf of Hell and damnation.

And lastly (which is in itself very plain) that we may see this Apostle did purposely thus commend unto us the necessity of good works, and the insufficiency of only faith, to correct the error of such as misconstrued St. Paul's words for the same : the said holy Doctor noteth that of purpose he took the very same example of Abraham, whom St. Paul said to be justified by faith, and declareth that he was justified by good works, specifying the good work for which he was justified and blessed by God, to wit, his obedience and immolation of his only son. But how St. Paul saith that Abraham was justified by faith, see the Annotations upon that place, *Rom. iv. 1.*

22 *Faith did co-operate.*] Some Heretics hold that good works are pernicious to salvation and justification : others, that though they be not hurtful but required, yet they are no

causes or workers of salvation, much less meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fictions, falsehoods and flights from the plain truth of God's word, are refuted by these words, when the Apostle saith, That faith worketh together with good works : making faith to be a coadjutor and co-operator with works, and so both jointly concurring as causes and workers of justification : yea afterwards he maketh works the more principal cause, when he resemblance faith to the body, and works to the spirit or life of man.

23 *The friend of God.*] By this also another false and frivolous evasion of the Heretics is overtaken, when they feign, that the Apostle here, when he saith, works do justify, meaneth that they shew us just before men, but avail not to our justice before God. For the Apostle evidently declareth that Abraham by his works was made or truly called the friend of God, and therefore was not (as the Heretics say) by his works approved just before man only.

24 *Not by faith only.*] This proposition or speech is directly opposite or contradictory to that which the Heretics hold. For the Apostle saith, Man is justified by good works, and not by faith only. But the Heretics say, Man is not justified by good works, but by faith only. Neither can they pretend that there is the like contradiction or contrariety between St. James's speeches and St. Paul's. For though St. Paul say, Man is justified by faith, yet he never saith, By faith only, nor ever meaneth by that faith which is alone, but always by that faith which worketh by charity, as he expoundeth himself. Though concerning works also, there is a difference betwixt the first justification, whereof St. Paul specially speaketh, and the second justification, whereof St. James doth more specially treat. Of which enough hath been already said.

The Fathers indeed use sometimes this exclusive, *sola, only*, but in far other sense than the Protestants. For some of them thereby exclude only the works of Moses's law, against the Jews : some, the works of nature and moral virtues without the grace or knowledge of Christ, against the Gentiles : some, the necessity of external good works, where the parties want time and means to do them, as in the case of the penitent thief : some, the false opinions, sects, and religions contrary to the Catholic faith, against Heretics and miscreants : some exclude reason, sense, and arguing in matters of faith and mystery, against such as will believe nothing but what they see or understand : some, the merit of works done in sin before the first justification : some the arrogant Pharisaical vaunting of man's own proper works and justice, against such as refer not their actions and good deeds to God's grace. To these purposes the holy Doctors say sometimes, that only faith saveth and serveth : but never (as Protestants would have it) to exclude from justification and salvation, the co-operation of man's free-will, dispositions and preparations of our hearts by prayers, penance, and sacraments, the virtues of hope and charity, the purpose of well-working and of the observation of God's commandments : much less, the works and merits of the children of God, proceeding from grace and charity, after they are justified and are now in his favor : which are not only dispositions and preparations to justice, but the meritorious cause of greater justice, and of salvation.

25 And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and sending them out another way?

26 For even as the body without the spirit is dead: so also faith without works is dead.

CHAP. III.

Against proud Masters and Authors of Sects. 5. Of the manifold sins of the unbridled tongue. 12. The difference between proud, contentious, and worldly wisdom, and that wisdom which is heavenly, peaceable, modest, &c.

BE ye not many masters, my Brethren, knowing that you receive the greater judgment.

2 For in many things we all offend. If any man offend not in word; the same is a perfect man. He is able also with a bridle to lead about the whole body.

3 For if we put bits into the mouths of horses that they may obey us, and we turn about their whole body.

4 Behold, also ships, whereas they are great, and are driven by strong winds; yet are they turned about with a small helm, whithersoever the force of the governor willeth.

5 The tongue also is indeed a little member, and boasteth great things. Behold how small a fire what a great wood it kindleth?

6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell.

7 For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed and hath been tamed by the nature of man:

8 But the tongue no man can tame, an unquiet evil, full of deadly poison.

9 By it we bless God and the Father: and by it we curse men, who are made after the likeness of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth, out of the same hole, sweet and better water?

12 Can the fig-tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet.

13 Who is a wise man and endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom.

14 But if you have bitter zeal, and there be contentions in your hearts; glory not and be not lyars against the truth.

15 For this is not * wisdom, descending from above: but earthly, sensual, devilish.

16 For where envying and contention is, there is inconstancy, and every evil work.

17 But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.

18 And the fruit of justice, is sown in peace, to them that make peace.

25 *Rahab.*] This Apostle alledgeth the good works of Rahab by which she was justified, and St. Paul, (xi. Heb.) saith, she was justified by faith. Which are not contrary one to another: for both is true that she was saved by faith, as one faith, and that she was saved by her works, as the other faith. But it were untruly said, that she was saved either by only faith as the Heretics say; or by only good works, as no Catholic man ever said. But because some Jews and Gentile Philosophers affirmed; they, that they should be saved by the works of Moses's law; these, by their moral works: therefore St. Paul to the Romans disputed specially against both, proving that no works done without or before the faith of Christ, can serve to justification or salvation.

26 *Faith without works is dead.*] St. James (as the Protestants feign) saith that faith without works is no faith, and that therefore it justifieth not, because it is no faith; for he saith that it is dead without works as the body is dead without the soul, and therefore being dead, hath no activity or efficacy to justify or save. But it is a great difference, to say that the body is dead, and to say that it is no body: even so it is the like difference, to say that faith without works is dead, and to say that faith without works is no faith. And if a dead body be notwithstanding a true body, then, according to St. James's comparison here, a dead faith is notwithstanding a true faith, but yet not available to justification, because it is dead, that is, because it is only faith without good works.

And therefore it is a great impudence in Heretics, and a hard shift, to say that the faith of which the Apostle disputeth all this while, is no true or properly called faith at all. It is the same Faith that St. Paul defined and commended in all the xith chapter to the Hebrews, and the same which is called the Catholic faith, and the same, which, being formed and made alive by charity, justifieth. Nay true it is, that it is not that special faith which the Heretics feign only to justify, to wit, when a man doth firmly believe as an article of his faith, that himself shall be saved. This special faith is not that of which the Apostle here speaketh. For neither he, nor St. Paul, nor any other sacred Writer in all the holy Scriptures ever spoke or knew of any such forged faith.

ANNOTATIONS ON CHAP. III.

1 *Many Masters.*] He meaneth principally Sectmasters that make themselves separate ring-leaders in sundry sorts of new devised doctrines: every one arrogating to himself to be Master, and none so humble as to be a scholar, either to God's Church and true Pastors, or to other guides and authors of the said Sects. So did Zuinglius disdain to be Luther's scholar, and Calvin to be the follower of Zuinglius.

* The difference between the human wisdom, especially of Heretics: and the wisdom of the Catholic Church and her children.

C H A P. VI.

By concupiscence and love of this world, we are made enemies to God, but we should rather humble ourselves to him, punishing ourselves for our sins. 11. Against detraction and rash judging, 13. To remember always the uncertainty of our life.

FROM whence are wars and contentions among you? Are they not hence from your concupiscences, which war in your members?

2 You covet, and have not: You kill and envy, and cannot obtain. You contend and war, and you have not, because you ask not.

3 You ask, and receive not: because you ask amiss: that you may consume it on your concupiscences.

4 Adulterers, know you not that the friendship of this world, is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy to God.

5 Or do you think that the scripture saith in vain: *To envy doth the spirit covet which dwelleth in you?*

6 But he giveth greater grace. Wherefore he saith, *God resisteth the proud and giveth grace to the humble.*

7 Be subject therefore to God, but resist the devil, and he will fly from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, you double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy, into sorrow.

10 Be humbled in the sight of the Lord, and he will exalt you.

11 Detract not one another, my Brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the Law. But if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver and judge, that is able to destroy and to deliver.

13 But who art thou that judgest thy neighbour? Behold, now you that say: To-day or to-morrow we will go into such a city, and there we will spend a year, and will traffic, and make our gain.

14 Whereas you know not what shall be on the morrow. For what is your life? It is a vapour which appeareth for a little while, and afterwards shall vanish away.

15 For that you should say, If the the Lord will; and, if we shall live, we will do this or that.

16 But now you rejoice in your arrogancies. All such rejoicing is wicked.

17 To him therefore who knoweth to do good, and doth it not, to him it is sin.

C H A P. V.

By the damnation to come upon the unmerciful rich, he exhorteth the persecuted to patience, and by their own reward, and by examples. 12. Not to swear at all in common talk. 13. In affliction, to pray: in prosperity, to sing: in sickness, to call for the Priests, and that they pray over them and anoint them with oil: and that the sick persons confess their sins. 19. Finally, how meritorious it is to convert the erring unto the Catholic faith, or the sinner to amendment of life.

GO to now ye rich men, weep and howl for your miseries, which shall come upon you.

2 Your riches are corrupted: and your garments are moth-eaten.

3 Your gold and silver is cankered: and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days.

4 Behold the hire of the labourers, who have reaped down your fields, which by fraud has been kept back by you, crieth: and the cry of them

hath entered into the ears of the Lord of Sabbath.

5 You have feasted upon earth: and in riotousness you have nourished your hearts, in the day of slaughter.

6 You have condemned and put to death the just one, and he resisted you not.

7 Be patient therefore, Brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth: patiently bearing till he receive the early and the latter.

ANNO TATION ON CHAP. IV.

8 *Purify your hearts.*] Man (we see here) maketh himself clean and purgeth his own heart. Which derogateth nothing from the grace of God's being the principal cause of the same. Yet the Protestants think we derogate from Christ's Passion, when we attribute such effects to our own works, or to other secondary helps and causes.

ANNO TATIONS ON CHAP. V.

4 *The hire.*] To with-hold from the poor or labourer the hire or wages that is due or promised to him for his service or work done, is a great iniquity, and one of those five sins which in holy writ are said to call for vengeance at God's hand, as we see here. They are called in the Catechism, *Sins crying to Heaven*. The other four are, Murder, *Gen. xviii. ver. 20*. Usury, *Exod. xxii. ver. 27*. The sin against nature, *Gen. xviii. ver. 20*. The oppression and vexation of widows, fatherless, strangers and such like. *Ibid. & Exod. iii. ver. 9*.

8 Be you therefore also patient, and strengthen your hearts: for the coming of the Lord is at hand.

9 Grudge not, Brethren, one against another, that you may not be judged. Behold, the judge standeth before the door.

10 Take, my brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke in the name of the Lord.

11 Behold we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate.

12 But above all things my Brethren, swear not, neither by heaven, nor by the earth, nor by any other oath. But let your speech be, yea, yea, no, no: that you fall not under judgment.

13 Is any of you sad? Let him pray. Is he chearful in mind? Let him sing.

14 Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord.

15 And

12 *Swear not.*] He forbiddeth not all oaths, as the Anabaptists falsely say. For in justice and judgment we may be by our lawful Magistrate put to swear, and may lawfully take an oath, as also for the confirming of any necessary truth when time and place require. But the custom of swearing, and all vain, light, and unnecessary oaths in our daily speech displease God highly, and are here forbidden by the Apostle, as also by our Saviour, *Matt. v.*

14 *Let him bring in the Priests.*] The Protestants through their special hatred of the holy Order of Priesthood, as elsewhere often, so here they corrupt the text evidently, translating *Presbyteros*, Elders. As if the Apostle had meant men of age, and not such as were by holy office Priests. St. Chrysostom, who knew the sense and signification of the Greek word according to the Ecclesiastical use and the whole Church's judgment, better than any Protestant alive, taketh it plainly for *Sacerdotes prope initium*. And if they confess that it is a word of office with them also, though they call them Elders, and not Priests; then we demand whether the Apostle mean here men of that function which they in their new Churches call Elders? If they say no, as they must needs (for Elders with them are not deputed specially to public praying or administration of the Sacraments, such as the Apostle here requireth to be sent for) then they must needs grant, that their Elders answer not to the function of those who in the New Testament are called *Presbyteri* in Greek and Latin, and therefore both their translations to be false and fraudulent, and also their naming of their new degrees or orders to be fond and incongruous.

If they say their Ministers are correspondent to such as were called *Presbyteri* in holy writ and in the Primitive Church, and that they are the men whom the Apostle willeth to be called for to anoint the sick and to pray for him, why do they not then translate *Presbyteros* Ministers? Which they might do with as good reason, as call such as they have taken instead of our Catholic Priests, Ministers. Which word, being in large acception common to all that have to do about the celebration of divine things, was never appropriated by the use either of Scripture or of the holy Church, to that higher function of public administration of the Sacraments and Service, which is Priesthood: but to the Order next under it, which is Diaconship. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants have no more reason to keep the ancient Greek word of Deacons, appropriated to that office by the use of antiquity, than to keep the word Priest, being made no less peculiar to the state of such only as administer the holy Sacraments, and offer the Sacrifice of the Altar. But these men follow neither God's word, nor Ecclesiastical use, nor any reason, but mere fancy, novelty, and hatred of God's Church. And how little they follow any good rule or reason in these things, may appear by this, that here they avoid to translate *Priests*, and yet in their Common-Prayer Book, in their order of visiting the sick, they commonly name the Minister, *Priest*.

14 *Anointing him with oil.*] Here is the Sacrament of Extreme Unction so plainly promulgated (for it was instituted, as all other Sacraments of the New Testament, by our Saviour Christ himself, and, as Venerable Bede thinketh and other ancient Writers, the anointing of the sick with oil, *Mar. vi.* appertaineth thereunto) that some Heretics, for the evidence of this place also (as of the other for good

works) deny the Epistle. Others (as the Calvinists) through their confidence of cunning shifts and glosses, confessing that St. James is the Author, yet condemn the Church of God for using and taking it for a Sacrament. But what dishonor to God is it (we pray them) that a Sacrament should be instituted in the matter of oil, more than in the element of water? Why may not grace and remission of sins be annexed to the one as well as to the other, without derogation from God?

But they say, Sacraments endure for ever in the Church, this but for a season in the Primitive Church. What Scripture telleth them that this general and absolute prescription of the Apostle in this case should endure but for a season? When was it taken away, abrogated or altered? They see the Church of God hath always used it upon this warrant of the Apostle, who knew Christ's meaning and institution of it better than these deceived men, who make more of their own fond guesses and conjectures, grounded neither on Scripture nor upon any circumstance of the text, nor any one authentic Author that ever wrote, than of the express word of God. It was (say they) a miraculous practice of healing the sick, during only in the Apostolic estimate, and not long after. We ask them whether Christ appointed any certain creature or external element unto the Apostles generally to work miracles by. Himself used sometimes clay and spittle, sometimes he sent them that were diseased, to wash themselves in waters: But that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning, for the better inducing of the people to faith and devotion, Christ would have miracles to be wrought by sundry of the Sacraments also. Which miraculous works ceasing, yet the Sacraments remain still unto the world's end.

Again we demand, whether ever they read or heard that men were generally commanded to seek for their health by miraculous means? Thirdly, whether all Priests, or (as they call them) Elders had the gift of miracles in the Primitive Church? No it cannot be. For though some had yet all these indifferently, of whom the Apostle speaketh, had not the gift: and many that were not Priests had it, both men and women, who yet could not be called for, as Priests were in this case. And though the Apostle and others could both cure men and revive them again, yet there was no such general precept for sick or dead men, as this, to call for the Apostles to heal or restore them to life again. Lastly, had any external element or miraculous practice, unless it were a Sacrament, the promise of remission of all kind of actual sins joined unto it? Or could St. James institute such a ceremony himself, that could save both body and soul, by giving health to the one, and grace and remission to the other? At other times these contentious wranglers rail at God's Church, for annexing only the remission of venial sins to the element of water, made holy by the Priest's blessing of it in the name of Christ, and his word: and lo here they are driven to hold that St. James prescribed a miraculous oil or creature which had much more power and efficacy. Into these straits are such miscreants brought that will not believe the express word of God, interpreted by the practice of God's universal Church.

Venerable Bede in ix. *Lu.* saith thus: "It is clear that this custom was delivered to the holy Church by the Apostles themselves, that the sick should be anointed with oil"

15 And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

16 Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.

17 Elias was a man passible unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months.

18 And he prayed again: and the heaven gave rain, and the earth brought forth her fruit.

19 My Brethren, if any of you err from the truth, and one convert him:

20 He must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

“oil consecrated by the Bishop’s blessing.” See for this and for the assertion and use of the Sacrament, St. Innocentius, *ep. 1. ad Decentium Eugubinum*, c. 8. to. 1. *Conc. & l. 2. de visitatione infirmorum* in St. Augustin, c. 4. *Concil. Cabilonense* 2. cap. 48. *Concil. Wormatiense*, cap. 72. to. 3. *Conc. Aquisgra.* c. 8. *Florentinum*, and other latter Councils. St. Bernard in the life of Malachy in *fine*. This holy oil, because the faithful saw to have such virtue in the Primitive Church, divers carried it home and used it in their infirmities, not using it in the Sacramental manner which the Apostle prescribeth, as the Adversaries unlearnedly object unto us: but as Christians now do (and then also did) concerning the water of Baptism, which they used to take home with them after it was hallowed, and to give it to their diseased to drink.

15 *The prayer of faith.*] He meaneth the form of the Sacrament, that is, the words spoken at the same time when the party is anointed, which no doubt are most ancient and Apostolic. Not that the word or prayer alone should have that great effect here mentioned, but joined with the aforesaid unction, as is plain.

15 *Shall save.*] The first effect of this Sacrament is, to save the soul, by giving grace and comfort to withstand the terrors and temptations of the enemy, going about (especially in that extremity of death) to drive men to despair or distress of mind and other damnable inconveniencies. The which effect is signified in the matter of this Sacrament especially.

15 *Shall raise him up.*] When it shall be good for the salvation of the party, or agreeable to God’s honor, this Sacrament restoreth also a man to bodily health again, as experience often teacheth us. Which yet is not done by way of miracle, to make the party suddenly whole, but by God’s ordinary providence and use of second causes, Which otherwise would not have had that effect, but for the said Sacrament. This is the second effect.

15 *They shall be forgiven him.*] What sins soever remain unremitted, they shall in this Sacrament and by the grace of it be remitted, if the persons worthily receive it. This is the third effect. St. Chrysostom of this effect saith thus: *They* (speaking of Priests) *do not only remit sins in Baptism, but afterwards also, according to the saying of St. James: If any be sick, let him bring in the Priests. &c. Li. 3. de Sacerd. prope initium.* Let the Protestants mark that he calleth *Pref-*

byteros, Sacerdotes, that is, *Priests*, and maketh them the only Ministers of this Sacrament, and not elders or other laymen. By all which you see this Sacrament of all other to be marvelous plainly set forth by the Apostle. Only sick men and (as the Greek word giveth) men very weak must receive it: only Priests must be the Ministers of it: the matter of it is holy oil: the form is prayer, in such sort as we see now used: the effects are as is aforesaid. Yet this so plain a matter and so profitable a Sacrament, the enemy by Heretics seek wholly to abolish.

16 *Confess therefore.*] It is not certain that he speaketh here of sacramental Confession, yet the circumstance of the letter well beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it, *ho. 2. in Levit.* and Venerable Bede writeth thus, “In this sentence (*saith he*) there must be this discretion, that our daily and little “sins we confess one to another, unto our equals, and believe to be saved by their daily prayer. But the uncleanness of the greater leprosy let us according to the law open “to the Priest, and at his pleasure in what manner and how “long time he shall command, let us be careful to be purified.” But the Protestants flying from the very word *Confession* in despite of the Sacrament translate thus, *Acknowledge your faults one to another.* They do not well like to have in one sentence, *Priests*, praying over the sick, anointing them, forgiving them their sins, confessing, and the like.

17 *He prayed.*] The Scriptures to which the Apostle alludeth, make no mention of Elias’s prayer. Therefore he knew it by tradition or revelation. By which we see that many things unwritten are of equal truth with the things written.

20 *Causeth . . . to be converted.*] Here we see the great reward or such as seek to convert Heretics or other sinners from error and wickedness: and how necessary an office it is, especially for a Priest.

20 *Shall save.*] We see, it derogateth not from God, to attribute our salvation to any man or Angel in Heaven or earth as to the workers of it under God, by their prayers, preaching, correction, council or otherwise. Yet the Heretics are so foolish and captious in this kind, that they cannot hear patiently, that our Blessed Lady or others should be counted means or workers of our salvation.

T H E F I R S T
E P I S T L E
O F
S^T. P E T E R
T H E A P O S T L E.

The ARGUMENT of both the EPISTLES of St. PETER, the FIRST and the SECOND.

OF St. Peter we read at large both in the Gospels, and in the Acts of the Apostles : and namely, that Christ designed him, and also made him his Vicar (as St. Matthew, for that cause, in the Catalogue of the Apostles, calleth him Primus, the First, and all antiquity, Princeps Apostolorum, the Prince of the Apostles) and that he accordingly executed that office after Christ's departure, planting the Church first among the Jews in Jerusalem and in all that country and coasts about, as Christ also himself before had preached to the Jews alone.

But preaching at length to the Gentiles also, according to Christ's commission (Mat. xxviii. ver. 19.) and being now come to Rome, the head-city of the Gentiles, from thence he writeth this Epistle to his Christian Jews, having care of them in his absence, no less than when he was present : and not to the Jews that were at home (likely because they had St. James, or his Successor St. Simeon Cleophæ, resident with them) but to them that were dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia.

And that he writeth it from Rome, himself signifieth, saying : The Church that is Babylon saluteth you. Where by Babylon he meaneth Rome, as all antiquity doth interpret him : not that he so calleth the Church of Rome, but the Heathen state of the Roman Empire, which then, and 300 years after, unto the conversion of Constantinus the Emperor, persecuted the elect Church of Rome, insomuch that the first 33 Bishops of it unto St. Silvester, were all Martyrs.

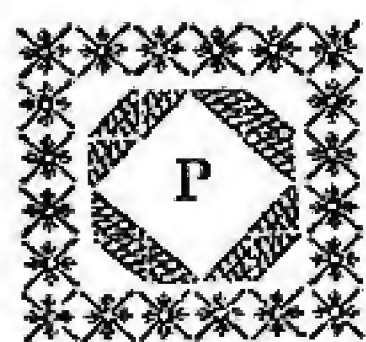
For the matter of which he writeth, himself doth signify in these words : Lo, this, the second Epistle I write to you, my Dearest, in which (Epistles) I stir up, by admonition, your sincere mind that you may be mindful of those words, &c. So he saith there of both together. And again of the first to the same purpose, in another place : I have briefly written, beseeching and testifying that this is the true grace of God, in which you stand. For there were at that time certain Seducers (as St. Augustin also hath told us) who went about to teach Only faith, as if good works were neither necessary, nor meritorious. There were also great persecutions, to compel them with terror to deny Christ and all his religion. He therefore exhorteth them accordingly, neither for persecution, nor by seduction to forsake it : though in the first, his exhortation is more principally against persecution : and in the second more principally against seduction. The first Epistle is noted to be very like St. Paul's Epistle to the Ephesians, even in words, and so thick of Scripture-text, as if he spoke nothing else.

The time when the first was written, is uncertain : the second was written a little before his death, as is gathered from his words in the same, chap. 1. ver. 14.

C H A P.

C H A P. I.

He comforteth them in their persecutions (being now by Baptism made the children of God) with the hope of their heavenly inheritance: 6 Shewing how meritorious it is for them to be so constant in faith, 10. And confirming them therein with the authority of the Prophets and of the Holy Ghost. 15. Exhorting them to live also accordingly in all holiness, 15. Considering the holiness of God, the uprightness of his judgment, the price of their redemption by Christ, 22. And the virtue of the seed in them (which is grace regenerative in Baptism) foretold by the Prophets.



ETER an Apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect,

2 According to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 Unto the inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for you,

5 Who by the power of God are kept by faith unto salvation ready to be revealed in the last time.

6 Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations:

7 That the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory and honor at the appearing of Jesus Christ:

8 Whom having not seen, you love: in whom also now though you see him not you believe: and believing shall rejoice with joy unspeakable and glorified,

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the Prophets have enquired and diligently searched, who prophesied of the grace to come in you,

11 Searching what or what manner of time the spirit of Christ in them did signify: when it foretold those sufferings that are in Christ, and the glories that should follow:

12 To whom it was revealed, that not to themselves, but to you they ministered those things, which are now declared to you by them that have

preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the Angels desire to look.

13 Wherefore having the loins of your * mind girt up, being sober, trust perfectly in that grace which is offered you in the revelation of Jesus Christ,

14 As children of obedience, not fashioned according to the former desires of your ignorance:

15 But according to him that hath called you, who is Holy, be you also in all manner of conversation holy:

16 Because it is written: *You shall be holy, for I am holy.*

17 And if you invoke as Father, him who without respect of persons judgeth according to every one's † work; converse in fear during the time of your sojourning here.

18 Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers ‡:

19 But with the precious blood of Christ, as of a lamb unspotted and undefiled,

20 Foreknown indeed before the foundation of the world, but manifested in the last times for you,

21 Who through him are faithful in God, who raised him up from the dead, and hath given him glory, that your faith and hope might be in God.

22 Purifying your souls in the obedience of charity, with a brotherly love from a sincere heart love one another earnestly.

23 Being born again not of corruptible seed, but incorruptible by the word of God, who liveth and remaineth for ever.

24 *For all flesh is as grass: and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away.*

25 But the word of the Lord endureth for ever and this is the word which by the gospel hath been preached unto you.

ANNOTATIONS ON CHAP. I.

* Chastity not only of body but also of mind, is required. *Ven. Bede upon this place.*

† God will judge men according to every one's works, and not by faith only.

‡ He meaneth the errors of Gentility. Or if he write to the Jews dispersed, he meaneth the yoke of the Law with the fond and heavy additions of their latter Masters, called *Deuterofes*. The Heretics, to make it sound to the simple against the traditions of the Church, corrupt the text thus, *which you have received by tradition of the Fathers.*

CHAP. II.

Now after their Baptism, what must be their meat : 4. And being come to Christ, how happy they are above their incredulous Brethren, according to the Scriptures also. 11. Whence he beseecheth them to shine in good life among the Heathens, so to procure their conversion : 13. To be obedient subjects to higher powers (howsoever some misconstrue Christian liberty) 14. And servants to obey their Masters. 19. And so, doing well, though they suffer for it, it is very meritorious, whereas Christ also not only gave them example, 24. But also by his Death hath made them able to live justly.

WHEREFORE laying away all malice, and all guile, and dissimulations, and envies, and all detractions.

2 As new born babes, desire the rational milk without guile, that thereby you may grow unto salvation,

3 If so be you have tasted that the Lord is sweet.

4 Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honorable by God :

5 Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

6 Wherefore it is said in the scripture, *Behold I lay in Zion a chief corner-stone, elect, precious. And he that shall believe in him, shall not be confounded.*

7 To you therefore, that believe, he is honor : but to them that believe not, *the stone which the builders rejected, the same is made the head of the corner :*

8 And a stone of stumbling, and a rock of

scandal, to them who stumble at the word, neither do believe, whereunto also they are set.

9 But you are a chosen generation, a * kingly priesthood, a holy nation, a purchased people : that you may declare his virtues, who hath called you out of darkness into his marvellous light,

10 *Who in time past were not a people : but are now the people of God. Who had not obtained mercy : but now have obtained mercy.*

11 Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul.

12 Having your conversation good among the Gentiles that whereas they speak against you as evil doers, they may by the good works which they shall behold in you, glorify God in the day of visitation.

13 Be ye subject therefore to every† human creature for God's sake : whether it be to the King as excelling :

14 Or

ANNOTATIONS ON CHAP. II.

5 *Spiritual sacrifices.*] Here we see, that as he speaketh of spiritual hosts, which every Christian man offereth, so he speaketh not properly of Priesthood, when he maketh all Priests, bus of a spiritual Priesthood. Which spiritual Priesthood was also in all the Jews : but the Priesthood (properly so called) was only in the sons of Aaron, and they offered the Sacrifices (properly so called) which none besides might offer.

* The Protestants can no more gather from this, that all Christians are Priests, than that all are Kings, as is most plain, *Apoc. i. 6. and v. 10. Thou hast made us a Kingdom (or Kings) and Priests.*

13 *Be ye subject.*] Not only our Master Christ, but the Apostles and all Christians were ever charged by such as desired to make them odious to Princes, with disobedience to Kings and temporal Magistrates. Therefore both St. Paul and this Apostle do specially warn the faithful, that they give no occasion by their ill demeanor to secular Princes, that the Heathens should count them disobedient or seditious workers against the States of the world.

13 *To every human creature.*] So he calleth the temporal Magistrates elected by the people, or holding their Sovereignty by birth and carnal propagation, ordained for the worldly wealth, peace, and prosperity of the subjects : to put a difference between that human Superiority, and the spiritual Rulers and Government, guiding and governing the people to an higher end, and instituted by God himself immediately. For Christ did expressly constitute the form of Government used ever since in the Church. He made one the Chief, placing Peter in the Supremacy : he called the Apostles and Disciples, giving them their several authorities. Afterwards God guided the lot for choice of St. Matthias in Judas's place : and the Holy Ghost expressly and namely separated and chose Paul and Barnabas unto their Apostolical function : and generally the Apostle saith of all spiritual Rulers, *The Holy Ghost hath placed you to rule the Church of God.*

And although all power be from God, and Kings rule by him, yet that is no otherwise, but by his ordinary concurrence and providence, by which he procureth the earthly commodity or wealth of men, by maintaining due superiority and subjection of one towards another, and by giving power to the people and Commonwealth to chuse to themselves some kind or form of Government, under which they are content to live for their preservation in peace and tranquillity. But spiritual superiority is far more excellent, as in a more excellent manner depending, not on man's ordinance, election, or (as this Apostle speaketh) creation, but on the Holy Ghost, who is always resident in the Church (which is Christ's Body mystical, and therefore another manner of Commonwealth than the earthly) concurring in a singular manner to the creation of all necessary Officers in the said Church, even to the world's end, as St. Paul writeth to the Ephesians.

Lest therefore the people, being then in so precise a manner always warned of the excellency of their Spiritual Governors and of their obedience towards them, might neglect their duties to Temporal Magistrates, especially being infidels, and many times tyrants and persecutors of the faith, as Nero and others were then : therefore St. Peter here warneth them to be subject, for their bodies and goods and other temporal things, even to the worldly Princes both infidels and Christians, whom he calleth human creatures.

† So is the Greek, but the Protestants, in favor of temporal laws made against the Catholic Religion, translate it very falsely thus, *To all manner of ordinance of man* : themselves boldly rejecting Ecclesiastical decrees as men's ordinances.

13 *To the King, as excelling.*] Some simple Heretics, and others also not unlearned, at the beginning, for want of better places, would have proved by this, that the King was Head of the Church, and above all Spiritual Rulers : and to make it sound better that way, they falsely translated it, *To the King, as to the chief Head*, in the Bible of the year 1562. But it is evident that he calleth the King, the precellent or more excellent, in respect of his Vicegerents whom he calleth Dukes or Governors that are at his appointment ; and not in

14 Or to governors as sent by him for the punishment of evil-doers, and for the praise of the good:

15 For so is the will of God, that by doing well you may put to silence the ignorance of foolish men:

16 As free, and not as making liberty a cloak for malice, but as the servants of God.

17 Honor all * men. Love the brotherhood. Fear God. Honor the king.

18 Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19 For this is thanks worthy, if for conscience towards God a man endure sorrows, suffering wrongfully.

20 For what glory is it, if committing sin and

being fuffed for it you endure? But if doing well you suffer patiently, this is thanks worthy before God.

21 For unto this are you called: because Christ also suffered for us leaving you an example that you should follow his steps.

22 *Who did no sin neither was guile found in his mouth.*

23 Who, when he was reviled, did not revile: when he suffered, he threatned not: but delivered himself to him that judged him unjustly.

24 Who his ownself bore our sins in his Body upon the tree: that we being dead to sins, should live to justice. By whose stripes you were healed.

25 For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

CHAP. III.

The duty of wives and husbands to each other. 9. None to do or speak evil against their persecutors, 15. But to answer them always with modesty, and especially with innocence, after the example of Christ most innocent: whose Body though they killed, yet his soul lived and preached afterwards to the souls in Hell (namely to those in the time of Noe's flood being a figure of our Baptism) rose again, and ascended.

IN like manner also let † wives be subject to their husbands: that if any believe not the word they may be won without the word, by the conversation of the wives.

2 Considering your chaste conversation with fear,

3 † Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel:

4 But the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God.

5 For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands.

6 As Sarah obeyed Abraham, calling him lord: whose daughters you are, doing well, and not fearing any disturbance.

7 Ye husbands likewise dwelling with them according to knowledge, giving honor to the female as to the weaker vessel, and as to the co-heirs of the grace of life: that your prayers be not hindered.

8 And in fine be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble.

9 Not rendering evil for evil, nor railing for railing: but contrariwise, blessing: for unto this are you called, that you may inherit a blessing.

in respect of Popes, Bishops, or Priests, as they have the rule of men's souls: who could not in that charge be under such Kings or Emperors as the Apostle speaketh of; no more than the Kings or Emperors then, could be heads of the Church, being heathen men and no members of it, much less the chief members. See a notable place in St. Ignatius, *ep. ad Smyrneses*, where he exhorteth them first to honor God, next the Bishop, and then the King.

This is an invincible demonstration, that this text maketh not for any spiritual claim of earthly Kings, because it giveth no more to any Prince than may and ought to be done and granted to a Heathen Magistrate. Neither is there any thing in all the New Testament that proveth the Prince to be Head or chief Governor of the Church in Spiritual or Ecclesiastical causes, more than it proveth any Heathen Emperor of Rome to have been: for they were bound in temporal things to obey the Heathens, being lawful Kings, to be subject to them, even for conscience, to keep their temporal laws, to pay them tribute, to pray for them, and to do all other natural duties: and more no Scriptures bind us to do to Christian Kings.

16 *Not as making.*] There were some Libertines in those days, as there are now, that, under pretence of liberty of

the Gospel, sought to be free from subjection and laws of men, as now under the like wicked pretence, Heretics refuse to obey their spiritual Rulers and to observe their laws.

* In this speech is often commended the unity of all Christians among themselves.

18 *But also to the froward.*] The Wickliffists and their followers in these days, sometimes to move the people unto seaction, hold and teach, that Masters and Magistrates lose their authority over their servants and subjects, if they be once in deadly sin, and that the people in that case need not in conscience obey them. Which is a pernicious and false doctrine, as is plain by this place, where we are expressly commanded to obey even the ill-conditioned. Which must be always understood, if they command nothing against God. For then this rule is ever to be followed: *We must obey God rather than men.* Acts v. 29.

ANNO TATION ON CHAP. III.

† How wives should behave themselves towards their husbands.

‡ Against the proud, curious and costly attire of women, in which this evil time of ours exceedeth.

10 For

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him decline from evil, and do good: let him seek after peace, and pursue it:

12 Because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things.

13 And who is he that can hurt you, if you be zealous of good?

14 But if also you suffer any thing for justice sake blessed are ye. And be not afraid of their fear, and be not troubled.

15 But sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope which is in you:

16 But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ.

17 For it is better doing well (if such be the will of God) to suffer, than doing ill.

18 Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit.

19 In which also coming he preached to those spirits that were in prison:

20 Which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls were saved by water.

21 Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ.

22 Who is on the right hand of God, swallowing down death, that we might be made heirs of life everlasting: being gone into heaven, the angels and powers and virtues being made subject to him.

19 *To those . . . that were in prison.*] St. Augustin in his 99th Epistle in principio, confesseth this place to be exceeding hard to understand, and to have many difficulties which he could never explain to his own satisfaction. Yet unto Heretics this and all other texts are easy, not doubting but that is the sense which themselves imagine, whatsoever other men think of it. St. Augustin only findeth himself sure of this, that Christ's descending into Hell in soul after his Death, is plainly proved hereby. Which thing he declareth there, to be conformable to divers other express words of holy Writ, and namely to this same Apostle's Sermon, *Acts ii.* And at length he concludeth thus, *Quis ergo nisi infidelis nega verit fuisse apud inferos Christum?* that is, *Therefore who but an infidel, will deny that Christ was in Hell?* Calvin then (you see) with all his followers are infidels, who instead of this descending of Christ in soul after his Death, have invented another desperate kind of Christ's being in Hell, when he was yet alive on the Cross. St. Athanasius also in his Epistle quoted by St. Epiphanius, *hær. 77. in principio*, and in his book *de incarnatione Verbi propius initio*. St. Cyril, *de recta fide ad Theodosium*, Oecumenius, and divers others upon this place, prove Christ's descending to Hell. As they likewise declare upon the words following, that he preached to the spirits or souls of men detained in Hell or in prison.

But whether this word *Prison* or *Hell* be meant of the inferior place of the damned, or of *Limbus Patrum*, called Abraham's bosom, or some other place of temporal chastisement; and, to whom he preached there, and who by his preaching or presence there were delivered, and who they were that are called *Incredulous in the days of Noe*; all these things St. Augustin calleth great profundities, confessing himself to be unable to reach unto them: only holding fast and assured this article of our faith, that he delivered none deputed to damnation in the lowest Hell, and yet not doubting but that he released divers out of places of pains there. Which cannot be out of any other place than Purgatory. See the said Epistle, where also he insinuateth other expositions for explanation of the manifold difficulties of this hard text, which were too long to rehearse, our special purpose being only to note briefly the things that touch the controversies of this time.

20 *Sometime incredulous.*] They that take the former words, of Christ's descending to Hell, and delivering certain there detained, do expound this, not of such as died in their infidelity or without all faith in God, for such were not delivered: but either of some that once were incredulous, and

afterwards repented before their death: or rather and especially of such as otherwise were faithful, but yet trusted not Noe's preaching by his work and word, that God would destroy the world by water. Who yet being otherwise good men, when the matter came to pass, were sorry for their error, and died by the flood corporally, but yet in state of salvation, and being chastised for their fault in the next life, were delivered by Christ's descending thither. And not they only, but all others in the like condition. For the Apostle giveth these of Noe's time but for an example.

21 *Of the like form.*] The water bearing up the Ark from sinking, and the persons in it from drowning, was a figure of Baptism, that likewise saveth the worthy receivers from everlasting perishing. "As Noe (saith St. Augustin) with his, was delivered by the water and the wood, so the family of Christ by Baptism, signed with Christ's Passion on the Cross." *Li. 12. cont. Faustum, c. 14.* Again he saith, that as the water saved none out of the Ark, but was rather their destruction; so the Sacrament of Baptism received out of the Catholic Church at Heretics or Schismatics hands, though it be the same water and Sacrament that the Catholic Church hath, yet profiteth none to salvation, but rather worketh their perdition. Which yet is not meant in case of extreme necessity, when the party might die without the said Sacrament, except he took it at an Heretics or Schismatic's hand. Neither is it meant in the case of infants to whom the Sacrament is cause of salvation, they being in no fault for receiving it at the hands of the unfaithful, though their parents and friends, that offer them unto such to be baptized, are in no small fault. St. Hierom to Damasus Pope of Rome compareth that See to the Ark, and them that communicate with it, to them that were saved in the Ark: all Schismatics and Heretics, to the rest that were drowned.

21 *The examination of a good conscience.*] The Apostle seemeth to allude here to the very form of Catholic Baptism, containing certain interrogatories and solemn promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and all his pomps and works. Which (no doubt) howsoever the Calvinists think of them, are the very Apostolic ceremonies used in the administration of this Sacrament. See St. Denis in *sine Ecc. hierarchiæ*. St. Cyril, *li. 12. in Jo. c. 64.* St. Augustin, *ep. 23.* St. Basil, *de Sp. sancto. c. 12. and 15.* St. Ambrose, *de iis qui mysteriis initiantur, c. 2, 3, 4.*

C H A P. IV.

That they arm themselves, to sin no more after Baptism, against the temptations of the Heathens, considering that the general end now approacheth: 8. Especially towards Christians to shew their charity, hospitality, and grace, doing all to the glory of God. 12. And as for being persecuted because they are Christians, to rejoice, considering the reward that they shall have with Christ, and damnation that they avoid by it.

CH R I S T therefore having suffered in the flesh, be you also armed with the same thought. For he that hath suffered in the flesh, hath ceased from sins:

2 That now he may live the rest of his time in the flesh, not after the desires of men, but according to the will of God.

3 For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings, and unlawful worshipping of Idols.

4 Wherein they think it strange, that you run not with them into the same confusion of riotousness, speaking evil of you.

5 Who shall render account to him, who is ready to judge the living and the dead.

6 For, for this cause was the Gospel preached also to the dead: that they might be judged indeed according to men, in the flesh: but may live according to God in the Spirit.

7 But the end of all is at hand. Be prudent therefore, and watch in prayers.

8 But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins.

9 Using hospitality one towards another without murmuring

10 As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God.

11 If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power, which God administreth. That in all things God may be honored through Jesus Christ: to whom is glory and empire for ever and ever. Amen.

12 Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you:

13 But if you partake of the sufferings of Christ, rejoice, that when his glory shall be revealed you may also be glad with exceeding joy.

14 If you be reproached for the name of Christ, you shall be blessed: for that which is of the honor, glory, and power of God, and that which is his Spirit resteth upon you.

15 But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other mens things.

16 But if as a Christian, let him not be ashamed, but let him glorify God in this name.

17 For the time is that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the Gospel of God?

18 And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

A N N O T A T I O N S O N C H A P. IV.

8 *Charity covereth.*] Faith only cannot justify, seeing that charity also doth cause remission of sins. And saying charity, he meaneth love and charitable works towards our neighbours, unto which works of mercy the Scriptures do specially attribute the force to extinguish all sins. See St. Augustin, c. 69. *Enchiridii*, and *tract. 1. in ep. 1. Jo. c. 1.* and Venerable Bede *upon this place.* And in the like sense the holy Scriptures commonly commend unto us alms and deeds of mercy for redemption of our sins, *Proverb. c. x. Ecclesiastici, c. xii. v. 2. Danielis, c. iv. v. 24.*

17 *That Judgment should begin.*] In this time of the New Testament, the faithful, and all they, who mean to live piously, (especially of the Clergy) must first and principally be subject to God's chastisement and temporal afflictions, which are here called judgment. Which the Apostle recordeth for the comfort and confirmation of the Catholic Christians, who

were, at the time of the writing of this, exceedingly persecuted by the Heathen Princes and People.

18 *If the just.*] Not that a man dying just and in the favor of God, can afterwards be in doubt of his salvation, or may be rejected by God: but that the just (being both in this life subject to assaults, temptations, troubles, and dangers of falling from God and loosing their state of justice and also oftentimes to give a strict account, and to be temporally chastised in the next life) cannot be saved without great watching, fear, and trembling, and much labouring and chastisement. And this is very contrary to the Protestants doctrine, that putteth no justice but in faith alone, maketh none just indeed and in truth, teacheth men to be so secure and assured of their salvation, that he that hath lived wickedly all his life, if he only have their faith at his death [that is, if he believe steadfastly that he is one of the elect] he shall be as sure of his salvation immediately after his departure, as the best liver in the world.

CHAP. V.

He exhorteth Priests to feed their flock, only for God's sake and reward of heaven, without lording it over them.
 5. *The Laity to obey: All to be humble one towards another.* 8. *To be constant in the Catholic faith, considering it is not man, but that lion the Devil that persecuteth them,* 9. *As he doth the whole Church also, and that God will after a while make them secure in heaven.*

THE antients therefore that are among you, I beseech, who am myself also an antient and a witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come:

2 Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily:

3 Neither as lording it over the clergy, but being made a pattern of the flock from the heart.

4 And when the prince of pastors shall appear, you shall receive a never fading crown of glory.

5 In like manner ye young men be subject to the antients. And do ye all insinuate humility one to another, for *God resisteth the proud, and to the humble he giveth grace.*

6 Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation:

7 Casting all your care upon him, for he hath care of you.

8 Be sober and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour.

9 Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world.

10 But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you.

11 To him be glory and empire for ever and ever. Amen.

12 By Sylvanus, a faithful brother unto you, as I think, I have written briefly: beseeching and testifying that this is the true grace of God, wherein you stand.

13 The Church that is in Babylon, elected together

ANNOTATIONS ON CHAP. V.

1 *Antients.*] Though the Latin, *Senior*, be not appropriated to holy Order by use of speech, neither in the Latin nor in our Language: yet it is plain that the Greek word *Prefbyter*, which the Apostle here useth, is here also (as commonly in other places of the New Testament) a word of Ecclesiastical office, and not of age, and is as much as to say, *Priest* or *Bishop*. For the Apostle himself being of that Order, speaketh (as by his words it is plain) to such as had charge of souls, saying, *Feed the flock of God which is among you.* Because we follow the vulgar translation, we say *Seniors*, and *Senior*: whereas otherwise we might and should say, according to the Greek, *The Priests therefore I beseech, myself a fellow Priest with them.* So doth St. Hierom read (*Prefbyteros comprefbyter*) and expound, ep. 85. So translateth Erasmus, and Beza himself.

3 *Lording it.*] Not superiority, pre-eminence, sovereignty, or rule on the one side, nor obedience, subjection, and inferiority on the other side, are forbidden in the Clergy: but tyranny, pride, and ambitious domination are forbidden, and humility, meekness, moderation are commended in Ecclesiastical Officers: The Greek word here of rule or overruling, being the same that our Saviour useth in the Gospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shall not be so among them: according as here the Prince of the Apostles teacheth his Brethren the Ecclesiastical Rulers.

3 *The Clergy.*] Some of the English new translations turn it corruptly, *Parishes*: others, *Heritages*: both to avoid the most known, true, and common word in all Christian languages, to wit, *Clergy*, a word, by use of all antiquity, and agreeably to the holy Scriptures, made proper to the Spirituality or Clergy. Though in another more vulgar acception it may suit all Christ's chosen heritage, as well of Lay-people as Priests. Which the Protestants had rather follow; because they will have no difference between the Laity and the Clergy. But the holy Fathers far otherwise even from the beginning. Of which see St. Cyprian, ep. 4, 5, 6. &c. And St. Hierom, ep. 2. to Nepotianus, c. 5.

where he interpreteth this word. "Therefore (*saieth he*) "Clericus, *that is*, a Clergyman, who serveth the Church "of Christ, let him first interpret his name, and the signification of the name being declared, let him endeavour to "be that which he is called. If (*Clerus*) in Greek, be called "ed in Latin, *Sors*, therefore are they called *Clerici*, that is "Clergyman, because they are of the lot of our Lord, or "because our Lord himself is the lot or portion of Clergy- "men, &c."

Which calling no doubt was taken out of the holy Scriptures, Num. xviii. and Deut. xviii. where God is called the inheritance, lot, and portion of the Priests and Levites: and now when men are made of the Clergy, they say, *Dominus pars hereditatis meae*, that is, *Our Lord is the portion of my inheritance*: but especially out of the New Testament, Acts i. 17, 25. and viii. 21. Where the lot or office of the Ecclesiastical Ministry is called by this word *Clerus*. See in Venerable Bede the causes why the members of this holy state being separated by name from the Laity, wear also a crown on their head for distinction. *Li. 5. hist. Angl. cap. 22.*

4. *Crown of glory.*] As life everlasting shall be the reward of all the just, so the Preachers and Pastors that do well, for their doing shall have that reward in a more excellent degree, exprest here by these words, *Crown of glory*, according to the saying of Daniel, ch. xii. *They that sleep in the dust of the earth, shall awake, one sort to life everlasting, others to everlasting rebuke. But such as are learned shall shine as the brightness of the firmament: and such as instruct many to justice, shall be as stars, during all eternity.*

13 *That is in Babylon.*] The Protestants shew themselves here [as in all places where any controversy is, that maketh against them] to be most dishonest and partial handlers of God's word. The ancient Fathers, namely St. Hierom, in *Catalogo de Scriptoribus Ecclesiasticis, verbo Marcus*: Euseb. li. 2. c. 14. *hist.* Oecumenius upon this place, and many more agree, that Rome is meant by the word Babylon, here also, as in the xvth and xviith of the Apocalypse: saying plainly that St. Peter wrote this Epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great city in Chaldea (where the Jews were captives) for magnificence, Monarchy, resort and confusion of all peoples and

gether with you, saluteth you: and so doth my son Mark.

14 Salute one another with a holy kiss. Grace be to all you who are in Christ Jesus. Amen.

and tongues, and for that it was, before Christ and long after, the seat of all Heathenish superstition and idolatry, and the slaughter-house of the Apostles and other Christian men, the Heathen Emperors then keeping their chief residence there. See St. Leo, *Ser. 1. in nat. Petri & Pauli*.

This being most plain, and consonant to that which followeth of St. Mark, whom all the Ecclesiastical histories agree to have been St. Peter's scholar at Rome, and that he there wrote his Gospel: yet our Adversaries fearing by this the sequel of Peter's or the Pope's supremacy at Rome, deny that ever he was there, or that this Epistle was written there, or that Babylon doth here signify Rome: but they say that Peter wrote his Epistle at Babylon in Chaldaea, though they never read either in Scriptures or other holy or prophane history, that this Apostle was ever in that town. But see their shameless partiality. Here Babylon (they say) is not taken for Rome, because it would follow that Peter was at Rome, &c. but in the Apocalypse, where all evil is spoken of Babylon, there they will have it signify nothing else but Rome, and the Roman Church also, not (as the Fathers interpret it) the temporal state of the Heathen Empire there. So do they follow in every word no other thing than the advantage of their own heresy. See the Annotation upon the last to the Romans, ver. 16. and upon the xviith of the Apocalypse, ver. 5.

And as for their wrangling upon the supputation of the time of his going thither, and the number of years that he

was there, and the diversity that seemeth to be in the Ecclesiastical Writers concerning the same, read Bishop Fisher and others that substantially answer all such cavils. And if such contentious reasoning might take place, we should hardly believe the principal things recorded either in Ecclesiastical histories or in the Scriptures themselves. Concerning the time of Christ's flying into Egypt, of the coming of the Sages to adore him, yea of the years of his age, and the time of his death, all ancient Writers do not agree. And concerning the day of his last Supper and institution of the Holy Sacrament, there is diversity of opinions. Shall we therefore infer that he never died, and that the other things never were? Can the Heretics accord all the Histories that seem even in holy Scriptures to have contradiction? Can they tell us certainly, when David first came to Saul and the like? Doubt they whether the world was ever created, because the account of years is divers? Do they not believe that Paradise ever was, because no man knoweth where it is: and such other things infinite to rehearse? Which when they were done, were plain and known things in the world: and now for us to call them to an account after so many years, ages, and worlds, is but sophistry and plain infidelity. And this Sect of the Protestants standing only upon destruction, and negatives, and dealing with our religion, even as Julian, Porphyry, and Lucian did, it is an easy thing for them to bestow their time in picking of quarrels.

T H E S E C O N D

E P I S T L E

O F

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T H E A P O S T L E.

C H A P. I.

How much God hath done for them, making them Christians: 5. And that they again, must do their part, not having only faith, but all other virtues also and good works, that so they may have the more assurance to enter into the Kingdom of Heaven. 13. And that he is so careful to admonish, them knowing that his death is at hand, knowing also most certainly the coming of Christ by the witness of the Father himself, as also by the Prophets. Concerning whom he warneth them that they follow not private spirits, but the Holy Ghost (speaking now in the Church.)

SIMON Peter, servant and Apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Saviour JESUS Christ.

2 Grace to you and peace be accomplished in the knowledge of God and of Christ JESUS our Lord:

3 As all things of his divine power, which appertain to life and godliness, are given us, through the knowledge of him who hath called us by his own proper glory and virtue.

4 By whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence which is in the world.

5 And you employing all care, minister in your faith, virtue: and in virtue, knowledge:

6 And in knowledge, abstinence: and in abstinence, patience: and in patience, godliness:

7 And in godliness, love of brotherhood: and in love of brotherhood, charity.

8 For if these things be with you, and bound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord JESUS Christ.

9 For he that hath not these things with him, is blind, and groping, having forgotten that he was purged from his old sins.

10 Wherefore, Brethren, labour the more that by good works you may make sure your calling and election. For doing these things, you shall not sin at any time.

11 For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour JESUS Christ.

ANNOTATIONS ON CHAP. I.

10 *By good works.*] Here we see, that God's eternal predestination and election consisteth with good works: yea that the certainty and effect of it is procur'd by man's free-will and good works, and that our well-doing is a mean for us to attain to the effect of God's predestination, that is, to life everlasting. And therefore it is a desperate folly and a

great sign of reprobate persons, to say, If I be predestinate, do what I will I shall be saved. Nay, the Apostle saith, if thou hope to be one of the predestinate (for know it thou canst not) do well that thou mayst be the most assured to attain to what thou hopest: or make it sure by good works. The Protestants in such cases not much liking these words, *by good works*, though the Latin have it universally, and some Greek copies also, as Beza confesseth, leave them out in their translations, by their wonted policy.

12 For

12 For which cause I will begin to put you always in remembrance of these things: though indeed you know them and are confirmed in the present truth.

13 But I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance.

14 Being assured that the laying away of *this* my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me.

15 And I will do my endeavour, that after my decease also, you may often have, whereby you may keep a memory of these things.

16 For we have not followed cunningly devised fables, when we made known to you the power and presence of our Lord Jesus Christ: but * having been made eye witnesses of his majesty.

17 For, he received from God the Father honor and glory; this voice coming down to him from the excellent glory, *This is my beloved Son in whom I have pleased myself, hear ye him.*

18 And this voice we heard brought from heaven, when we were with him in the † holy mount.

19 And we have the more firm prophetic word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Understanding this first that no prophecy of scripture is made by private interpretation.

21 For prophecy came not by the will of man at any time: but the holy men of God spoke, inspired by the Holy Ghost.

15 *After my decease also.*] These words though they may be easily altered, by construction, into divers senses not untrue, yet the correspondence of the parts of the sentence going before and following, give them most plainly this meaning, that as during his life he would not omit to put them in memory of the things he taught them, so after his death (which he knew should be shortly) he would not fail to endeavor that they might be mindful of the same. Signifying that his care over them should not cease by death, and that by his intercession before God, after his departure, he would do the same thing for them that he did before in his life by teaching and preaching. This is the sense that the Greek Scholiasts speak of, and this is most proper to the text and consonant to the old use of this Apostle and other Apostolic Saints and Fathers of the primitive Church.

St. Clement in his Epistle to St. James our Lord's Brother, witnesseth that St. Peter encouraging him to take after his decease the charge of the Apostolic Roman See, promised, that after his departure he would not cease to pray for him and his flock, thereby to ease him of his Pastoral burden. *To. 1. Concil. ep. 1. St. Clem. in initio.* And St. Leo the Great, one of his Successors in the said See, often attributeth the good administration and government thereof to St. Peter's prayers and assistance: namely in these goodly words. *Ser. 3. in Annivers. die assumpt. ad Pontif.* "We are much bound (saith he) to give thanks to our Lord and Redeemer Jesus Christ, that he hath given so great power to him whom he made the Prince of the whole Church; that if in our time also any thing be done well and be rightly ordered by us, it is to be imputed to his works and his government, to whom it was said, *And thou being converted confirm thy Brethren*: and to whom our Lord after his resurrection said thrice, *Feed my sheep*. Which now also without doubt the godly Pastor doth execute, confirming us with his exhortations, and not ceasing to pray for us, that we be overcome by no temptation, &c."

Yea it was a common thing in the Primitive Church among the ancient Christians, and always since among the faithful to make covenant in their life-time, that whether of them went to heaven before the other, he should pray for his friend and fellow yet alive. See the Ecclesiastical History of the holy Virgin and Martyr Potamiana, promising at the hour of her Martyrdom, that after her death she would procure mercy from God for Basilides, one of the soldiers that led her to execution, and so she did. *Eusebius, li. 6. c. 4. Also St. Cyprian, ep. 57. in fine.* "Let us (saith he) pray mutually one for another, and whether of us two shall by God's clemency be first called for, let his love continue, and his prayer not cease for his Brethren and Sisters in the world." So said this holy Martyr at that time when Christians were so far from Calvinism (which abhorreth the prayers of Saints and praying to them) that, to be sure,

they bargained before hand to have the Martyrs and other Saints to pray for them. The same St. Cyprian also in his book *De disciplina & habitu virginum in fine*, after a godly exhortation made to the holy Virgins or Nuns in his time, speaketh thus unto them: *Tantum tunc mementote nostri, cum incipiet in vobis virginitas honorari*, that is, *Only then have us in remembrance, when your virginity shall begin to be honoured*: that is, after their departure. Where he insinuateth the use of the Catholic Church in keeping the festival days and other duties towards the holy Virgins in heaven. St. Hierom also in the same manner speaketh to Heliodorus, saying, that when he is once in heaven, then he will pray for him that exhorted and incited him to the blessed state of the Monastical life, *Ep. 1. c. 2.*

And so doth he speak to the virtuous matron Paula after her death, desiring her to pray for him in his old age, affirming that she shall the more easily obtain, the nearer she is now joined to Christ in heaven, *in Epitaph. Paulæ in fine*. It were too long to report, how St. Augustin desired to be helped by St. Cyprian's prayers (then, and long before a Saint in heaven) to the understanding of the truth concerning the peace and government of the Church, *li. 5. de Bapt. cont. Donatistas, c. 17.* And in another place the same holy Doctor alledgeth the said St. Cyprian, saying, that great numbers of our parents, brethren, children, friends, and others, expect us in great solicitude and carefulness of our salvation, being sure of their own, *li. 1. de prædest. Sanctorum, c. 14.* St. Gregory Nazianzen in his orations of the praise of St. Cyprian *in fine*, and of St. Basil also *in fine*, declareth how they pray for the people. Which two Saints he there invoceth, as all the ancient Fathers did, both generally all Saints, and (as occasion served) particularly their special patrons. Among the rest see how holy Ephrem (*in orat. de laud. S. Deipara*) prayed to our Blessed Lady with the same terms of *Advocate, Hope, Reconciliatrix*, that the faithful yet use, and the Protestants cannot abide. St. Basil, *ho. de 40 Martyribus in fine*. St. Athanasius, *Ser. in Evang. de S. Deipara in fine*. St. Hilary, *in Psal. cxxiv.* St. Chrysostom, *ho. 66. ad Po. Antiochenum in fine*. Theodoret, *de curat. Græcorum affectuum, li. 8. in fine*. Finally, all the Fathers are full of these things: who better knew the meaning of the Scripture and the sense of the Holy Ghost, than these new interpreters do.

20 *Private.*] The Scriptures cannot be rightly expounded by every private spirit or fancy of the vulgar reader: but by the same spirit wherewith they were written, which is resident in the Church.

* By this it is plain, that either John, James or Peter must be the Author of this Epistle. For these three only were present at the Transfiguration. *Matt. xvii. 1.*

† You see that places are made holy by Christ's presence, and that all places are not alike holy.

C H A P. II.

As not only Prophets, but also False-Prophets were in the Old Testament, so now likewise there shall be Masters of Heresy, to the damnation of themselves, and of their followers. 4. And of their damnation he pronounceth by examples (as he comforteth the virtuous Catholics or true believers with the example of Lot) because of their railing at their Superiors and Prelates, their blaspheming of Catholic doctrine, their voluptuous living, their lechery, their covetousness, their manner of seducing, and the persons seduced, 20. For whom it had been less damnable, if they had never been Christians.

BUT there were also false prophets among the people, even as there shall be among you, lying teachers who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction.

2 * And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of.

3 And through covetousness shall they † with feigned words make merchandize of you. Whose judgment now of a long time lingreth not, and their perdition slumbereth not.

4 For if God spared not the angels that sinned: but delivered them drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment:

5 And spared not the original word, but preserved Noe the eighth person the preacher of justice, bringing in the flood upon the world of the ungodly.

6 And reducing the cities of the Sodomites and of the Gomorrhites into ashes, condemned them to be everthrown, making them an example to those that should after act wickedly.

7 And delivered just Lot oppressed by the injustice and lewd conversation of the wicked.

8 For in sight and hearing he was just: dwelling among them who from day to day vexed the just soul with unjust works.

9 The Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented:

10 And especially them who walk after the flesh in the lust of uncleanness, and despise government, audacious, self-willed, they fear not to bring in sects, blaspheming.

11 Whereas Angels who are greater in strength and power, bring not against themselves a railing judgment.

12 But these men as irrational beasts, naturally

tending to the snare and to destruction, † blaspheming those things which they know not, shall perish in their corruption.

13 Receiving the reward of *their* injustice, counting for a pleasure the delights of a day: stains and spots, sporting themselves to excess, rioting in their feasts with you.

14 Having eyes full of adultery and of sin that ceaseth not: alluring unstable souls, having their heart exercised with covetousness, children of malediction:

15 Leaving the right way they have gone astray, having followed the way of Balaam of Bosor, who loved the wages of iniquity,

16 But had a check of his madness, the dumb beast used to the yoke, *which* speaking with man's voice, forbad the folly of the prophet.

17 These are fountains without water, and clouds tossed with whirl-winds, to whom the mist of darkness is reserved.

18 For speaking proud words of vanity, they allure by the desires of fleshly riotousness, those who for a little while escape, such as converse in error:

19 Promising § them liberty, whereas they themselves are the slaves of corruption. For by whom a man is overcome, of the same also he is the slave.

20 For if flying from the pollutions of the world through the knowledge of our Lord and Saviour JESUS CHRIST, they *be* again intangled in them, and overcome: their latter state is become unto them worse than the former.

21 For it had been better for them not to have known the way of Justice, than after they have known it to turn back from that holy commandment which was delivered to them.

22 For, that of the true proverb has happened to them, The dog is returned to his vomit: and, The sow that was washed to her wallowing in the mire.

A N N O T A T I O N S O N C H A P. II.

* Heretics (of whom he prophesieth here) do gain scholars, by preaching liberty, and by their own licentious life, which is specially joined to the heresy of these days.

† All the sweet words of Heretics, speaking much of the word of the Lord, the Gospel, JESUS CHRIST, &c. are but terms of art to buy and sell poor men's souls.

‡ So the Heretics blaspheme the highest mysteries of our faith through ignorance.

§ Who ever promised more liberty to their followers than Luther, Calvin, and the like, taking away penance, fasting, continence or chastity, keeping of vows, necessity of good works (because faith doth all) obedience to Ecclesiastical Pastors and Councils, and such like?

C H A P. III.

These two Epistles he writeth to confirm them in the Apostles doctrine, and warneth them of scorers that shall come, and deny Doomsday. 5. Whose vain argument he answereth, and giveth the reason of God's so long patience, 10. Exhorting to all holiness of life in respect of that terrible day: 16. Finally giving warning of such as misinterpret St. Paul's Epistles and the other Scriptures, and that we must not for any thing fall from the true faith.

BEHOLD this second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind:

2 That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour.

3 Know this first, that in the last days there shall come deceitful scoffers, walking after their own lusts,

4 Saying, Where is his promise or his coming? For since the time that the fathers slept, all things continue as they were from the beginning of the creation.

5 For this they are wilfully ignorant of, that the heavens were before, and the earth, out of water, and through water, consisting by the word of God.

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men.

8 But of this one thing be not ignorant, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.

9 The Lord delayeth not his promise, as some imagine: but dealeth patiently for your sake, not

willing that any should perish, but that all should return to penance.

10 But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, the elements shall be melted with heat, and the earth and the works which are in it, shall be burnt up.

11 Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversations and godliness,

12 Looking for and hastening unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat?

13 But we look for new heavens and a new earth according to his promises, in which justice dwelleth.

14 Wherefore, dearly beloved, seeing that you look for these things, be diligent that you may be found undefiled and unspotted to him in peace:

15 And account the long suffering of our Lord salvation, as also our most dear brother Paul, according to the wisdom given him, hath written to you:

16 As also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

17 You

ANNO TATIONS ON CHAP. III.

16 *Certain things hard.*] This is a plain text to convince the Protestants, who (as all Heretics usually do and did from the beginning) say the Scriptures are easy to understand, and therefore may not only be read safely, but also expounded boldly by all the people as well unlearned as learned: and consequently every one by himself and his private spirit, without regard to the expositions of the learned Fathers, or waiting for the Church's, their Pastors and Prelates judgment, may determine and make choice of such sense as himself liketh or thinketh agreeable. For this is partly their saying, partly the necessary sequel of their foolish opinion, which admitteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plain than all the Fathers commentaries: and so all to be superfluous but the Bible. *Præfat. assert. art. damnat.*

Against all which devilish and seditious arrogance, tending to make the people esteem themselves learned or sufficient without their Pastors and spiritual Rulers help, to guide themselves in all matters of doctrine and doubts in religion: the holy Apostle here telleth and forewarneth the faithful, that the Scriptures are full of difficulty, and especially St. Paul's Epistles of all other parts of holy writ, and that ignorant men and unstable or phantastical fellows puffed to and fro with every blast of doctrine and heresy, abuse, pervert, and misconstrue them to their own damnation. And St. Augustin saith, that the special difficulty in St. Paul's epistles, which ignorant and evil men do so pervert, and which

St. Peter meaneth is his hard speech and much commendation of that faith which he saith doth justify. Which the ignorant even from the Apostles time, and much more now, have and do so misconstrue, as if he had meant that only faith without good works could justify or save a man. Against which wicked collection and abuse of St. Paul's words, the said Father saith all these Canonical or Catholic epistles were written.

But the Heretics here to shift off the matter, and to creep out after their fashion, answer, that St. Peter saith not, St. Paul's epistles are hard, but that many things in them are hard. Which may be to the Catholics an example of their sophistical evasions from the evidence of God's word. As if it were not all one to say, *Such an Author or writer is hard:* and, *There are many things in that Writer hard to be understood.* For, whether it be that the argument and matter be high and past vulgar capacity, as that of predestination, reprobation, vocation of the Gentiles, and justifying faith: or whether his manner of style and writing be obscure: all prove that his epistles are hard and other Scriptures also: because St. Peter here affirmeth that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and unstable (such as Heretics are) do pervert his writings, as also other Scriptures, to their own damnation. By which it is plain that it is a very dangerous thing for such as are ignorant, or for wild-witted men, to read the Scriptures. For such conditioned men are they that become Heretics, and through ignorance, pride, and private fancy, meeting with hard places of St. Paul's epistles

17 You therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness.

18 But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

cles or other Scriptures, breed heresies. And that not only the things treated of in the holy Scriptures, but also that the very manner of writing and inditing thereof is high and hard, and purposely by God's providence appointed to be written in such a manner, see St. Augustin, *li. 2. de doct. Christ. c. 6.* and *ep. 119.* St. Ambrose, *ep. 34. in principio.* St. Hierom to Paulinus, *ep. 103. c. 5, 6, 7,* who also (*ep. 65, c. 1.*) saith that in his old age, when he should rather have taught than be taught, he went as far as Alexandria, only to hear Didymus, and to have his help for the understanding of the Scriptures, and confesseth with great thanks to the said Didymus, that he learned of him that which before he knew not. David saith, *Give me understanding, and I will search thy law.* The Eunuch in the Acts said, How can I understand without an interpreter? The Apostles, till Christ opened their sense to understand the Scriptures, could not understand them. The holy Doctors, by continual study,

watching, and praying, had much ado to understand them: that great Clerk St. Augustin confesseth, in the aforesaid epistle 119. c. 21. that there were many more things that he understood not, than that he understood. The Heretics say the Fathers did commonly err, and how could such great wise learned men be deceived in reading and expounding the Scriptures, if they were not hard? And if they were hard to them, how are they easy to these new Masters the Heretics? Finally, why do they write so many new glosses, scholies, commentaries, as a cart cannot carry? Why do Luther, Zuinglius, Calvin, and their Companions, agree no better upon the interpretation of the Scriptures, if they be not hard? At what stumbled all the old Heretics, and the new, Arius, Macedonius, Vigilantius, Nestorius, Berengarius, Wickliff, Protestants, Puritans, Anabaptists, and the rest, but at the hardness of the Scriptures? They are hard then to understand, and Heretics pervert them to their own damnation.

T H E F I R S T E P I S T L E

O F

S^T. J O H N

T H E A P O S T L E.

The ARGUMENT of St. JOHN's Three Epistles.

OF St. John was said in the Argument before his Gospel. Now here follow his three Epistles: one to all Catholics (though some ancients do call it, Ad Parthos :) the other two, being very short, unto a certain Lady, and to one Gaius. The effect of all is, to witness unto them the certainty of the Catholic faith, and to exhort them to continue still in it: also to love the Catholic Church, and so, neither to become Heretics, nor Schismatics: but rather to avoid all such, as the fore-runners of Antichrist, and to remember, that Catholics need not to go to school to any such Masters, having at home, in the Catholic Church, the doctrine of the Holy Ghost himself, who was given to the Church visibly in the beginning, to lead her into all truth, and to continue with her for ever. Therefore he saith: That which you have heard from the beginning, let it abide in you. Likewise a little after, ver. 27. and ep. ii. ver. 6. This is the commandment, that as you have heard from the beginning, you walk in the same, because many seducers are gone out into the world, and ver. 8. & 9.

And not only thus in general, but also in particular he expresseth the points which the Heretics then called in question. Some where about Christ himself. For they denied that JESUS is Christ, that he is the very Son of God, that he is incarnate. Ep. i. ch. ii. ver. 22. and Ep. ii. ver. 7. And against such it was that he wrote his Gospel also, as he there signifieth, John xx. ver. 31. Other points are about our justification, against only faith, and for good works, as also St. Augustin noteth, whose words were quoted before. Hereupon he saith: If we say we have society with God, and walk in darkness, we lye, Ep. i. ch. 1. Again, He that saith he knoweth God, and keepeth not his commandments, is a liar. Again, This is the charity of God, that we keep his commandments, and his commandments are not heavy. Finally, Children, let no man seduce you. He that doth justice, is just, even as he is just, Ep. i. ch. iii. ver. 7, 8, 9. likewise ch. ii. ver. 29. and indeed in all the three Epistles throughout, he doth inculcate good works and keeping the commandments, against the heresy of only faith.

C H A P. I.

Good cause there is to believe the Apostles preaching. 5. And this is one point of their preaching, that to have participation with God, we must not only believe, but also abstain from all mortal sin, 8. Though we all sin venially.

***** H A T which was from the beginning,
 * T * which we have heard, which we have
 * * * seen with our eyes, which we have
 * * * looked upon, and our hands have
 * * * handled, of the word of life :

2 (For the life was manifested : and we have seen, and do bear witness, and declare unto you the life eternal which was with the Father, and hath appeared to us)

3 That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father and with his Son Jesus Christ.

4 And these things we write to you, that you may rejoice, and your joy may be full.

5 And this is the declaration which we have

heard from him, and declare unto you, That God is light, and in him there is no darkness.

6 If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth.

7 But if we walk in the light, as he also is in the light ; we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves and the truth is not in us.

9 If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.

10 If we say that we have not sinned, we make him a liar and his word is not in us.

A N N O T A T I O N S O N C H A P. I.

3 *May have fellowship.*] St. John sheweth manifestly, that whosoever desire to be partakers with God, must first be united to the Church's society, learn that faith, and receive those Sacraments which the Disciples received of the Truth itself, conversant with them in flesh. So saith Venerable Bede upon this place. By which we see there is no society with God in sects or schisms, nor any where but in the unity, fellowship, and communion of that Church which can prove itself to descend from the Apostles.

7 *The blood of JESUS.*] Whether sins be remitted by prayers, by fasting, by alms, by faith, by charity, by Sacrifice, by Sacraments, and by the Priests (as the holy Scriptures do plainly attribute remission to every one of these) yet none of all these do otherwise remit, but in the force, by the merit and virtue of Christ's Blood : these being but the appointed means and instruments by which Christ will have his holy Blood to work effectually in us. Which means whosoever contemneth, depriveth himself of the benefit of Christ's own Blood and continueth still in sin and uncleanness, boast he himself ever so much of Christ's Death. Which point let the Protestants mark well, and cease to beguile their poor deceived followers, persuading them that the Catholics derogate from Christ's Blood, or seek remission otherwise than by it, for that they use humbly the means appointed by Christ to apply the benefit of his holy Blood unto them.

7 *From all sin.*] From original and actual, venial and mortal, *a culpa & pœna*, that is, from the fault and pain due to the same. Venerable Bede saith, that Christ's Passion doth not only remit in Baptism the sins before committed, but all others afterwards also done by frailty : yet so, if we

use, for the remission of them, such means as are requisite and as Christ hath appointed, of which he reckoneth some. Bede upon this place. See St. Augustin, also upon this place, to 9. and St. Hierom, li. 2. *con. Pelag.* c. 3.

8 *That we have no sin.*] We gather by these words and the former, that there are two sorts of sin : one mortal, excluding us from light and the society of God : another venial, which is found even in those that walk in the light, and are in the society of God. Also we note against the Pelagians, that we are truly called the sons of God, and so just indeed, though we be not without all sins, every one of us, as well just as unjust, being taught and bound to confess our offences, and to ask pardon daily of God, by this petition of the *Pater noster*, *Forgive us our debts*. Therefore St. Augustin, li. *de natura & grat.* c. 36. reckoneth up all the holy Patriarchs, Prophets, and renowned just persons, to have been sinners, even when they were in grace, and justice : excepting always our Blessed Lady, *de qua propter honorem Domini, nullam prorsus, cum de peccatis agitur, habere volo quæstionem* ; of whom, saith he, *for the honor of our Lord, when we talk of sins, I will have no question*. And Pelagius asking what sins Able and such just men did commit, St. Augustin answereth, that they might laugh sometimes immoderately, or jest too much, or covet somewhat intemperately, or pluck fruit over greedily, or in eating take somewhat more than afterwards was well digested, or have their intention in time of prayer somewhat distracted, and such like. Thus in sense St. Augustin. By which we may learn, which are venial sins, that consist with true justice and cannot always be avoided even of holy men in this life. In the book *de fide ad Petrum*, c. 41. are excepted from this common rule of sinners, the children who are newly baptized and have not yet use of reason to sin either mortally or venially.

CHAP. II.

If any sin mortally, he must not despair. 3. To know God rightly, is not to believe only, but to keep his commandments: 7. And that this is no new doctrine, but the very primitive, though a new life it is. 9. Therefore he that believeth must also love his Brethren: 12. And that men must not love the world but do that which God willeth. 18. Many are gone out of the Church and become Seducers, all the Ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, and that they need not go to school to any Heretic, the Holy Ghost himself being the Schoolmaster of the Church. 29. He doth earnestly inculcate justice and good works.

MY little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just:

2 And he is the propitiation for our sins: and not for ours only, but also for those of the whole world.

3 And by this we know that we have known him, if we keep his commandments.

4 He who saith, that he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him:

5 But he that keepeth his word, in him in very deed the charity of God is perfected: and by this we know that we are in him.

6 He that saith he abideth in him, ought himself also to walk, even as he walked.

7 Dearly beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard.

8 Again a new commandment I write unto you, which thing is true both in him and in you: because the darkness is passed, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother, abideth in the light, and there is no scandal in him.

ANNOTATIONS ON CHAP. II.

1 *That you may not sin.*] St. John (saith Venerable Bede upon this place) is not contrary to himself, in that he seeketh here to make them without sin, whom he said in the last chapter could not be without all sins: but in the former place he warned us only of our frailty, that we should not arrogate to ourselves perfect innocence; here he provoketh us to watchfulness and diligence in resisting and avoiding sins, especially the greater, which, by God's grace, may more easily be repelled.

1 *An Advocate.*] The calling and office of an Advocate, is in many things proper to Christ, and in every condition more singularly and excellently agreeing to him than to any Angel, Saint, or creature living: though these be rightly and truly so called, and that not only without all derogation, but much to the honor of Christ's advocacy. To him solely and only it agreeth to procure us mercy before God's face, by the general ransom, price, and payment of his Blood for our delivery, as is said in the sentence following. *And he is the propitiation for our sins, and not for ours only, but for the whole world's.* In which sort he is our only Advocate, because he is our only Redeemer. And hereupon he alone immediately, by and through himself, and without the aid or assistance of any other, man or Angel, in his own name, right and merits, confidently dealeth in our causes before God our Judge, and so procureth our pardon, which is the highest degree of advocacy that can be.

All which notwithstanding, yet the Angels, and Saints, and our companions alive, may and do pray for us, and in that they deal with God by intercession to procure mercy for us, may justly be called our Advocates: not so as Christ is, who demandeth all things immediately by his own merits, but as secondary Intercessors, who never ask nor obtain any thing for us, but *per Christum Dominum nostrum*, by and through Christ our common Lord, Advocate, and Redeemer of mankind. And behold how St. Augustin (*tract. i. in ep. Jo.* upon these very words) prevented the Heretics cavils. *Sed dicet aliquis, &c.* "But some man will say, Do not the Saints then pray for us? Do not Bishops then or Prelates and Pastors pray for the people? Yes, *saith he*: Mark the Scriptures, and you shall find that the Apostles prayed for the people, and again desired the people to pray for them, and so the Head prayeth for all, and the members one for another." And likewise (lest the Heretics should say,

there is a difference between the living and the dead in this case) thus the same holy Father writeth upon the lxxxvth Psalm *in fine*. "Our Lord JESUS Christ doth yet make intercession for us, all the Martyrs that are with him, pray for us: neither will their intercession cease, till we cease our groanings."

In this sense therefore whosoever prayeth for us, either alive or dead, is our Advocate: as St. Augustin (*ep. 59. to Paulinus circa med.*) calleth Bishops, the people's Advocates, when they give them their benediction or blessing. So doth the holy Church call our Blessed Lady our Advocate, by the very words of St. Irenæus, that you may see such speeches are no new inventions of the latter Ages, but Apostolical. *The obedient Virgin MARY* (saith he) *is made the Advocate of the disobedient virgin Eve.* And to confound the Protestants plainly, in that they think or pretend that the advocacy or patronage of saints should be injurious to Christ, remember that our Saviour acknowledgeth Angels to be deputed for the protection (which is nothing else but advocacy) of infants before the face of God, besides the plain examples in the Old Testament, *Gen. xlviii. 16. Tob. v. 27. and ch. xii. 12. Dan. x.* And this not only the Catholic Church, but the very English Protestants themselves in their service-book and in the Collect of Michaelmas-day, profess and pray for the same protection or advocacy of Angels, and defend the same against their younger brethren the Puritans.

2 *Of the whole world.*] St. Augustin gathereth from this against the Donatists, and all other Heretics, that would drive the Church into Corners or some certain countries, from the universality of all Nations (whence it was named, by the Apostles, Catholic) that the true religion, and Church, and consequently the effects of Christ's propitiation, death, and advocacy, appertain not to one age, nation, or people, but to the whole world. St. Augustin upon this place, *to. 9. tract. i. in ep. Jo.*

4 *Saith that he knoweth.*] To know God here, signifieth (as it doth often in the Scriptures) to love, that is, as in the last chapter, to be in society with him, and to have familiar and experimental knowledge of his graces. If any boast himself thus to know God, and yet keepeth not his commandments, he is a liar, as all Calvinists and Lutherans, that profess themselves to be in the favor of God by only faith: affirming, that they neither keep, nor possibly can keep his commandments.

11 But

11 But he that hateth his brother, is in darknes, and walketh in darknes, and knoweth not whither he goeth, because the darknes hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because you have known him, who is from the beginning. I write unto you, young men, because you have overcome the wicked one.

14 I write unto you, babes, because you have known the Father. I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

15 Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him.

16 For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world.

17 And the world passeth away and the concupiscence thereof. But he that doth the will of God, abideth for ever.

18 Little children, it is the last hour, and as you have heard, that Antichrist cometh: even now there are become many Antichrists, whereby we know that it is the last hour.

19 They went out from us; but they were not of us. For if they had been of us, they would no doubt have remained with us: but that they may be manifest, that they are not all of us.

20 But you have the unction from the Holy one, and know all things.

21 I have not written to you as to them that know not the truth, but as to them that know it: and that no lye is of the truth.

22 Who is a lyer, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father. He that confesseth Son, hath the Father also.

24 As for you, let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son and in the Father.

25 And this is the promise which he hath promised us, life everlasting.

26 These things have I written to you, concerning them that seduce you.

27 And as for you, let the unction which you have received from him, abide in you. And you have no need that any man teach you: but as his unction teacheth you of all things, and is truth, and is no lye. And as it hath taught you, abide in him.

28 And now little children abide in him: that when he shall appear, you may have confidence, and not be confounded by him at his coming.

29 If you know, that he is just; know ye, that every one also, who doth justice, is born of him.

18 *Many Antichrists.*] "The holy Apostle St. John (saith St. Cyprian) did not put a difference between one heresy or schism and another, nor meant any sort that specially separated themselves, but generally called all, without exception, *Antichrists*, that were adversaries to the Church, or were gone out from the same." And a little after, "It is evident that all are here called Antichrists, that have divided themselves from the charity and unity of the Catholic Church." So writeth he, *ep. 76. nu. 1. ad Magnum*. By which we may learn, that all Heretics, or rather Arch-heretics, are properly the precursors of that one and special Antichrist, who is to come at the last end of the world, and who is called here immediately before, *that peculiar and singular Antichrist*.

19 *They went out from us.*] An evident note and mark, whereby to convince all Heretics and false Teachers, to wit, that being once of the common Catholic Christian fellowship, they forsook it, and went out from the same. Simon Magus, Nicholas the Deacon, Hymenæus, Alexander, Philetus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Calvin, and the like, were of the common society of all us that are Christian Catholics, they went out from us, whom they saw to live in unity of faith and religion together, and made themselves new Conventicles, therefore they were (as the Apostle here sheweth) Antichrists, and we and all that abide in the ancient fellowship of Christian religion, that went not out of their fellowship, in which we never were, nor out of any other society of known Christians, cannot be Schismatics or Heretics, but must needs be true Christian Catholic men. Let our Adversaries tell us, out of what Church we ever departed, when, and where, and under what persons it was that we revolted, as we can tell them the year, the places, the Ringleaders of their revolt.

19 *They were not of us.*] He meaneth not, that Heretics were not, or could not be in or of the Church, before they went out or fell into their heresy or schism: but partly that

many of them, who afterwards fall out, though they were before with the rest, and partakers of all the Sacraments with others their companions, yet indeed were of naughty life and conscience when they were within, and so being rather as ill humours and superfluous excrements, than true and lively parts of the body, after a manner may be said not to have been of the body at all. So St. Augustin expoundeth these words in his commentary upon this place, *tract. 3.* but elsewhere, more agreeably as it seemeth, that the Apostle meaneth, that such as will not tarry in the Church, but finally forsake it to the end, in the prescience of God, and in respect of the small benefit they shall have by their temporal sojourn there, are not of or in the Church, though, according to this present state, they are truly members of it. *Li. de corrupt. & gr. c. 9. & de dono persever. c. 8.*

19 *That they may be manifest.*] God permitteth heresy to be, that such as are permanent, constant, and chosen members and children of the Catholic Church, only known to God before, may now also be made manifest to the world, by their constant remaining in the CHURCH, when the wind and blast of every heresy or temptation driveth out the other light and unstable persons.

20 *Know all things.*] They that abide in the unity of Christ's Church, have the unction, that is, the Holy Ghost, who teacheth all truth. Not that every member or man of it hath all knowledge in himself personally, but that every one, who is of that happy society to which Christ promised and gave the Holy Ghost, is partaker of all other men's gifts and graces in the same Holy Spirit, to his salvation. Neither need any to seek truth at Heretics hands or others that are gone out, when it is within themselves, and only within themselves in God's Church. *If thou love unity* (saith St. Augustin) *for thee also hath he, whosoever hath any thing in it. Take away envy, that is thine which I have, that is mine which thou hast, &c.* *Tract. 32. in Evang. Joan.*

C H A P. III.

It is not for the sons of God, to sin mortally, but for the sons of the Devil, whereby they are known one from another, and not by only faith. 11. True faith is, that we also love our Brethren, giving both our life and substance for them. 19. Such unfeigned love may have great confidence before God. 23. Because the keeping of his commandments doth much please him, which consist in faith and charity.

BEHOLD what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God. Therefore the world knoweth not us, because it knew not him.

2 Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know, that, when he shall appear, we shall be like to him: because we shall see him as he is.

3 And every one that hath this hope in him, sanctifieth himself, as he also is holy.

4 Whosoever committeth sin, committeth also iniquity: and sin is iniquity.

5 And you know that he appeared to take away our sins: and in him there is no sin.

6 Whosoever abideth in him, sinneth not: and whosoever sinneth, hath not seen him, nor known him.

7 Little children, let no man deceive you. He that doth justice, is just: even as he is just.

8 He that committeth sin, is of the devil: for the devil sinneth from the beginning. For this purpose, the Son of God appeared, that he might destroy the works of the devil.

9 Whosoever is born of God, committeth not sin: for his seed abideth in him, and he cannot sin because he is born of sin.

10 In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor he that loveth not his brother.

11 For this is the declaration, which you have heard from the beginning, that you should love one another.

12 Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill

him? Because his own works were wicked: and his brother's, just.

13 Wonder not, brethren, if the world hate you.

14 We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death.

15 Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself.

16 In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.

17 He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?

18 My little children, let us not love in word, nor in tongue, but in deed, and in truth.

19 In this we know that we are of the truth: and in his sight shall persuade our hearts.

20 For if our hearts reprehend us, God is greater than our heart, and knoweth all things.

21 Dearly beloved, if our heart do not reprehend us, we have confidence towards God.

22 And whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things which are pleasing in his sight.

23 And this is his commandment, that we should believe in the name of his Son Jesus Christ: and love one another, as he hath given commandment unto us.

24 And he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

A N N O T A T I O N S O N C H A P. III.

4 *Sin is iniquity.*] Iniquity is not taken here for wickedness, as it is commonly used both in Latin and in our Language, as is plain by the Greek word, signifying nothing else but a swerving or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that every sin is an obliquity or defect from the rule of the law: but not contrary, that every such swerving from the law, should be properly a sin, as the Heretics do untruly gather, to prove that concupiscence remaining after Baptism is a very sin, though we never give our consent unto it. And though in the fifth chapter following, verse 17. the Apostle turn the speech, affirming every iniquity to be a sin, yet there the Greek word is not the same as before; by which it is plain that there he meaneth by *iniquity*, man's actual and proper transgression which must needs be a sin. See St. Augustin, *cont. Julian. li. 5. c. 3.* St. Ambrose, *li. de Apologia David. c. 13.*

6 *Sinneth not.*] Jovinian and Pelagius falsely (as Heretics use to do) argued upon these words and those that follow verse 9: the one, that the baptized could sin no more: the other, that no man being or remaining just, could sin. But among many good senses given of this place, this seemeth most agreeable, that the Apostle should say, that mortal sin doth not consist together with the grace of God, and

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therefore cannot be committed by a man continuing the son of God. And so is the like speech in the 9th verse following to be taken. See St. Hierom, *li. 2. cont. Jovinianum, c. 1.*

7 *He that doth justice.*] He doth inculcate this often, that man's true justice or righteousness consisteth in doing or working justice, and that so he is just, and biddeth them not to be seduced by Heretics, in this point.

8 *Sinneth from the beginning.*] The Devil was created holy and in grace, and not in sin: but he fell of his own free will from God. Therefore these words *from the beginning*, may be interpreted thus, from the beginning of sin, and so the Apostle will say, The Devil committed the first sin. So St. Augustin, *li. 11. de civ. Dei, c. 15.* expoundeth it. The most natural meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight upon the beginning, as it must needs also be taken in St. John's Gospel, ch. viii. 44.

22 *We shall receive: because.*] Let the Protestants be ashamed to say, that we obtain all from God by only faith, the Apostle here attributing it to the keeping of God's commandments. Note here also that God's commandments are not impossible to be kept, but were then, and are now observed by good men.

C H A P. IV.

We may not believe all that boast of the spirit, but try them, whether they teach Catholick articles of the faith (namely the Incarnation of Christ:) whether their doctrine be not worldly, and themselves disobedient hearers of the Apostles. 7. We must love one another, considering the exceeding love of God in sending his Son to save us. 17. An argument of perfect charity is, if we have nothing in our conscience to fear in the day of judgment. 19. And an argument, that we love God, is, if we love our Brethren.

DEARLY beloved, believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world, 2 By this is the spirit of God known. Every spirit, which confesseth that JESUS CHRIST is come in the flesh, is of God:

3 And every spirit, that dissolveth JESUS, is not of God: and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world.

4 You are of God, little children, and have overcome him. Because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore of the world they speak, and the world heareth them.

6 We are of God. He, that knoweth God, heareth us. He, that is not of God, heareth us not. By this we know the spirit of truth, and the spirit of error.

7 Dearly beloved, let us love one another: for charity is of God. And every one, that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is charity.

9 By this hath the charity of God appeared towards us, because God hath sent his only begotten Son into the world, that we may live by him.

10 In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins.

11 My dearest, if God hath so loved us; we also ought to love one another.

12 No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us:

13 In this we know that we abide in him, and he in us; because he hath given us of his spirit.

A N N O T A T I O N S O N C H A P. IV.

1 *Believe not every spirit.]* That is, Receive not every doctrine of such as boast themselves to have the spirit. For there are many false Prophets, that is to say, Heretics, who shall go out of the Church, and challenge the spirit, and boast of God's word, Scripture and Gospel, who indeed are seducers.

1 *Try the spirits.]* It is not meant by this place, as the Protestants would have it, that every particular person should of himself examine, try, or judge, who is a true or false Doctor, and which is true or false doctrine. But the Apostle here would have every one to discern these diversities of spirits, by taking knowledge of them to whom God hath given the gift of discerning spirits and doctrines (which St. Paul expressly saith is given but to some, and not to every one, 1 Cor. xii.) and by obeying the Church of God, to whom Christ hath given the Spirit of truth. And this is only the sure way to prove the spirits and doctrines of these days. And all they that would bring us from our Pastors and the Church's judgment, to our own private trial, seek nothing else but to drive us to miserable uncertainty in all our belief: As Calvin doth, who upon this place saith, that private men may examine the general Councils doctrines.

2 *Every spirit, which confesseth.]* The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught and maintained against certain wicked Heretics, Cerinthus, Ebion, and the like, that taught wickedly against the Person and both natures of Christ JESUS. The Apostle therefore giveth the faithful people this token to know the true Teachers of those days from the false. Not that this mark would serve for all times, or in case of all other false doctrines, but that it was then a necessary note. As if a good Catholic Writer, Pastor, or parents would warn all theirs, now in these days, to give ear only to such Teachers as acknowledge Christ our Saviour to be really present, and sacrificed in the Blessed Mass, and that all such are true Preachers and of God, the rest to be of the Devil, or to be counted the spirit of Antichrist. Which spirit of Antichrist (saith he) was come even then, and is no doubt much more now in all Heretics, all being precursors of that great Antichrist who shall come towards the latter end.

3 *That dissolveth.]* To dissolve, loose, or separate JESUS asunder, was proper to all those old Heretics that taught either against his Divinity, or Humanity, or the unity of his Person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichæus, Cerdon, Apelles, Apollinaris, and the like. And this is one place by which we may see that the common Greek copies are not ever authenticall, and that our old approved translation may not always be examined by the Greek that now is, which the Protestants only follow: but that it is to be presupposed, when our old Latin text differeth plainly from the Greek, that, in old time, either all or the more approved Greek reading was otherwise, and that often the said Greek was corrupted then or since by the Heretics or otherwise. For of the Greeks, St. Irenæus, li. 3. c. 18: among the Latin Fathers, St. Augustin, tract. 6. in fine. St. Leo, ep. 10. c. 5. and Venerable Bede did read as we do. And this reading maketh more against the said Heretics, than that which the common Greek now hath, to wit, *Every spirit that confesseth not Christ to have come in flesh, is not of God.* Which is also in effect said before, verse 2. And that therefore it was corrupted and altered by Heretics, see the words of Socrates also, a Greek Writer, very agreeable to this purpose. Nestorius (saith he) being eloquent by nature, which is often in Heretics, accounted himself therefore learned, and disdained to study the old Interpreters, counting himself better than them all: being ignorant that in St. John's Catholic epistle the old [Greek] copies had: **EVERY ONE THAT DISSOLVETH JESUS, IS NOT OF GOD.** So saith he, adding moreover that such as would separate the Divinity from the dispensation of Christ's Humanity, took out of the old copies this sense. For which the old Expositors noted that these, who would loose JESUS, had corrupted this Epistle. See also the Tripartite, li. 12. c. 4.

6 *By this we know.]* This is the most sure and general mark to know the true spirits and Prophets from the false: that those, who are of God, will hear and obey their Apostles and lawful Pastors succeeding the Apostles, and submit themselves to the Church of God: The others, that are not of God, will not hear either Apostle, Pastor, or Church, but be their own judges.

14 And we have seen, and do testify, that the Father hath sent his Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we have known, and have believed the charity, which God hath to us. God is charity: and he, that abideth in charity, abideth in God, and God in him.

17 In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world.

18 Fear is not in charity: but perfect charity casteth out fear, because fear hath pain. And he that feareth, is not perfected in charity.

19 Let us therefore love God, because God first hath loved us.

20 If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God whom he seeth not?

21 And this commandment we have from God, that he, who loveth God, love also his brother.

CHAP. V.

They that love God, must love his natural Son JESUS, and his sons by adoption, and keep his commandments, which, to the regenerate, are light. 4. But not, unless they continue in the Catholic faith, namely of this article, that JESUS is the Son of God, and therefore able to give us life everlasting, 14. And all our petitions 16. And our prayers for all our Brethren that sin not unto death, dying in their mortal sins by impenitence. Last of all, he warneth them not to communicate with Idols.

WHOSOEVER believeth that Jesus is the Christ, is born of God. And every one that loveth him who begot, loveth also who is born of him.

2 In this we know that we love the children of God: when we love God, and keep his commandments.

3 For this is the charity of God, that we keep his commandments: and his commandments are not heavy.

4 For whatsoever is born of God, overcometh

the world: And this is the victory which overcometh the world, our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth.

7 And there are three who give testimony in heaven; the Father, the Word, and the Holy Ghost: And these three are one.

And

17 *That we may have confidence.*] Confidence, called in Latin *Fiducia*, is neither all one with faith, nor a persuasion infallible that maketh a man no less secure and certain of his salvation, than of the things that we are bound to believe, as the Protestants falsely teach: but it is only a hope well corroborated, confirmed, and strengthened upon the promises and grace of God, and the party's merits. And the words both following and going before, prove also evidently against the Protestants, that our confidence and hope in the day of judgment depend not only upon our apprehension of Christ's merits by faith, or upon his grace and mercy; but also upon our conformity to Christ in this life, in charity and good works. And that is the doctrine of St. Peter when he said, *Labour, that by good works you may make sure your vocation election*; and St. Paul's meaning, when he said, *I have fought a good fight, there is laid up for me a crown of justice, which our Lord will render to me in that day, a just Judge.*

18 *Fear is not in charity.*] The Heretics very falsely understand this place so, that Christian godly men ought to have no doubt, mistrust, or fear of hell and damnation. Which is most evidently against the Scriptures, commending every where unto us the awe and fear of God and his judgments. *Fear him* (saith our Saviour, Matt. x.) *that can cast body and soul into hell.* And Psal. cxviii. *Pierce my flesh with thy fear.* Which fear of God's judgments caused St. Paul and all good men to chastise their bodies lest they should be reprobate and damned. And the wise man for this cause affirmeth him to be happy, *that is ever fearful.* And holy Job saith, *I feared all my works.* And the Apostle, *With fear and trembling work your salvation.* Which kind of fear is even in the justest men and most full of cha-

city, consisting well with the same virtue, and is called *Filialis timor*, because it is such as the good child ought to have towards his father.

But there is a kind of fear which standeth not with charity, and is quite against hope also, that which bringeth such perplexity and anxiety of conscience, that it induceth a man to mistrust or despair of God's mercies. That servile fear also which maketh a man often to leave sinning and to do the external works of justice, not for any love or delight he hath in God or his laws, but only for fear of damnation, though it be not ill in itself, but very profitable, as that which helpeth towards the love of God, yet it standeth not with charity neither, but is daily more and more lessened, and at length quite driven out by charity. Of these kind of fears then the Apostle speaketh, and (as some expound) of the fear of men also, of which our Saviour saith, *Fear not them that kill the body.* Matt. x.

ANNOTATIONS ON CHAP. V.

3 *His commandments are not heavy.*] How can the Protestants say that God's commandments cannot possibly be fulfilled or kept in this life, seeing the Apostle saith, *they are not heavy*; and Christ saith, *his yoke is sweet, and his burden light*? See for the full understanding of this place St. Augustin *de perfectione justitiæ*, c. 10. The Heretics in favor of their aforesaid error, rather translate, *His commandments are not grievous*, than, *are not heavy.*

7 *Three who give testimony.*] An express place for the distinction of three Persons, and the unity of nature and essence in the blessed Trinity, against the Arians and other like Heretics,

8 And there are three that give testimony on earth; the spirit, and the water, and the blood: and these three are one.

9 If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God which is greater, because he hath testified of his Son.

10 He that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son.

11 And this is the testimony, that God hath given to us eternal life. And this life is in his Son.

12 He, that hath the Son, hath life. He, that hath not the Son, hath not life.

13 These things I write to you, that you may

know that you have eternal life, you who believe in the name of the Son of God.

14 And this is the confidence which we have towards him: that, whatsoever we shall ask according to his will, he heareth us.

15 And we know that he heareth us whatsoever we ask: we know that we have the petitions which we request of him.

16 He that knoweth his brother to sin a sin *which* is not to death, let him ask, and life shall be given to him, who sinneth not to death. There is a sin unto death: for that I say not that any man ask.

17 All iniquity, is sin. And there is a sin unto death.

18 We know that whosoever is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not.

19 We

Heretics, who have in divers Ages found themselves oppressed with these plain Scriptures, that they have (as is thought) altered and corrupted the text both in Greek and Latin many ways: even as the Protestants handle those texts that make against them. But because we are not now troubled with Arianism so much as with Calvinism, we need not stand upon the variety of readings or expositions of this passage. See St. Hierom in his epistle put before the seven Canonical or Catholic Epistles.

16 *A sin unto death.*] A sin to death is another thing than a mortal sin. For it is that mortal sin only, of which a man is never penitent before his death, or in which he continueth till death, and dieth in. *I affirm* (saith St. Augustin, de corp. & grat. c. 12.) *that a sin to death is to leave faith working by charity even till death.* So likewise in the words before, *a sin not to death*, is not that which we call a venial sin, but any that a man committeth and continueth not therein till death.

16 *For that I say not.*] If the sin to death of which he speaketh, be the sin in which a man dieth without repentance according to St. Augustin's words before rehearsed: then the prayer which he speaketh of, must needs be prayer for the dead. Because he speaketh of praying, or not praying, for them that died in deadly sin, exhorting us to pray, and encouraging us to do it with confidence of being heard, if we pray for them that departed this life not in deadly sin: and contrariwise in a manner dissuading and discouraging us from praying for such as continued in wickedness even till their life's end. And St. Augustin setteth down the Church's practice agreeable to the Apostle's meaning, *li. 21. c. 24. de Civit. Dei*. "If there be any (saith he) that persist till death in impenitence of heart, doth the Church now pray for them, that is, for the souls of them that so are departed?" So saith he. And this is the cause, that *Concilium Bracharense primum, cap. 34.* forbiddeth to pray for such as die in despair, or kill themselves: and the reason, why the Church forbeareth to pray for Heretics that die in their heresy, or maintain heresy unto death and by their death.

And that the place is most properly, or only, meant of praying for the departed, this convinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet living, nor for the remission of any sin in this life: all sins (of what sort soever) being pardonable, so long as the committers of them are in case and state to repent: as they are so long as they are in this world. And we see that the Church prayeth, and is often heard, for Heretics, Jews, Turks, Apostates, and what other infidels or evil men soever, during their lives. And it is a great blasphemy that the Calvinists utter upon this place: to wit, that Apostasy and certain other sins of the reprobate, cannot be forgiven at all in this life. Which they hold, only to avoid the sequel of praying for the dead upon these words of St. John. Besides that they must take upon them presumptuously, to know and discern of God's secrets, who are reprobate and who are

not, and according to that, pray for some, and not for other: some: all which is most wicked and absurd presumption.

And as for their allegation, that St. Jeremy the Prophet was forbidden to pray for the Jews, and warned that he should not be heard, Chap. vii. 11, 14. there is a great difference. First, he had a revelation by the words of God, that they would continue in their wickedness, as we have not of any certain person, of whom St. John here speaketh. Secondly, Jeremy was not forbidden to pray for the remission of their sins, nor had denial to be heard therein for any man's particular case, of which the Apostle here speaketh: but he was told that they should not escape the temporal punishment and affliction which he had designed for them, and that he would not hear him therein.

21 *From Idols.*] It is so known a treachery of Heretics to translate *idola*, images, (as here and in a number of places, especially of the English Bible printed in the year 1562,) that we need not much to stand upon it. As this also is seen to all the world, that they do it of purpose to seduce the poor ignorant people, and to make them think, that whatsoever in the Scriptures is spoken against the idols of the Gentiles (which the Prophet calleth *Simulacra Gentium*) is meant of pictures, sacred images, and holy memorials of Christ and his Saints. Against such seducers the second sacred Council of Nice, called the seventh Synod, decreeth thus, Act. 4. pag. 122. *Quicunque sententias sacræ Scripturæ de Idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt quod Christiani adorant imagines ut Deos, anathema:* that is, "Anathema to all them that bring the sentences of holy Scriptures touching Idols, against the venerable images. "Anathema to them that call the venerable images, Idols. "Anathema to them that say, Christians adore images as "Gods."

Now in their latter translations the Heretics perceiving that the world seeth their dishonest dealing, corrected themselves in some places, and in this place have put *idols*, in the text: but to give the people a watch-word that the Church's images are to be comprised in the word, *idols*, they have put, *images*, in the margin. But concerning this matter, it is most evident that neither every idol is an image, nor every image an idol: and that, howsoever the origin or etymology of the word, *idol*, may be taken in the Greek, yet both the words and the things are in truth and by the use of all tongues, far differing. The great Dragon that the Babylonians adored (*Dan. xiv.*) was an idol, but not an image: the Cherubims in Solomon's Temple were images, but not idols: and the face of the Queen in her coin or elsewhere, as Cæsar's face upon the coin that Christ called for, is an image, but not an idol: and the Heretics dare not translate that text of Scripture thus, *whose idol is this and superscription?* Nor call the Queen's image, the idol of the Queen: nor Christ, the idol of his Father: nor woman, the idol of the man: nor man, the idol of God. All which in Scripture are named images.

19 We know that we are of God, and the whole world is seated in wickedness.

20 And we know that the Son of God is come: and he hath given us understanding, that we may

know the true God, and may be in his true Son, This is the true God, and life eternal.

21 Little children, keep yourselves from idols. Amen.

images for all that, and are so indeed, and not idols. Which convinceth, that the Heretics are false and corrupt translators in this place and other the like, confounding these two words as if they were all one.

But as for the having of images or pourtraits of holy things, not only in private houses, but also in Churches, God himself doth warrant us, who commanded even the Jews themselves (a people most prone to idolatry, and that, after he had given them a special precept of not having, making, or worshipping of idols) to make the images of Angels (the Cherubims) and that in the sovereign holiest place of adoration that was in the Temple, and about the Ark. Yea and in respect of which sacred images partly, they did (as St. Hierom saith, *ep. 17. c. 3.*) so great reverence to the holy place called, *Sancta sanctorum*. If they then were warranted and commanded to make and have in so great reverence the images of mere spirits or Angels, whose natural shape could not be expressed: how much more may we Christians have and reverence the images of Christ, his Blessed Mother, the Apostles and other Saints, being men, whose shape may be expressed? So doth the said Nicene Council argue against the Heretics, who at that time were the Adversaries of images.

And note here, that eight hundred years ago, they were immediately counted Heretics, that began to speak against images, and that Council was called purposely for them, and condemned them for Heretics, and confirmed the former ancient reverence and use of sacred images. Which began even in our Saviour's time or little after, when good religious folks, for love and reverence, made his image, namely the woman that he healed of the bloody flux. Which image was also approved by miracles, as the Ecclesiastical History telleth, and namely Eusebius, *Ecc. hist. li. 7. c. 14.* who also witnesseth that the images of St. Peter, and St. Paul, were in his days. As you may see also in St. Augustin, (*li. de consens. Evangelist. c. 10.*) that their pictures commonly stood together in Rome, even as at this day. Of our Lady's image, see St. Gregory, *li. 7. ep. 5. indict. 2. ad Januar. & ep. 53.* In whom also (*li. 7. ep. 109.*) you may see the true use of images, and that they are the books of the unlearned, and that the people ought to be instructed and taught the right use of them, even as at this day good Catholic folks do use them to help and increase their devotion in all Catholic Churches: yea the Lutherans themselves retain them still. St. Damascene wrote three books in defence of sacred images against the afore said Heretics.

T H E S E C O N D

E P I S T L E

O F

S^T. J O H N

T H E A P O S T L E.

He commendeth the Lady and her sons for continuing in the old faith, bidding them so to do hereafter also, lest they lose the reward of their works in the day of judgment: and to love the true believers, but with Heretics to have no society: expressing also the points then in controversy.

TH E Antient to the Lady Eleēt and her children, whom I love in the truth, and not I only, but also all they that have known the truth,

2 For the sake of the truth, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace from God the Father, and from Christ JESUS the Son of the Father, in truth, and charity.

4 I was exceeding glad, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, Lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another.

6 And this is charity, that we walk according to his commandments. For this is the commandment, that, as you have heard from the beginning, you should walk in the same:

7 For many seducers are gone out into the world, who confess not that JESUS Christ is come in the flesh: this is a seducer and an Antichrist.

8 Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward.

9 Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine, the same hath both the Father and the Son.

10 If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, *God speed you.*

11 For he, that saith unto him, *God speed you,* communicateth with his wicked works.

12 Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face: that your joy may be full.

13 The children of thy sister Eleēt salute thee.

A N N O T A T I O N S.

6 *From the beginning.*] This is the Rule of a Christian Catholic man, to walk in that faith and worship of God which he hath received from the beginning. Which is that which we now call, according to the Scriptures, *the tradition of the Apostles*: that which is come to us from man to man, from Bishop to Bishop, and so from the Apostles. So shall a faithful man avoid seducers that rise up in every Age, teaching new doctrine.

10 *This doctrine.*] The Apostles, and true Pastors their lawful Successors, and the Church of God in holy Council, use to set down the true doctrine in those points which Heretics call into Controversy, which being once done and declared to the faithful, they need no other mark or description to know an Heretic or false Teacher by, but that he cometh with another doctrine than that which is set down to them. Neither can the Heretics shift themselves, as now a days they would do, saying, O let us first be proved Heretics by the Scripture, let them define an Heretic. No, this is not the Apostle's Rule. Many a good honest Shepherd knoweth a Wolf that cannot define him. But the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the Blessed Sacrament, under form of Bread and Wine, &c. If therefore he bring not this doctrine, he is a seducer and an Heretic, and we must avoid him, whether in his own definitions and censures he seems to himself an Heretic or no.

10 *Receive him.*] Though in such times and places where the community or most part be infected, necessity often forceth the faithful to converse with such in worldly affairs, to salute them, to eat and speak with them, and the Church by decree of Council, for the more quietness of timorous con-

sciences, provideth, that they incur not excommunication or other censures for communicating in worldly affairs with any in this kind, except they be by name excommunicated or declared to be Heretics: yet even in worldly conversation and secular acts of our life, we must avoid them as much as we may, because their familiarity is many ways contagious and noisome to good men, namely to the simple: but in matter of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their Sacraments, and all other communicating with them in spiritual things, it is a great damnable Sin to deal with them.

10 *Nor say, God speed you.*] St. Irenæus, (li. 3. c. 3.) reporteth a notable story of this holy Apostle touching this point, out of St. Polycarp, which is this. *There are some (saith he) that have heard Polycarp say, that when John the Disciple of our Lord was going to Ephesus, into a bath, to wash himself, and he saw Cerinthus the Heretic within the same, he suddenly leapt out, saying that he feared lest the bath should fall, because Cerinthus the enemy of truth was therein.* So saith he of St. John, and addeth also a like worthy example of St. Polycarp himself, who on a time meeting Marcion the Heretic, and the said Marcion calling upon him and asking him whether he knew him not: *Yes,* quoth Polycarp, *I know thee for Satan's son and heir.* So great fear (saith Irenæus) had the Apostles and their disciples to communicate in word only with such as were adulterers or corrupters of the Truth, as St. Paul also warned, when he said, *A man that is an Heretic, after the first and second admonition, avoid.* So far Irenæus. If then to speak with them or salute them, is so earnestly to be avoided according to this Apostle's example and doctrine: what a sin is it to flatter them, to serve them, to marry with them, &c.

T H E

T H E T H I R D E P I S T L E

O F

S^T. J O H N

T H E A P O S T L E.

He commendeth Gaius, for continuing in the truth, and for sustaining or succouring true Preachers, 9. Noting Diotrophes for the contrary, and praising Demetrius.

THE Antient to the dearly beloved Gaius, whom I love in truth.

2 Dearly beloved, concerning all things I make *it* my prayer that thou mayest proceed prosperously, and fare well, as thy soul doth prosperously.

3 I was exceeding glad when the brethren came, and gave testimony to the truth in thee, even as thou walkest in the truth.

4 I have no greater grace than this, to hear that my children walk in truth.

5 Dearly * beloved, thou dost faithfully whatever thou dost for the brethren, and that for strangers,

6 Who have given testimony to thy charity in the sight of the Church: whom, thou shalt do well, to bring forward on their way in a manner worthy of God.

7 Because, for his name they went out, taking nothing of the Gentiles.

8 We therefore ought to receive such: that we may be fellow helpers of the truth.

9 I had written perhaps to the church: but Diotrophes who loveth to have the † pre-eminence among them, doth not receive us.

10 For this cause ‡, if I come, I will advertise his works which he doth; with malicious words prating against us. And as if these things were not enough for him, neither doth he himself receive the brethren, and them that do receive them he forbiddeth, and casteth out of the church.

11 Dearly beloved, follow not that which is evil, but that which is good. He, that doth good, is of God: he, that doth evil, hath not seen God.

12 To Demetrius testimony is given by all, and by the truth itself, yea and we *also* give testimony: and thou knowest that our testimony is true.

13 I had many things to write unto thee: but I would not by ink and pen write to thee.

14 But I hope speedily to see thee, and we will speak mouth to mouth. Peace be to thee. Our friends salute thee. Salute the friends by name.

A N N O T A T I O N S.

* A great grace to be beneficial to strangers, especially to them that are of our Catholic faith, and suffer for the same.

† It seemeth (saith Ven. Bede) he was an Arch-heretic or proud Sect-master.

‡ That is, *I will rebuke them, and make them known to be wicked.* Bede.

THE CATHOLIC
EPISTLE
OF
ST. JUDE
THE APOSTLE.

The ARGUMENT of the EPISTLE of St. JUDE the APOSTLE.

IN the Gospel these are called Fratres JESU, the Brethren of JESUS: James, and Joseph and Simon, and Jude. Their Father is called Alphæus, where James is termed, James of Alphæus: and their mother Maria Jacobi minoris, Mary the mother of James the younger and of Joseph. Which Mary in another place being called Maria Cleophæ, we perceive their father was named both Alphæus and also Cleophas. And that this Cleophas was brother to Joseph our Lady's husband, Hegesippus telleth us. Therefore, because Joseph was called the father of Christ, his brother's children were called the Brethren, that is, (according to the custom of the Scripture also) the Kinsmen of our Lord; and not because they were the children of Joseph himself by another wife, much less (as Helvidius the Heretic blasphemed) by our Blessed Lady the perpetual Virgin MARY. However some good Authors say, that their mother Mary was the natural sister of our Lady, and that therefore they are called, Fratres Domini, the Brethren of our Lord.

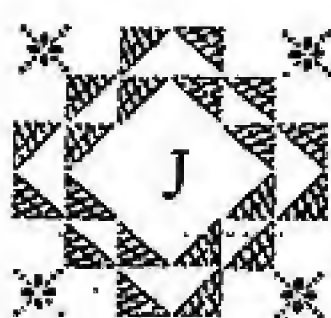
Howsoever that be, three of them are reckoned among the twelve Apostles, James, and Simon Cananæus, and Jude. Nay and that they were somewhat more than Apostles, though less than Peter, St. Paul signifieth, where he saith, speaking of himself and Barnabas: As also the other Apostles, and the Brethren of our Lord, and Cephas, 1 Cor. ix. 5.

And as St. Luke calleth this Jude, Jude of James, so he calleth himself in this Epistle of his, Jude the servant of JESUS Christ, and the brother of James. St. Matthew and St. Mark call him Thaddæus, as Lebæus also in Greek. His feast and his brother Simon's together, the Church keepeth Oct. 28th. called SS. Simon's and Jude's day.

His Epistle is an invective against all Heretics (as it were a Commentary of 2 Pet. ii.) and namely (as St. Augustin hath told us) against those, who misconstrued St. Paul's Epistles and held Only Faith, whom he calleth therefore, Men that transfer or pervert the grace of God into riotousness, verse 4. exhorting Catholics to be constant and immoveable from their old faith, and to contend for the keeping of it, verse 3, and verse 20. For Heretics (saith he) segregate themselves from the Church and from her faith, verse 19.

He

He exhorteth them to stand to their old faith, shewing them, by examples, that it is damnable not to continue and be constant: 8. Inveighing against the lechery, blasphemy, apostasy, banqueting of the Heretics, 14. And that their damnation was long foretold. 17. Catholics therefore to be immovable, to reprove the obstinate, to recover all not desperate, to confirm the weak, and to live themselves virtuously and without mortal sin, which by God's grace they may do.



J U D E the servant of Jesus Christ, and brother of James: to them that are beloved in God the Father, and preserved in Jesus Christ and called.

2 Mercy unto you, and peace and charity be fulfilled.

3 Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the Saints.

4 For certain men are secretly entered in (who were written of long ago unto this judgment) ungodly men, turning the grace of our Lord God into riotousness, and denying the only sovereign Ruler, and our Lord Jesus Christ.

5 I will therefore admonish you, *though* ye once knew all things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy them that believed not.

6 And the Angels, who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains unto the judgment of the great day.

7 As Sodom and Gomorrha, and the neighbouring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire.

8 In like manner these men also defile the flesh, and despise dominion, and blaspheme majesty.

9 When Michael the Archangel, disputing with the Devil, contended about the body of Moses, he durst not bring against him the judgment of railing-speech, but said, the Lord command thee.

10 But these men blaspheme whatever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted.

11 Wo unto them, for they have gone in the way of Cain: and after the error of Balaam, they have for reward poured out themselves, and have perished in the contradiction of Core.

12 These are spots in their banquets, feasting together without fear, feeding themselves, cloudy without water which are carried about by winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots,

13 Raging waves of the sea, foaming out their own confusion, wandering stars: to whom the storm of darkness is reserved for ever.

14 Now of these Enoch also the seventh from Adam, prophesied, saying: Behold, the Lord cometh with thousands of his Saints.

15 To execute judgment upon all, and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly, and of all the hard things which ungodly sinners have spoken against God.

16 These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh proud things, admiring persons for gains sake.

17 But you, my dearly beloved, be mindful of the words which have been spoken before by the Apostles of our Lord Jesus Christ,

18 Who told you, that in the last time there should come mockers, walking according to their own desires in ungodlinesses.

ANNOTATIONS.

9 *About the body of Moses.*] When, why, or how this altercation or combat was between St. Michael and the Devil about Moses's body, no man can declare. Only this we see, that many truths and stories were kept in the mouths and hearts of the faithful, that were not written in Scriptures canonical, as this was among the Jews.

10 *Men blaspheme.*] He speaketh of Heretics, who, being ignorant in God's mysteries and the divine doctrine of his Church, when they cannot reprove the things, then they fall to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and whatsoever is godly.

11 *Cain, . . . Balaam, . . . Core.*] The Apostle would have Heretics specially to be known, by the resemblance they have, first to Cain, in that, for envy, that his brother's service and Sacrifice was accepted and his rejected, slew his said brother, and was a fugitive from the face and city of God, which is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse God's people, as covetousness is commonly the cause that first maketh

Heretics and false Prophets. When St. Augustin saith: *He is an Heretic that for temporal commodities sake either coineth or followeth new opinions.* St. Augustin, *li. de util. cred. cap. 1.* And lastly, by the resemblance they have with the ancient and notorious Schismatic Core, and his companions, who forsook the ordinary Priesthood appointed by God, and would needs do Sacrifice themselves without lawful calling.

Such indeed are all Heretics, and such are their sacraments, service, and offices in their Church, as Core's were in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moses and Aaron his Priests and true Governors; so is intolerable pride the cause of all Heretics forsaking their lawful Pastors and Rulers, and namely of forsaking Christ's own Vicar on earth, our true Aaron, as St. Bernard calleth him, *De confid. li. 2. cap. 8.* To all such forsakers the Apostle here giveth the curse and Væ due to the said three, Cain, Balaam, and Core, and telleth them that the storm of darkness and eternal damnation is provided for them: most lively describing all Heretics (as in some we to our wo have experience by their manners in our days) in all this passage even to the end of the Epistle.

19 These are they, who segregate themselves, sensual men, having not the Spirit.

20 But you, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, waiting for the mercy of our Lord JESUS Christ unto life everlasting.

22 And some indeed reprove being judged :

23 But others save, pulling *them* out of the fire.

And on others have mercy in fear : hating also the spotted garment which is carnal.

24 Now to him who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy in the coming of our Lord JESUS Christ.

25 To the only God our Saviour through JESUS Christ our Lord be glory and magnificence, empire and power before all ages, and now, and for all ages of ages. Amen.

19 *These are they, who segregate themselves.*] The conditions of Heretics in the latter days, that is, ever since Christ's time, not of these only of our Age. For there were many that forsook God's Church and *segregated themselves* from the

fellowship of the faithful even in the primitive Church : that we may the less wonder at these men's segregating themselves, and going out from the rest, into several Sects, which St. Augustin therefore calleth *Segregations*.

T H E
A P O C A L Y P S E
O F
S^T. J O H N
T H E A P O S T L E.

The ARGUMENT of the APOCALYPSE of St. JOHN the APOSTLE.

THAT which the Old Testament foretold of Christ himself, the Apostles could report the fulfilling of it in the New Testament, by way of an history, even from his conception to his Glorification. But of his Church, they could not do the like: because in their time it did but begin: being to continue long after them, even to the end of the world, and then at length to be glorified, as Christ her Spouse already is. Hence God would have St. Luke to report in the Acts of the Apostles the history of the Church's beginning, and for the rest of it to the end, (that we might receive this benefit also by the Apostles hands) he would have St. John to tell us of it in this book by way of a Prophecy.

Of which book St. Hierom saith: *The Apocalypse of St. John hath as many sacraments or mysteries, as words.* Nay more than that, *In every word there are hid manifold and sundry senses.* Therefore it is very little that can be here noted, in respect. Yet to give the good Catholic (whose comfort is here) some little help, the book may be divided into five parts.

The first (after the Introduction) containeth seven Epistles from Christ now in glory, to seven Churches of Asia, or (for, these he maketh all one) to the seven Bishops of those Churches: meaning not to those only, but to all his Churches and Bishops throughout the world; saying therefore in every one of them, to all in general: *He that hath an ear, let him hear what the Spirit saith to the Churches.* As also in every one he exhorteth us to fight manfully (in this spiritual warfare of ours against sin) for the victory, and in every one accordingly promiseth us a reward in Heaven. But before this, in the beginning of every one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted and feared, that among so many, he reproveth somewhat in all, save only in two, which are the second and the sixth. In the beginning also of every one, he taketh some piece out of the apparition going before, to frame thence his style agreeably to the matter of each Epistle.

After this admonition to Pastors and their flocks, the second part followeth, in which the Church and whole course of it, from the beginning to the end, is expressed in the opening of a book in God's hand, and the seven seals of it, by Christ. For the which, he seeth praise sung now in heaven and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, when he is come to the opening of the last seal, signifying Doomsday, he letteth that matter alone for a while, and to speak more fully yet of the said course of the Church, he bringeth in another pageant (as it were) of seven Angels with seven Trumpets. The effect of both the
Seals

Seals and Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pestilent heresies: and at length, after all heresies, a certain most blasphemous Apostasy, being the next preparative to the coming of Antichrist: After all which, Antichrist himself in person shall appear in the time of the sixth seal, and sixth trumpet, persecuting and seducing (for the short time of his reign) more than all before him. The Church notwithstanding shall still continue, and wade through all, because Christ her spouse is stronger than all these adversaries. Who also straight after the said sixth time, shall in the seventh come in majesty and judge all.

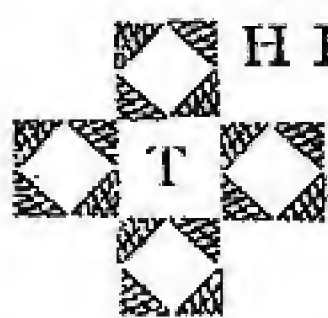
Of the which judgment, deferring yet a while to speak at large, he doth first in the third part treat more fully of the Devil's working by Antichrist and his company against the Church, that the justice of Christ afterwards in judging may be more manifest.

At length therefore in the fourth part he cometh to the seven last plagues, the seventh of them containing the final damnation of the whole multitude, society or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Gospel and first Epistle of this same St. John (as also in the other Scriptures commonly) is often called *Mundus, the world*, And here he calleth it partly, *Meretricem, a whore or harlot*, because with her concupiscence she enticeth the carnal and earthly men away from God: partly, *Civitatem Babylon, the City of Babylon*, because it maketh war against Jerusalem the City of God, and laboureth to hold God's people captive in sin, as it was shadowed in Nabuchodonosor and his Babylonians, leading and holding the Jews with their Jerusalem, in captivity, until Cyrus (in figure of Christ) delivered them. But whether all these seven plagues should be understood (as the seventh) of Doomsday itself is hard to define. More like it is, that the first six are to go before Doomsday: but whether corporally and literally, (so as Moses plagued Egypt) or rather spiritually, is more hard to define. Yet it seemeth more easy, to understand them corporally, as also the plagues wherewith Elias and his fellow shall, in the time of Antichrist, plague the wicked (which perhaps shall be the same last plagues) of which we read in this book, *ch. xi. ver. 6*. But not content to have described thus the damnation of the whole adulterous and bloody society, he doth also expressly report of their three grand Captains damnation, who are these: Antichrist, and his False Prophet, and the Devil himself the Author of all this mischief.

Finally, on the other side, in the fifth part he reporteth the unspeakable and everlasting glory, that the Church, after all this suffering, shall, by Christ her glorious Spouse, be raised unto. And so concludeth the book.

CHAP. I.

9. *St. John being banished in the Isle Patmos, is commanded to write to the seven Churches of Asia (signified by the seven candlesticks) that which he saw upon a Sunday, round about the Son of man: 13. Whose manner of apparition is described.*



THE Revelation of Jesus Christ, which God gave unto him, to make known to his servants the things which must shortly come to pass: and signified, sending by his Angel to his servant John.

2 Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen,

3 Blessed is he, that readeth and heareth the words of this prophecy: and keepeth those things which are written in it. For the time is at hand.

4 JOHN to the seven Churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne,

5 And from Jesus Christ, who is the faithful witness, the first-begotten of the dead, and the

prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood.

6 And hath made us a kingdom and priests to God and his Father, to him be glory and empire for ever and ever. Amen.

7 Behold he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen.

8 I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.

9 I John your brother and your partner in tribulation and in the kingdom, and patience in Christ Jesus, was in the island, which is called Patmos, for the word of God, and for the testimony of JESUS.

10 I

ANNOTATIONS ON CHAP. I.

1 *Revelation.*] Of the Apocalypse thus writeth the ancient Father Denis, Bishop of Corinth, as Eusebius alledgeth him, *li. 7. c. 20. hist. Eccl.* "Of this book saith he, this is my opinion, that the matter of it is far more profound than my wit can reach unto, and I doubt not but almost in every sentence of it, there lieth hidden a certain sense exceeding mystical and marvelous, which though I understand not, yet I conceive that under the words there is a deep meaning, and I measure not the matter by reason, but attribute all to faith, taking it to be more high and divine, than I can, by thought, comprise: not reproving that which I understand not, but therefore I admire with reverence, because my wit cannot attain to it." Again, *St. Augustin saith, that* "In the Apocalypse many things are obscurely spoken, to exercise the mind of the Reader: and yet some few things left evident, that through them a man may, with labour, search out the rest. Especially for that the Author so repeateth the same thing, in divers manners, that seeming to speak of sundry matters, indeed is found but to utter the same things divers ways." *li. 20. de Civit. Dei, c. 17.*

Which we set down here in the beginning, to warn the good Christian Reader, to be humble and wise in the reading both of all other holy Scriptures, and namely of this divine and deep prophecy: giving him farther to understand, that we will, in our Annotations, according to our former practice and purpose, only or chiefly note, unto the studious, such places as may be used by Catholics, or abused by Heretics, in the controversies of this time, and some others also that have special matter of edification, and that as briefly as may be, for that the volume groweth great.

4 *To the seven Churches.*] That certain numbers may be observed as significative and mystical, is plain by many places of holy Scripture, and by the ancient Doctors special noting of the same to many purposes. By which we see the rashness of our Adversaries, in condemning generally all religious respect of certain numbers in prayers, fasts, or actions. Namely the number of *Seven*, is mystical, and prophetic, perfect, and which (as *St. Augustin saith*) the Church knoweth by the Scriptures, to be specially dedicated to the Holy Ghost: and to appertain to spiritual mundation, as in the Prophets appointing of Naaman to wash seven times in

Jordan, and the sprinkling of the blood seven times against the tabernacle, *li. 4. quæst. in numer. q. 33.* See *li. 5. c. 5. de Gen. ad. lit. & l. 5. quæst. in Deut. q. 42.* All these visions stand upon Sevens: Seven Churches, seven Angels, seven stars, seven spirits, seven candlesticks, seven lamps, seven trumpets, seven vials, seven horns of the Lamb, seven hills, seven thunders, seven heads of the Dragon, signifying the Devil: seven of the beast, that is Antichrist: seven of the beast that the harlot rid upon: finally, the number also of the visions is specially marked to be seven, in this book. And every time that this number is used in this prophecy, it hath a mystery and a more large meaning than the nature of that number is precisely and commonly taken for. As when he writeth to seven Churches, it is to be understood of all the Churches in the world, as the seven Angels for all the Angels or Governors of the whole Catholic Church, and alike in the rest; because the number of *Seven*, hath the perfection of universality in it, as *St. Augustin saith, li. 5. quæst. in Deuter. q. 42.*

4 *From the seven spirits.*] The Holy Ghost may be here meant, and so called for his seven-fold gifts and graces, as some Expositors think. But it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the fifth chapter following: where he seemeth to call these, the seven Spirits sent into all the world, as *St. Paul to the Hebrews (ch. i. 14.)* speaketh of Angels. And so the Protestants take it in their commentaries. Which we note, because thence they must needs confess, that the Apostle here giveth or wisheth grace and peace not from God only, but also from his Angels: though that benediction cometh one way from God, and another way from his Angels or Saints, being but his creatures. And so they may learn, that the faithful often joining in one speech, *God and our Lady, our Lord and any of his Saints*, to help us or bless us, is not superstitious, but an Apostolical speech. And so the Patriarch said (*Gen. xlviii. 16.*) *The Angel that delivered me from all evils, bless these children.* See Annotation, *Acts. xv. 28.*

6 *A Kingdom and Priests.*] As all, that truly serve God, and have the dominion and superiority over their concupiscences and whatsoever would induce them to sin, are Kings; so all that employ their works and themselves to serve God, and offer all their actions as an acceptable Sacrifice to him, are Priests. Nevertheless, as if any man would thence affirm, that there ought to be no other earthly Powers or Kings to govern in worldly affairs over Christians,

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

11 Saying: What thou seest, write in a book: and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and Thyatira, and to Serdis, and to Philadelphia, and to Laodicea,

12 And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks:

13 And in the midst of the seven golden candlesticks, one like to the son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

14 And his head and his hairs where white, as white wool, and as snow, and his eyes were as a flame of fire.

15 And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters.

16 And he had in his right hand seven stars. And from his mouth came out a sharp two-edged sword: and his face was as the sun shineth in his power.

17 And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the first and the last,

18 And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell.

19 Write therefore the things which thou hast seen, and which are, and which must be done hereafter:

20 The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars, are the Angels of the seven churches. And the seven candlesticks are the seven churches.

he would be a seditious Heretic: even so are they, that from this or the like places, where all Christians are called Priests in a spiritual manner, would infer, that every one is in proper signification a Priest, or that all are Priests alike, or that there ought to be none but such spiritual Priests. For it is the seditious voice of Core, saying to Moses and Aaron, *Let it suffice you, that all the multitude is of holy ones, and the Lord is in them. Why are you extolled over the people of the Lord?* Num. xvi.

10 *On the Lord's day.*] Many notable points may be marked here. First, that even in the Apostles time there were days deputed to the service of God, and so made holy and different, though not by nature, yet by use and benediction, from other prophane or (as we call them) work-days.

Secondly, that the Apostles and faithful abrogated the Sabbath, which was the seventh day, and made holy-day for it the next day following, being the eighth day in count from the creation: and that without all Scriptures, or commandment of Christ that we read of, yea (which is more) not only other wise than was by the Law observed, but plainly otherwise than was prescribed by God himself in the third commandment, yea and otherwise than he ordained in the first creation, when he sanctified precisely the Sabbath-day, and not the day following. Such great power did Christ leave to his Church, and for such causes gave the Holy Ghost to be resident in it, to guide it into all truths, even such as in the Scriptures are not expressed. And if the Church had authority and inspiration from God, to make Sunday (being a work-day before) an everlasting holy-day, and the Saturday, that before was a holy-day, now a common work-day: why may not the same Church prescribe and appoint the other holy Feasts of Easter, Whitsuntide, Christmas, and the rest? For, the same warrant she hath for the one, that she hath for the other.

Thirdly, it is to be noted that the cause of this change was, for that now we Christians esteeming more our redemption, than our first creation, have the holy-day, which was before for the remembrance of God's accomplishment of the creation of things, now for the memory of the accomplishment of our redemption. Which therefore is kept upon that day on which our Lord rose from death to life, which was the day after the Sabbath, being called by the Jews, *una* or *prima Sabbathi*, the first of or after the Sabbath. Mat. xxviii. Acts xx. 1 Cor. xvi. Fourthly, it is to be marked, that this holy-day, by the Apostle's tradition also, was named *Dominicus* day, our Lord's day, or the *Dominic*. Which is also an old Ecclesiastical word in our Language. For the name *Sunday* is a Heathenish calling, as all others of the week-days are in our Language: some imposed after the names of Planets,

as in the Romans time: some by the name of certain Idols that the Saxons worshipped, and to which they dedicated their days before they were Christians. Which names the Church useth not, but hath appointed to call the first day, the *Dominic*, after the Apostle here; the other by the name of *Feries*, until the last of the week, which she calleth by the old name, *Sabbath*, because that was from God, and not by imposition of the Heathens.

Lastly observe, that God revealeth such great things to Prophets, rather upon holy-days, and in times of contemplation, Sacrifice, and prayer, than on other prophane days. And therefore as St. Peter, (Acts x.) had a revelation at the sixth hour of prayer, and Zachary (Luke i.) at the hour of incense, and Cornelius (Acts x.) when he was at his prayers the ninth hour, so here, St. John noteth, that he had all the marvelous visions upon a Sunday.

13 *Clothed with a garment.*] He appeared in a long garment or vestment proper unto Priests (for so the word, *poderes*, doth signify, as *Wisd.* xviii. 24.) and that was most agreeable for him that represented the Person of Christ the High-Priest, and appeared to St. John being a most holy Priest, and who is especially noted in the Ecclesiastical History for his Priestly garment called, *petalon* or *lamina*. Eusebius, li. 3. *hist. Eccl. cap.* 25. & li. 5. c. 23.

20 *The seven stars.*] The Bishops are the stars of the Church, as the Churches themselves are the golden candlesticks of the world: no doubt to signify, that Christ preserveth the truth only in and by the lawful Bishops and Catholic Church, and that Christ's truth is not to be sought for in corners or conventicles of Heretics, but at the Bishops hands, and upon the candlestick, which shineth to all in the house.

20 *The Angels of the . . Churches.*] The whole Church of Christ hath St. Michael for her Keeper and Protector, and therefore keepeth his holy-day only by name, among all Angels. And as earthly Kingdoms have their special Angels Protectors, as we see in the xth chapter of *Daniel*, so much more the particular Churches of Christendom. See St Hierom, in xxxiv. *Ezech.* But of those Angels it is not here meant, as is manifest. And therefore Angels here must needs signify the Priests or Bishops especially of the Churches here, and, in them, all the Governors of the whole and of every particular Church in Christendom. They are called Angels, for that they are God's messengers to us, interpreters of his will, our keepers and directors in religion, our intercessors, the bearers and offerers of our prayers to him, and mediators unto him under Christ. And for these causes and for their great dignity they are, here and in other places of Scripture, called Angels.

CHAP. II.

He is commanded to write divers things to the Churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretics called Nicolaitæ, 22. And calling others, by threats, unto penance: 26. And promising reward to him that manfully overcometh.

UNTO the Angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them, who say they are Apostles, and are not, and hast found them liars:

3 And thou hast patience, and hast endured for my name, and hast not fainted.

4 But I have somewhat against thee, because thou hast left thy first charity.

5 Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance.

6 But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate.

7 He, that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

8 And to the Angel of the church of Smyrna write: These things saith the First and the Last, who was dead, and is alive:

9 I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them that say they are Jews and are not, but are the synagogue of satan.

10 Fear none of those things which thou shalt suffer. Behold, the Devil will cast some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life.

11 He, that hath an ear let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

12 And to the Angel of the Church of Pergamus write: These things saith he, that hath the sharp two-edged sword:

13 I know where thou dwellest, where the seat of satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days when Antipas, was my faithful witness, who was slain among you, where satan dwelleth.

14 But I have against thee a few things: because thou hast there, them that hold the doctrine of Balaam, who taught Balac, to cast a stumbling block before the Children of Israel, to eat, and commit fornication:

15 So hast thou also them that hold the doctrine of the Nicolaites.

16 In like manner do penance: or else I will come to thee quickly, and will fight against them with the sword of my mouth.

17 He, that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter, a new name written, which no man knoweth, but he that receiveth it.

18 And to the Angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like to a flame of fire, and his feet are like to fine brass.

19 I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works which are more than the former.

ANNOTATIONS ON CHAP. II.

1 *Holdeth the seven.*] It is much to be observed, that Christ hath such care over the Church and the Bishops of it, that he is said here to bear them up in his right hand, and to walk in the midst of them: no doubt, to uphold and preserve them and to guide them in all truth.

2 *Thy works, . . . labour, . . . patience, &c.*] Things required in a Bishop: First, good works, and great patience in tribulation: Next, zeal and sharp discipline towards offenders is here commended in them: Thirdly, wisdom and diligence in trial of false Apostles and Preachers coming in sheep-skins: where is signified the watchful providence that ought to be in them, that Heretics enter not into their flocks.

5 *Will move.*] Note, that the cause why God taketh the truth from certain countries, and removeth their Bishops or Churches into captivity or desolation, is the sin of the Prelates and people. And that is the cause (no doubt) that Christ hath taken away our golden candlestick, that is, our Church in England. God grant us to remember our fall, to do penance and the former works of charity, which our first Bishops and Church were remarkable and renowned for.

6 *That thou hatest.*] We see here, that of all things Christian people (especially Bishops) should have great zeal against Heretics and hate them, that is, their wicked doctrine and practice, even as God hateth them. For which only zeal, our Lord saith here, that he beareth with some Churches and Prelates, and save them from perishing.

6 *Of the Nicolaites.*] Heretics have their callings of certain persons, as is noted at large, *Acts* xi. 26. These had their name of Nicolas, one of the seven first Deacons that were chosen, *Acts* vi. Who is thought to have taught community of women or wives, and that it was lawful to eat of meats offered to Idols. Which latter point is such a thing, as if one should hold it lawful to receive the bread and wine of the new Communion, which is a kind of *Idolothya*, that is, *idolatrous meats*. For though such creatures be good by creation, yet they are made execrable by prophane blessings of Heretics or Idolators. And concerning the name of Nicolaites given here by our Lord himself to those Heretics, it is a very pattern and mark unto the faithful for ever, what kind of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuinglians, &c. See St. Hierom, *cont. Lucif. in fine*.

11 *To cast a stumbling block.*] Josephus writeth, that, when Balaam could not curse God's people, nor otherwise annoy them, he taught Balac a way how to overthrow them: to wit, by presenting unto them their Heathen women very beautiful, and delicate dishes of meat offered to Beelphegor: that so being tempted they might fall to heathenish manners and displease God. To which crafty counsel of Balaam the Apostle resembleth Heretics fraud, who by offering of liberty of meat, woman, Church goods, breach of vows, and such other licentious allurements, cause many more to fall, than by their preaching.

20 But I have against thee a few things: because thou sufferest the woman Jezebel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols.

21 And I gave her a time that she might do penance, and she will not repent of her fornication.

22 Behold, I will cast her into a bed: and they that commit adultery with her, shall be in a very great tribulation, except they do penance from their deeds.

23 And I will kill her children with death, and all the Churches shall know that I am he, that searcheth the reins and the hearts, and I will give to every one of you according to your works. But to you I say,

24 And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burden.

25 Yet that which you have, hold fast till I come.

26 And he that shall overcome and keep my works unto the end, I will give him power over the nations,

27 And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken.

28 As I also have received of my Father: and I will give him the morning-star.

29 He, that hath an ear, let him hear what the Spirit saith to the Churches.

CHAP. III.

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicea: recalling them, that err, to penance, by threatening, but praising the rest, and promising reward to him that overcometh: 15. Detesting also the cold indifferent Christian. 20. He saith that God knocketh at the door of men's hearts, by offering his grace, for to enter into him, that will open unto him, by consent of free-will.

AND to the Angel of the Church of Sardis write: These things saith he, that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive: and thou art dead.

2 Be watchful, and strengthen the things that remain, which are ready to die. For I find not thy works full before my God.

3 Have in mind therefore in what manner thou hast received and heard: and observe and do penance. If then thou shalt not watch; I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.

4 But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy.

5 He, that shall overcome, shall thus be clothed in white garments, and I will not blot out his name

out of the book of life, and I will confess his name before my Father, and before his Angels.

6 He, that hath an ear, let him hear what the Spirit saith to the Churches.

7 And to the Angel of the Church of Philadelphia write: These things saith the holy one and the true one, he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth:

8 I know thy works. Behold, I have given before thee a door opened which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lye. Behold, I will make them to come and adore before thy feet. And they shall know, that I have loved thee.

10 Because

20 *The woman Jezebel.*] He warneth Bishops to be zealous and stout against false Prophets and Heretics, of what sort soever, by alluding covertly to the example of holy Elias, that in zeal killed 450 false Prophets of Jezebel, and spared not Ahab nor Jezebel themselves, but told them to their faces, that they troubled Israel, that is, the faithful people of God. And whether there were any such great women then, a fartherer and promoter of the Nicolaites, whom the Prophet should here mean, is hard to say.

21 *She will not repent.*] See free-will here most plainly, and that God is not the proper cause of obduration or impenitence, but man himself only. Our Lord giveth sinners so long life, especially to expect their amendment: but Jezebel (to whom the Apostle here alludeth) would never repent.

22 *They, that commit adultery with her.*] Such as communicate with Heretics, shall (alas) be damned with them. For not only such as were in their hearts of Jezebel's religion, or inwardly believed in Baal, but such as externally for fear, worshipped him (which the Scriptures call, bowing of their knees to Baal) are culpable. As now many bow their knees to the communion, that bow not their hearts.

26 *I will give him power.*] Observe that not only Angels have power and government over countries under God, but now, for the honor of Christ's humane nature, and for his ministry in the world, the Saints deceased also, being in heaven, have government over men and Provinces, and therefore have to do with our affairs in the world. Which is against the Heretics of these days, that, to take away our prayers to Saints, would rob them of many sovereign dignities, wherein the Scriptures make them equal with Angels.

ANNOTATIONS ON CHAP. III.

5 *He, that shall overcome.*] In all these speeches to divers Bishops and their Churches, he continually encourageth them to constancy in faith and good life, by setting before their eyes the reward of the next life. And yet the Calvinists would have no man do good in respect of such reward.

9 *Adore before thy feet.*] You see this word *adoration* is in Scriptures used for worship of creatures also, and that to fall before the feet of holy men or Angels for duty and reverence, is not idolatry, except the proper honor, due to God, be

10 Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon the whole world to try them that dwell upon the earth.

11 Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.

12 He, that shall overcome, I will make him a pillar in the temple of my God: and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name.

13 He, that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the Angel of the church of Laodicea write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God.

15 I know thy works, that thou art neither cold; nor hot, I would thou wert cold or hot.

16 But because thou art luke-warm, and neither cold, nor hot, I will begin to vomit thee out of my mouth.

17 Because thou sayest: I am rich, and made wealthy, and have need of nothing; and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold fire-tried, that thou mayest be made rich: and mayest be clothed in white garments, and that the shame of thy nakedness may not appear: and anoint thy eyes with eye-salve, that thou mayest see.

19 Such as I love, I rebuke and chastise. Be zealous therefore and do penance.

20 Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me.

21 To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne.

22 He, that hath an ear, let him hear what the Spirit saith to the Churches.

CHAP. IV.

1. A door being open in Heaven he saw one sitting on a throne, 4. And round about him four and twenty Seniors sitting, 6. And the four living creatures here described, 9. Which with the 24. Seniors continually glorified him that sat on the throne.

AFTER these things I looked and behold a door was opened in Heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will shew thee the things which must be done hereafter.

2 And immediately I was in the spirit: and behold there was a throne set in heaven, and upon the throne one sitting.

3 And he that sat, was to the sight like the Jasper and the Sardine-stone: and there was a rainbow round about the throne, in sight like unto an Emerald.

4 And round about the throne were four and twenty seats: and upon the seats, four and twenty

Ancients sitting, clothed in white garments, and on their heads were crowns of gold.

5 And from the throne proceeded lightnings, and voices, and thunders: and there were seven lamps burning before the throne, which are the seven spirits of God.

6 And in the sight of the throne was as it were a sea of glass like to chrystal: and in the midst of the throne and round about the throne were four living creatures full of eyes before and behind.

7 And the first living creature was, like a lion: and the second living creature, like a calf: and the third living creature, having the face, as it were, of a man: and the fourth living creature was, like an eagle flying,

be given unto them. See the Annotations upon the sixth and xxiid Chapter concerning the Apostle's prostration before the Angel. And the Adversaries evasion, saying that the adoration was of God only: and that *before the feet* of the party, signifieth nothing else but, *in his presence*, is false, and against the phrase of Scriptures: as 4 Kings iv. where the Shunamite adored Eliseus, falling down before his feet, and 4 Kings ii. the Sons of the Prophets adored him in the same manner. And here this adoration cannot be meant but of the Bishop or Angel of Philadelphia, because he promiseth this honor as a reward, and as an effect of his love towards him, saying: *And they shall know, that I have loved thee.* And that which he saith in the xxiid Chapter, *I fell down to adore before the feet of the Angel*; the very same he expreth thus in the sixth Chapter, *I fell before his feet, to adore him*: making it all one, to adore before his feet, and to adore him.

11 *That no man take thy crown.*] That is, his crown of everlasting life and glory, if he persevere not to the end in faith and good works: otherwise another shall enter into his place, as Matthias did both to the dignity of the Apostleship, and to the heavenly crown due for the well using and executing of the same function, which Judas might and should have had, if he had persevered to the end: and as the Gentiles came into the grace and place of the Jews. Other difficulties concerning this kind of speech are resolved in Shoolmen, and are not here to be stood upon.

16 *Luke-warm*] Zeal and fervour is commendable, especially in God's cause: and the Neuters, that are neither hot nor cold, are, to Christ and his Church, burdensome and loathsome, as luke-warm water is to a man's stomach, provoking him to vomit: and therefore he threateneth to cast up such Neuters out of his mouth.

8 And the four living creatures, had each of them six wings: and round about and within they are full of eyes. And they rested not day and night, saying, *Holy, holy, holy, Lord God almighty, who was, and who is, and who is to come.*

9 And when those living creatures gave glory and honor and benediction to him, that sitteth on the throne, who liveth for ever and ever:

10 The four and twenty Ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying:

11 Thou art worthy, O Lord our God, to receive glory and honor and power: because thou hast created all things, and for thy will they were, and have been created.

CHAP. V.

4. *St. John weeping, because no man could open the book sealed with seven seals: 6. The Lamb that was slain, opened it: which being done, 8. The four beasts and four and twenty Seniors, with an innumerable multitude of Angels and all creatures, did glorify him exceedingly.*

AND I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals.

2 And I saw a strong Angel, proclaiming with a loud voice; Who is worthy to open the book, and to loose the seals thereof?

3 And no man was able, neither in heaven, nor on earth, nor under the earth, to open the book, nor to look on it.

4 And I wept much, because no man was found worthy to open the book, nor to see it.

5 And one of the Ancients said to me: Weep not; behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I saw: and behold in the midst of the throne and of the four living creatures, and in the midst of the Ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven spirits of God, sent forth into all the earth.

7 And he came, and took the book out of the right hand of him that sat on the throne.

8 And when he had opened the book, the four living creatures, and the four and twenty Ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation,

10 And hast made us to our God a kingdom and Priests and we shall reign on the earth.

11 And I beheld and I heard the voice of many Angels round about the throne, and the living creatures and the ancients: and the number of them was thousands of thousands,

12 Saying, with a loud voice: the Lamb, that was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction.

13 And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction and honor and glory and power, for ever and ever.

14 And the four living creatures said, Amen. And the four and twenty Ancients fell down on their faces: and adored him that liveth for ever and ever.

ANNOTATIONS ON CHAP. IV.

8 *Holy, holy, holy.*] This word is thrice repeated here, and *Esa. vi.* and to the imitation of it, in the service of the holy Church, at *Te Deum*, and at Mass, especially in the Preface next before the great mysteries, for the honor of the three Persons in the Blessed Trinity, and that the Church militant may join with the triumphant, and with all the Orders of Angels, who also are present at the consecration, and do service there to our common Lord and Master, as St. Chrysostom writeth, *li. 6. de Sacerdotio*, and *ho. 1. de verb. Esa. to 1.* The Greeks call it, the hymn *Trisagion*, that is, *Thrice holy.*

ANNOTATIONS ON CHAP. V.

8 *The prayers of Saints.*] By this it is plain, that the Saints in Heaven offer up the prayers of faithful and holy persons on earth (called here Saints, and in Scripture often) unto Christ. And among so many divine and unsearchable mysteries set down without exposition, it pleased God yet,

that the Apostle himself should open this one point unto us, that these odours are the lauds and prayers of the faithful, ascending and offered up to God as incense, by the Saints in heaven: that so the Protestants may have no excuse for their error, That the Saints have no knowledge of our affairs or desires.

10 *A Kingdom and Priests.*] To serve God and subdue vices and sins, is to reign or to be a King spiritually. Likewise to offer unto him the Sacrifices of good works, is to be a Priest after a manner: though neither the one nor the other in proper speech. See the Annotation before, Chap. i. ver. 6.

13 *Every creature.*] He meaneth the creatures in heaven, as Angels and Saints: the holy persons on earth, and those that were in Limbo, or are in Purgatory (for of the damned in hell he cannot speak in this case: lastly, of the people in Islands (here called the sea) which the Prophets use often to name severally, when they foretell the spreading of Christ's glory through the world, as *Esa. xlix. Hear ye Islands and you people afar off, &c.*

CHAP. VI.

1. Four seals of the seven being opened, there follow divers effects against the earth. 9. When the fifth seal was opened, the souls of Martyrs desire that the judgment may be hastened: 12. And at the opening of the sixth there are signs shown of the judgment to come.

AND I saw, that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, as it were the voice of thunder, saying, Come, and see.

2 And I saw: and behold a white horse, and he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.

3 And when he had opened the second seal, I heard the second living creature, saying: Come, and see.

4 And there went out another horse, that was red: and to him that sat thereon, it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

5 And when he had opened the third seal, I heard the third living creature, saying: Come, and see. And behold a black horse, and he that sat on him, had a pair of scales in his hand.

6 And I heard as it were a voice in the midst of

the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil.

7 And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come, and see.

8 And behold a pale horse: and he that sat upon him, his name was death, and hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying: How long, O Lord, (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth?

11 And

ANNOTATIONS ON CHAP. VI.

9 *Under the Altar.*] Christ as man (no doubt) is this altar, under which the souls of all Martyrs live in heaven expecting their bodies, as Christ, their Head, hath his Body there already. And for correspondence to their place or state in heaven, the Church layeth commonly their bodies also or relics near or under the Altars, where our Saviour's Body is offered in the holy Mass: and hath a special proviso that no altars be erected or consecrated without some part of a Saints body or relics. *Conc. African conc. 50. Carthag. 5. can. 14.* See St. Hierom, *cont. Vigilant. c. 3.* St. Augustin, *de civit. li. 8. c. 27.* St. Gregory, *li. 5. ep. 50. li. 1. ep. 52. li. 2. ep. 58.* Unto which the Prophet seemeth here to allude, making their souls also to have their being in heaven, as it were, under the Altar. But for this purpose note well the words of St. Augustin, (or what other ancient Writer soever was the Author of it) *Ser. 11. de Sanctis.* "Under the Altar (*saieth he*) of God I saw the souls of the slain. What is more reverend or honourable, than to rest under that altar on which Sacrifice is done to God, and in which our Lord is the Priest: as it is written, *Thou art a Priest according to the Order of Melchisedech?* Rightly do the souls of the just rest under the Altar, because upon the altar our Lord's Body is offered. Neither without cause do the just there call for revenge of their blood, where also the Blood of Christ is shed for sinners." And many other goodly words to that purpose.

This place also the wicked Heretic Vigilantius (as St. Hierom writing against him witnesseth ch. ii.) abused, to prove that the souls of Martyrs and other Saints were included in some certain place, that they could not be present at their bodies and monuments (where Christian people used, in the primitive Church, to pray unto them, as Catholic men do yet) nor be where they list, or where men pray unto them. To which the holy Doctor answereth at large, that they are wheresoever Christ is according to his humanity: for under that altar they are. Part of his words are these, that you may see how this Blessed Father refuted in that Heretic the Calvinists so long before they were in being. "Dost thou (*saieth he*) prescribe laws to God? Dost thou fetter

"the Apostles, that they may be kept in prison till the day of judgment, and be kept from their Lord, of whom it is written, *They follow the Lamb whithersoever he goeth?* If the Lamb be in every place, then they, that are with the Lamb, must be every where. And if the devil and wicked spirits, gadding abroad in the world with exceeding swiftness, are present every where; shall holy Martyrs, after the shedding of their blood, be kept close under an altar, that they cannot stir out from thence?" So answereth this learned doctor.

Which displeaseth our Calvinists so much, that they charge him with great error, in that he saith, Christ, according to his humanity, is every where, as if he were an Ubiquitary Protestant. Where, if they had any judgment, they might perceive that he meaneth not, that Christ or his Saints should be personally present, at once, in every place alike, as God is: but that their motion, speed, and agility to be where they list, is incomparable, and that their power and operation is accordingly. Which they may learn to be the holy Doctor's meaning, by the words that follow of the Devil and his ministers: whom he affirmeth to be every where no otherwise than by their exceeding celerity of being and working mischief now in one place, now in another, and that in a moment. For though they be spirits, yet are they not every where at once according to their essence. And for our new Divines it were a hard thing to determine, how long Satan (that told our Lord he had circuited the earth) was in his journey, and in the particular consideration and temptation of Job: and how many men he assaulted in that his one circuit. No, no, such curious companions know nothing, nor believe nothing, but what they see with corporal eyes, and teach nothing but the way to infidelity.

10 *And they cried.*] St. Hierom also against the said Vigilantius reporteth, that he used an argument against the prayers of Saints out of this place, for that these Martyrs cried for revenge and could not obtain. But we will report his words, that you may see, how like one Heretic is to another, these of our days to those of old. "Thou savest in thy book (*saieth St. Hierom, c. 3.*) that whilst we are alive, one of us may pray for another: but after we are dead, no man's prayers shall be heard for another: especially seeing

11 And white robes were given to every one of them one: and it was said to them, that they should rest yet for a little time, till their fellow-servants, and their brethren, who are to be slain, even as they, should be filled up.

12 And I saw when he had opened the sixth seal, and behold, there was a great earth-quake, and the sun became black as sack-cloth of hair: and the whole moon became as blood:

13 And the stars from heaven fell upon the earth, as the fig-tree casteth its green figs when it is shaken by a great wind.

14 And the heaven departed as a book folded up:

and every mountain, and the Islands were moved out of their places.

15 And the kings of the earth, and the princes, and tribunes, and the rich, and the strong, and every bond-man, and every free-man hid themselves in the dens and in the rocks of mountains.

16 And they say to the mountains and the rocks: fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb:

17 For the great day of their wrath is come, and who shall be able to stand?

C H A P. VII.

The earth being to be punished, 3. They are commanded to save them that are signed on their fore-heads: 4. Which are described and numbered both of the Jews and Gentiles, blessing God. 13. Of them that were clothed in white stoles or long robes.

AFTER these things I saw four Angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree.

2 And I saw another Angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea,

3 Saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their fore-heads.

4 And I heard the number of them that were signed, an hundred forty four thousand were signed, of every tribe of the children of Isreal.

5 Of the tribe of Juda, were twelve thousand signed. Of the tribe of Ruben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed.

6 Of the tribe of Aser twelve thousand signed. Of the tribe of Nephthali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed.

7 Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed.

8 Of the tribe of Zebulon, twelve thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed.

9 After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues: standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:

10 And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.

11 And all the Angels stood round about the

“seeing the Martyrs asking revenge of their blood, could not obtain.” So said the Heretic. Against which the holy Doctor maketh a long refutation, proving that they pray much more after they are in heaven, than they did here on earth: and that they shall be much sooner heard by God, than when they were in the world.

But for the Heretics argument framed out of these words of the Apocalypse thus, *These Martyrs did not obtain, ergo Saints do not pray for us*: it was so frivolous, and the antecedent so manifestly false, that he vouchsafed not to stand about it. For it is plain that the Martyrs here were heard, and that their petition should be fulfilled in time appointed by God (unto which they did, and do always, conform themselves:) for it was said unto them, *That they should rest yet a little time, till, &c.* And that Martyrs prayers are heard in this case, our Saviour testifieth, *Luke, xviii.* saying, *And will not God revenge his elect that cry to him day and night? I say to you, he will quickly revenge them.* And if God do not hear the Saints sometimes nor grant their requests, is it therefore consequent that they do not or may not pray? Then Christ

himself should not have prayed his Father to remove the bitter cup of death from him, because that petition was not granted.

10 *And revenge.*] They do not desire revenge upon their enemies for hatred, but out of charity and zeal for God's honor, praying that his enemies and the persecutors of his Church and Saints, that will not repent, may be confounded: and that our Lord would accelerate his general judgment that so they might attain the perfect crown of glory promised unto them, both in body and soul: which is to desire the resurrection of their bodies, which then shall triumph perfectly and fully over the persecutors that so cruelly handled the bodies of the elect, which shall then appear glorious to the enemies confusion.

11 *Till their fellow servants.*] There is a certain number that God hath ordained to die for the testimony of truth and the Catholic faith, for conformity of the members to the Head CHRIST our chief Martyr. And till that number be accomplished, the general condemnation of the wicked persecutors shall not come, nor the general reward of the elect.
throne

throne, and the Ancients, and the four living creatures: and they fell down before the throne upon their faces, and adored God,

12 Saying, men. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God for ever and ever. Amen.

13 And one of the Ancients answered, and said to me: These that are clothed in white robes, who are they? and whence came they?

14 And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their

robes, and have made them white in the blood of the Lamb.

15 Therefore they are before the throne of God, and they serve him day and night in his temple: and he, that sitteth on the throne, shall dwell over them.

16 They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

CHAP. VIII.

1. *The seventh seal being opened, there appear Angels with trumpets: 6. And when another Angel poured out fire taken from the altar, upon the earth, there follow divers tempests. 7. In like manner, whilst four Angels, of the seven, sound their trumpets, there fall sundry plagues.*

AND when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.

2 And I saw seven Angels standing in the presence of God: and there were given to them seven trumpets.

3 And another Angel came, and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.

4 And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the Angel,

5 And the Angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunders, and voices, and lightnings, and a great earthquake.

6 And the seven Angels, who had the seven trumpets, prepared themselves to sound the trumpet.

7 And the first Angel sounded the trumpet, and there followed hail and fire, mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second Angel sounded the trumpet:

and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood:

9 And the third part of those creatures died, which had life in the sea, and the third part of the ships was destroyed.

10 And the third Angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called worm-wood. And the third part of the waters became worm-wood: and many men died of the waters, because they were made bitter.

12 And the fourth Angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner.

13 And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Wo, wo, wo to the inhabitants of the earth: by reason of the rest of the voices of the three Angels who are yet to sound the trumpet.

ANNOTATIONS ON CHAP. VIII.

* If this be St. Michael or any Angel, and not Christ himself, as some take it, Angels offer up the prayers of the faithful, as the 21 Elders did, ch. v. for this word, *Saints*, is taken here for the holy persons on earth, as often in the Scrip-

ture: though it be not against the Scriptures, that the inferior Saints or Angels in Heaven should offer their prayers to God by their superiors there. But hence we conclude against the Protestants, that it derogateth not from Christ, that Angels or Saints offer our prayers to God, as also it is plain of Raphael, *Tob. xii. 12.*

CHAP. IX.

The fifth Angel sounding the trumpet, a star falleth. 3. The issuing forth of locusts from the smoak of the deep pit to vex men, 7. And the description of them. 13. The sixth Angel sounding, four Angels are let loose, 18. Which with a great troop of horsemen do destroy the third part of men.

AND the fifth Angel sounded the trumpet, and I saw a star fall from heaven unto the earth, and there was given to him the key of the bottomless pit.

2 And he opened the bottomless pit: and the smoak of the pit arose, as the smoak of a great furnace: and the sun and the air were darkened with the smoak of the pit.

3 And from the smoak of the pit there came out locusts upon the earth. And power was given to them, as the scorpions of the earth have power:

4 And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God on their foreheads.

5 And it was given unto them that they should not kill them; but that they should torment them five months: and their torment was as the torment of a scorpion when he striketh a man.

6 And in those days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them.

7 And the shapes of the locusts, *were* like unto horses prepared unto battle: and on their heads *were* as it were crowns like gold: and their faces *were* as the faces of men.

8 And they had hair as the hair of women; and their teeth were as of lions.

9 And they had breast-plates as breast-plates of iron, and the noise of their wings *was* as the noise of chariots of many horses running to battle.

10 And they had tails like to scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had over them

11 A king, the angel of the bottomless pit; whose name in Hebrew is *Abaddon*, and in

Greek *Apollyon*: in Latin *Exterminans*, (*that is destroyer.*)

12 One woe is past, and behold there come yet two woes more hereafter.

13 And the sixth Angel sounded the trumpet: and I heard a voice from the four horns of the golden altar, which is before the eyes of God.

14 Saying to the sixth Angel, who had the trumpet: Loose the four Angels, who are bound in the great river Euphrates.

15 And the four Angels were loosed, who were prepared for an hour, and a day, and a month, and a year: for to kill the third part of men.

16 And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

17 And thus I saw the horses in the vision: and they, that sat on them, had breast-plates of fire and of hyacinth and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoak, and brimstone.

18 And by these three plagues was slain the third part of men, by the fire, and by the smoak, and by the brimstone, which issued out of their mouths,

19 For the power of the horses is in their mouths, and their tails. For, their tails are like to serpents, and have heads: and with them they hurt.

20 And the rest of the men, who were not slain by these plagues, did not do penance from the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk,

21 Neither did they penance from their murders, nor from their forceries, nor from their fornications, nor from their thefts.

ANNOTATIONS ON CHAP. IX.

4 *Nor any green thing.*] The Heretics never hurt or seduce the green tree, that is, such as have a living faith working by charity, but commonly they corrupt him in faith who would otherwise have perished for evil life, and him that is reprobate, that hath neither the sign of the Cross (which is God's mark) in the forehead of his body, nor the note of election in his soul.

7 *Prepared unto battle.*] Heretics being ever ready to

contend, do pretend victory, and counterfeit gold: in shape, as men; as smooth and delicate as women, their tongues and pens full of gall and venom: their hearts obdurate: full of noise and shuffling: their doctrine as pestiferous and full of poison, as the tail and sting of a scorpion; but they endure for a little season.

20 *Idols of gold.*] Here again the new Translators abuse the people, for *idols* saying *images*: this place being plain against the portraits of Heathen God's, which are here and in the xcvi Psalm called *Dæmonia*, *Devils*.

CHAP. X.

Another strong Angel crying out, 3. Seven thunders do speak. 6. The Angel sweareth that there shall be time no more, but at the voice of the seventh Angel the mystery shall be fully accomplished. 9. He giveth John a book to devour.

AND I saw another mighty Angel come down from heaven, clothed with a cloud, and a rain-bow was on his head, and his face was as the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth.

3 And he cried with a loud voice as when a lion roareth. And when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have spoken; and write them not.

5 And the Angel, whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven,

6 And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein: and the earth, and the things which are in it: and the sea, and the things which are therein: that there should be time no longer.

7 But in the days of the voice of the seventh Angel, when he shall begin to sound the trumpet, the mystery of God should be finished, as he hath declared by his servants the prophets.

8 And I heard a voice from heaven again speaking to me, and saying: Go, and take the book, that is open, from the hand of the Angel who standeth upon the sea and upon the earth.

9 And I went to the Angel, saying unto him, that he should give me the book. And he said to me: Take the book, and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

10 And I took the book from the hand of the Angel, and eat it up: and it was in my mouth, sweet as honey: and when I had eaten it, my belly was bitter.

11 And he said to me: Thou must prophecy again to many nations, and peoples, and tongues, and kings.

CHAP. XI.

St. John measuring the Temple, 3. Heareth of two witnesses that shall preach: 7. Whom the beast coming up from the sea shall kill. 11. But they rising again ascend into heaven. 13. And seven thousand persons are slain with an earthquake: 15. And at the sound of the seventh Angel, the four and twenty Seniors give praise and thanks to God.

AND there was given me a reed like unto a rod: and it was said to me: Arise, and measure the temple of God, and the altar, and them that adore therein.

2 But the court, which is without the temple, call out, and measure it not: because it is given un-

to the Gentiles, and the holy city they shall tread under foot two and forty months:

3 And I will give unto my two witnesses, and they shall prophecy a thousand two hundred sixty days, clothed in sack-cloth.

ANNOTATIONS ON CHAP. XI.

3 *My two witnesses*] Enoch and Elias, as is commonly expounded. For that Elias shall come again before the latter day, it is a most notorious known thing (to use St. Augustin's words) in the mouths and hearts of faithful men. See li 20. de Civit. Dei. c. 29. Tract. 4. in Joan. and both of Enoch and Elias, lib. 1. de pec. merit. c. 3. So the rest of the Latin Doctors: as, St. Hierom, ad Pammach. ep. 61. c. 11. & in Psal. xx. St. Ambrose in Psal. xlv. St. Hilary, 20. can. in Mat. Prosper, li. ultimo de Promissionibus, c. 13. St. Gregory, li 14. Moral. c. 11. ho. 12. in Ezech. Ven. Bede in ix. Marci. The Greek Fathers also, as St. Chrysostom, hom. 58. in Mat. and ho. 4. in 2 Thessal. ho. 21. in Genes. and ho. 22. in ep. ad Hebr. Theophylact and Oecumenis in xvii. Matthæi. St. Damascene, li. 4. de Orthodoxa fide, c. 27.

Farthermore, that they live also in Paradise, it is partly

gathered out of the Scripture, Ecclesiastici xlv. 16. where it is plainly said of Enoch, that he is translated into Paradise, as all our Latin copies do read: and of Elias, that he was taken up alive, it is evident, 4 Kings ii. 11. And St. Irenæus saith, it is the tradition of the Apostles that they are both there. Li. 5. initio. Dicunt Presbyteri (saith he) qui sunt Apostolorum Discipuli, So say the Priests or Ancients that are the scholars of the Apostles. See St. Justin. q. 85. ad Orthodoxos. Finally, that they shall return into the company of men in the end of the world, to preach against Antichrist, and to invite both Jews and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plain, so we have in part other testimonies of this, Malac. iv. Ecclesiastici lxiv. 16. xlviii. 10. Mat. xvii 11. See also Hypolitus's book of Antichrist and the end of the world. All which being well considered, the Heretics are too contentious and incredulous, to discredit the same, as they commonly do.

4 These

4 These are the two olive-trees, and the two candlesticks that stand before the Lord of the earth.

5 And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must he be slain.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will,

7 And when they shall have finished their testimony, the beast, that ascendeth out of the abyfs, shall make war against them, and shall overcome them, and kill them.

8 And their bodies shall lie in the streets of the great city, which is called spiritually Sodom and Egypt, where their Lord also was crucified.

9 And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchres.

10 And they that dwell upon the earth shall rejoice over them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth.

11 And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them.

12 And they heard a great voice from heaven, saying to them: Come up hither. And they went

up to heaven in a cloud; and their enemies saw them.

13 And at that hour there was made a great earthquake, and the tenth part of the city fell: and there was slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

14 The second woe is past: and behold the third woe will come quickly.

15 And the seventh Angel sounded the trumpet: and there were great voices in heaven saying, The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever: Amen.

16 And the four and twenty Ancients, who sit on their seats in the sight of God, fell on their faces and adored God.

17 Saying: We give thee thanks, O Lord God almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great, and shouldst destroy them who have corrupted the earth.

19 And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

CHAP. XII.

4. *The great dragon (the Devil) watching the woman that brought forth a man-child, to devour it, God took away the child to himself, and fed the woman in the desert.* 7. *Michael fighting with the dragon overcometh him.* 13. *Who being thrown down to earth, persecuteth the woman and her seed.*

AND a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2 And being with child, she cried travailling in birth, and was in pain to be delivered.

3 And there was seen another sign in heaven, and behold a great red dragon having seven heads, and ten horns: and on his heads seven diadems,

4 And his tail drew the third part of the stars

of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son.

5 And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne,

6 And the woman fled into the wilderness where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days.

7 And

ANNOTATIONS ON CHAP. XII.

6 *The woman fled.*] This great persecution that the Church shall fly from, is in the time of Antichrist, and shall endure but three years and a half. In which time for all that, she shall not want our Lord's protection, nor true Pastors, nor be so secret, but all faithful men shall know and follow her: much less shall she decay, err in faith, or degenerate and follow Antichrist, as Heretics do wickedly feign. As the Church Catholic now in England in this time of perfe-

cution, because it hath not public state of government, nor open free exercise of holy functions, may be said to be fled into the desert, yet it is neither unknown to the faithful that follow it, nor to the enemies that persecute it: the hidden company that the Protestants talk of, was for some Ages together, neither known to their friends nor foes, because there was indeed none such for many Ages together. And this is true, if we take this flight for a very corporal retiring into the wilderness; but indeed it may be, and is by most expounded, to be a spiritual flight, by forsaking the joys and solaces of the world, and giving herself a contemplation and

7 And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels :

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was cast out, that old serpent, who is called the devil and satan, who seduceth the whole world : and he was cast unto the earth, and his angels were thrown down with him.

10 And I heard a loud voice in heaven saying : Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : because the accuser of our brethren is cast forth, who accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death.

12 Therefore rejoice, O heavens, and you that dwell therein. Wo to the earth, and to the sea, because the devil is come down unto you, having

great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man-child :

14 And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth after the woman, water as it were a river : that he might cause her to be carried away by the river.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

17 And the dragon was angry against the woman : and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

18 And he stood upon the sand of the sea.

CHAP. XIII.

1. A beast rising up out of the sea, having seven heads and ten horns, and ten diadems, 5. Blasphemeth God, 7. And warreth against the Saints and destroyeth them. 11. And another beast rising out of the earth with two horns, was altogether for the aforementioned beast, constraining men to make and adore the image of it, and to have the character of his name.

AND I saw a beast coming up out of the sea, having seven heads, and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

2 And the beast, which I saw, was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power.

3 And I saw one of his heads as it were slain to death : and his death's wound was healed. And all the earth was in admiration after the beast.

4 And they adored the dragon, which gave

power to the beast : and they adored the beast, saying : Who is like unto the beast ? And who shall be able to fight with him ?

5 And there was given to him a mouth speaking great things, and blasphemies : and power was given to him to do two and forty Months.

6 And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation.

and penance, during the time of persecution under Antichrist. And by enlarging the sense, it may also very well signify the desolation and affliction that the Church suffereth and hath suffered from time to time in this wilderness of the world, by all the fore-runners and Ministers of Antichrist, Tyrants and Heretics.

7 *A great battle.*] In the Church there is a perpetual combat between St. Michael (Protector of the Church militant as he was sometime of the Jews Synagogue, Dan. x. 21.) and his Angels, and the Devil and his Minister. The perfect victory over whom, shall be at the judgment. Mark here also the cause why St. Michael is commonly painted fighting with a dragon.

15 *To be carried away.*] By great persecution he would draw her, that is, her children, from the true faith : but every one of the faithful elect, gladly bearing their part of it, overcome his tyranny. At whose constancy he being the more offended, worketh malicious attempts in assailing the frailer sort, who are here signified by the rest of her seed that keep the commandments, but are not so perfect as the former.

ANNOTATIONS ON CHAP. XIII.

1 *A beast coming up.*] This beast is the universal company of the wicked, whose head is Antichrist ; and the same [LIV.]

5 Q

is called (*Apoc. xvii.*) the whore of Babylon. The seven heads are expounded (*Apoc. xvii.*) seven Kings : five before Christ, one present, and one to come. The ten horns are also there expounded to be ten Kings that shall reign a short while after Antichrist. This dragon is the Devil, by whose power the whore or beast or Antichrist worketh. For in the words following (*ver. 3. and 4.*) Antichrist is called the beast, to whom the dragon, that is, the devil, giveth that power of feigned miracles. And as we adore God for giving power to Christ and his followers, so they shall adore the devil for assisting Antichrist and giving him power.

7 *To make war with the Saints.*] He shall kill the Saints then living, Elias and Enoch, and infinite more that profess Christ. By which we must learn, not to marvel when we see the wicked persecute, and prevail against the just, in this life. Then shall his great persecution and cruelty try the Saints patience, as his wonderful means to seduce shall try the steadfastness of their faith, which is signified by these words following, *Here is the patience and the faith of Saints.* And when it is said, *They adored the beast, whose names are not written in the book of life of the Lamb,* it giveth the great solace and hope to all them that shall not yield to such persecutions, that they are of God's elect, and their names written in the book of life.

8 And

8 And all that dwell upon the earth, adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world.

9 If any man have an ear let him hear.

10 He, that shall lead into captivity, shall go into captivity: he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spake as a dragon.

12 And he executed all the power of the former beast in his sight: and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed.

13 And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men.

14 And he seduced them that dwell on the

earth, for the signs, which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived.

15 And it was given him to give life to the image of the beast, and that the image of the beast should speak: and should cause; that whosoever will not adore the image of the beast, should be slain.

16 And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand, or on their foreheads.

17 And that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name.

18 Here is wisdom. He, that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.

14 *The image of the beast.*] They that now refuse to honor Christ's image, would then worship Antichrist's. And we may note here, that as the making or honoring of this image was not against the honor of Antichrist, but wholly for it; as also the image erected by Nabuchodonosor and the honor of it, were altogether for the honor of him, so is the honor of Christ's image, the honor of Christ himself, and not against him, as Protestants madly imagine.

17 *The character or the name.*] Likely as in opposition to Christ, whose image (especially as on the Rood or Crucifix) he seeth honored and exalted in every Church, he will have his image adored so for that he seeth all true Christian men to bear the badge of his Cross on their foreheads, he likewise will force all his to have another mark, to abolish the sign of Christ. By the like emulation also and wicked opposition he will have his name and the letters of it to be sacred, and to be worn in men's caps, or written in solemn places, and to be worshipped as the name of JESUS is and ought to be among Christian men. And as the ineffable name of God was among the Jews expressed by a certain number of four characters (therefore called *Tetragrammaton*) so it seemeth the Apostle alludeth here to the number of Antichrist's name.

And here it is much to be noted, that the Protestants, by plucking down the image of Christ out of all Churches, and his sign of the Cross from men's foreheads, and taking away the honor and reverence due to the name JESUS, make room for Antichrist's image, and mark, and name. And when Christ's images and ensigns, or arms, shall be abolished, and the Idol of Antichrist set up instead of it, as it is already begun; then is the abomination of desolation, which was foretold by Daniel and our Saviour.

18 *Let him count.*] Though God would not have it manifest before-hand to the world, who in particular this Antichrist should be: yet it pleased him to give such tokens of him, that, when he cometh, the faithful may easily take notice of him, according as it is written of the event of other prophecies concerning our Saviour, *That, when it is come to pass, you may believe.* In the mean time we must take heed that we judge not over rashly of God's secrets; the holy Writer here signifying that it is a point of high understanding, illuminated extraordinarily by God's Spirit, to reckon right and decypher truly before-hand, Antichrist's name and person.

18 *It is the number of a man.*] A man he must be, and not a devil or spirit, as here it is clear, and by St. Paul, 2 *Thessal.* ii. where he is called *the man of sin.* Again, he must be one particular person, and not a number, succession, or a whole order of any degree of men: because his proper name and the peculiar number, and the characters of it are (though obscurely) insinuated. Which reproveth the wick-

ed vanity of Heretics, that would have Christ's own Vicars, the Successors of his chief Apostle, yea the whole order of them for many Ages together, to be this Antichrist. Who, by his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord JESUS is. And whosoever he be, these Protestants undoubtedly are his Precursors. For as they make his way by ridding away Christ's Images, Cross, and Name, so they exceedingly promote the matter by taking away Christ's chief Minister, that all may be plain for Antichrist.

If the Pope had been Antichrist, and had been revealed now a good many years since, as these men say he is to them, then the number of this name would agree to him, and the prophecy being now fulfilled, it would evidently appear that he bare the name and number here noted. For (no doubt) when he cometh, this count of the letters or number of his name, which *before* is so hard to know, will be easy. For he will set up his name in every place, even as we faithful men do now advance JESUS. And what name proper or appellative of all or any of the Popes do they find to agree with this number, notwithstanding their boasts that they have found the whole order and every one of them these thousand years to be Antichrist, and the rest before even from St. Peter, foreworkers towards his Kingdom?

18 *The number 666.*] Forasmuch as the ancient Expositors, and others think (for certain knowledge of it no mortal man can have without an express revelation) that his name consisteth of so many, and such letters in Greek, as, according to their manner of numbering by the Alphabet, make 666: and for as much as the letters making that number, may be found in divers names both proper and common; (as St. Irenæus findeth them in *Latinos* and *Teitan*, Aretas in *Lampetis*, and some of this Age in *Luderus*, which was Luther's name in the German tongue:) therefore we see there can be no certainty, and every one frameth and applieth the letters to his own purpose. And most absurd folly it is of the Heretics, to apply the word *Latinos*, to the Pope: neither the whole order in common, nor any particular Pope being so called. And St. Irenæus, the first that observed it in that word, applied it to the Empire and state of the Roman Emperor, who then was a Heathen, and not to the Pope of his days or after him: and yet preferred the word, *Teitan*, as more agreeable, with this admonition, that it were a very perilous and presumptuous thing to define any thing for a certainty before hand, of that number and name. And truly whatsoever the Protestants presume in this of the Pope, we may boldly discharge Luther of that dignity. He is undoubtedly one of Antichrist's precursors, but not Antichrist himself.

CHAP. XIV.

1. Virgins follow the Lamb whithersoever he goeth, singing a new canticle. 6. One Angel preacheth the Gospel: 8. Another Angel telleth the fall of Babylon: 9. The third declareth their torments that have adored the beast. Moreover two having sickles, 15. One of them is commanded to reap down the corn, 18. The other to gather the grapes as in vintage, which are trodden in the lake of God's wrath.

AND I beheld, and lo a Lamb stood upon mount Sion, and with him an hundred forty-four thousand having his name, and the name of his Father written on their foreheads.

2 And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder: and the voice, which I heard, was as the voice of harpers harping on their harps.

3 And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth.

4 These are they who were not defiled with women: For they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first fruits to God and to the Lamb:

5 And in their mouth there was found no lye: For they are without spot before the throne of God.

6 And I saw another Angel flying through the midst of heaven, having the eternal Gospel, to preach unto them that sit upon the earth, and over every nation, and tribe, and tongue, and people:

7 Saying with a loud voice: Fear the Lord, and give him honor, because the hour of his judgment is come: and adore ye him, that made heaven and earth, the sea and the fountains of waters.

8 And another Angel followed, saying: That great Babylon is fallen, is fallen: which made all nations to drink of the wine of the wrath of her fornication.

9 And the third Angel followed them, saying with a loud voice: If any man shall adore the beast and his image, and receive his character in his forehead, or on his hand;

10 He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire

and brimstone in the sight of the holy Angels, and in the sight of the Lamb.

11 And the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor night, who have adored the beast, and his image, and whosoever receiveth the character of his name.

12 Here is the patience of the Saints, who keep the commandments of God, and the faith of Jesus:

13 And I heard a voice from heaven, saying to me: Write, Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours: For their works follow them.

14 And I saw, and behold a white cloud: and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle.

15 And another Angel came out from the temple, crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is ripe.

16 And he that sat on the cloud, thrust his sickle into the earth, and the earth was reaped.

17 And another Angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another Angel came out from the altar, who had power over fire: and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof are ripe.

19 And the Angel thrust in his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God:

20 And the press was trodden without the city, and blood came out of the press, up to the horses' bridles, for a thousand and six hundred furlongs.

ANNOTATIONS ON CHAP. XIV.

13 *From henceforth now.*] This being especially spoken of Martyrs (as not only St. Augustin seemeth to take it, but the Calvinists themselves, translating, *in domino, for our Lord's cause*) the Protestants have no reason to use the place against Purgatory or Prayer for the departed: seeing the Catholic Church and all her children confess, that all Martyrs are straight, after their death, to bliss, and need no prayers. Of which this is St. Augustin's known sentence: *He doth injury to the Martyr, that prayeth for the Martyr.* Ser. 17. de verb. Apost. c. 1. and again to this purpose he writeth thus most excellently, tract 84. in Joan. *We keep not a memory of Martyrs at our Lord's table, as we do of others that rest in peace, that is, for the intent to pray for them, but rather that they may pray for us, &c.*

But if we take the words generally for all deceased in state of grace, as it may be also, then we may say that even such, though they be in Purgatory and God's chastisement in the next life, and need our prayers, yet (according to the aforesaid words of St. Augustin) *do rest in peace*, being dis-

charged from the labours, afflictions, and persecutions of this world, and (which is more) from the daily dangers of sin and damnation, and put into infallible security of eternal joy with unspeakable comfort of conscience. And such indeed are more happy and blessed than any living, who yet are usually in the Scriptures called blessed, even in the midst of the tribulations of this life. By which we see that these words, *from henceforth they shall rest from their labours*, may truly agree to them also that are in Purgatory, and so here is nothing proved against Purgatory. Lastly, this adverb, *amodo*, in Latin, as well as the Greek, doth not properly signify, from this present time forward, as if the Apostle had said, that after their death and so forward they are happy: but it noteth and joineth the time past together with the time present, in this sense, that such as have died since Christ's Ascension, when he first entering into Heaven opened it for others, go not to *Limbus Patrum*, as they were wont before Christ's time, but are in case to go straight to bliss, except the impediment be in themselves. Therefore they are here called blessed, that die now in this state of grace and of the New Testament, in comparison of the old faithful and good persons.

CHAP. XV.

2. *They, that had now overcome the beast and his image and the number of his name, do glorify God. 6. To seven Angels having the seven last plagues, are given seven cups full of the wrath of God.*

AND I saw another sign in heaven great and wonderful: seven Angels having the seven last plagues. For in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast and his image and the number of his name, standing on the sea of glass, having the harps of God:

3 And singing the canticle of Moses the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God almighty: Just and true are thy ways, O King of ages.

4 Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all

nations shall come, and shall adore in thy sight, because thy judgments are manifest.

5 And after these things I looked, and behold the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven Angels came out of the temple, having the seven plagues, clothed with clean and white linen, and girt about the breasts with golden girdles.

7 And one of the four living creatures, gave to the seven Angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the majesty of God, and from his power: and no man was able to enter into the temple, till the seven plagues of the seven Angels were fulfilled.

CHAP. XVI.

Upon the pouring out of the seven cups of God's wrath, on the land, the sea, the fountains, the seat of the beast, Euphrates, and the air; there arise sundry plagues in the world.

AND I heard a great voice out of the temple, saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth.

2 And the first went and poured out his vial upon the earth, and there fell a sore and grievous wound upon men, who had the character of the beast: and upon them that adored the image thereof.

3 And the second Angel poured out his vial upon the sea, and there came blood as it were of a dead man: and every living soul died in the sea.

4 And the third poured out his vial upon the rivers and the fountains of waters: and there was made blood.

5 And I heard the Angel of the waters, saying: Thou art just, O Lord, who art, and who wast, the holy one, because thou hast judged these things.

6 * For they have shed the blood of saints and prophets, and thou hast given them blood to drink: for they are worthy.

7 And I heard another, from the altar, saying: Yea, O Lord God almighty, true and just are thy judgments.

8 And the fourth Angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire:

9 And men were scorched with great heat, † and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory.

10 And the fifth Angel poured out his vial upon the seat of the beast: and his kingdom became dark, and they gnawed their tongues for pain:

11 And they blasphemed the God of heaven, because of their pains and wounds, and did not penance from their works.

12 And the sixth Angel poured out his vial upon that great river Euphrates: and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

13 And I saw from the mouth ‡ of the dragon, and from the mouth of the beast, and from the mouth of the false prophet three unclean spirits like frogs.

14 For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth to gather them to battle against the great day of the almighty God.

15 Behold, I come as a thief: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And

ANNOTATIONS ON CHAP. XVI.

* The great revenge that God will do at the latter day upon the persecutors of his Saints.

† The desperate and damned persons shall blaspheme God

perpetually. Which shall be such only as do not repent in this life.

‡ The dragon, is the Devil: the beast, Antichrist, or the society of which he is head: the false-prophet, either Antichrist himself, or the company of Heretics and seducers that follow him.

16 And he shall gather them together into a place, which in Hebrew is called * *Armagedon*.

17 And the seventh Angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, saying: It is done.

18 And there were lightnings, and voices, and thunders, and there was a great earthquake, such an one as never had been since men were upon the earth, such an earthquake, so great.

19 And † the great city was divided into three

parts: and the cities of the Gentiles fell. And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath.

20 And every island fled away, and the mountains were not found.

21 And great hail like a talent came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was exceeding great,

CHAP. XVII.

The harlot Babylon clothed with divers ornaments, 6. And drunk with the blood of Martyrs, sitteth upon a beast that hath seven heads and ten horns: 7. All which things the Angel expoundeth.

AND there came one of the seven Angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters,

2 With whom the kings of the earth have committed fornication: and they who inhabit the earth, have been made drunk with the wine of her whoredom.

3 And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet-coloured

beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

5 And on her forehead a name was written, a Mystery: Babylon the great, the mother of the fornications, and the abominations of the earth.

6 And

* *The bill of thieves*, by St. Hierom's interpretation.

† The city or common-wealth of the wicked divided into three parts: into Infidels, Heretics, and evil Catholics. This city is here called Babylon, of which see the Annotation upon the next chapter, verse 5.

ANNOTATIONS ON CHAP. XVII.

5 *Mystery.*] St. Paul calleth this secret and close working of abomination, the mystery of iniquity, 2 *Theff.* ii. and it is called a little after in this chapter, verse 7. *the Sacrament* (or mystery) of the woman, and it is also the mark of reprobation or damnation.

5 *Babylon.*] In the end of St. Peter's first Epistle, where the Apostle dateth it at Babylon, which the ancient Writers (as we there noted) affirm to be meant of Rome: the Protestants will not in any wise have it so, because they would not be driven to confess that St. Peter ever was at Rome. But here, for that they think it maketh for their opinion, that the Pope is Antichrist, and Rome the seat and city of Antichrist, they will needs have Rome to be this Babylon, this great whore, and this purple harlot. For such men, in the exposition of holy Scripture, are led only by their prejudiced opinions and heresies, to which they draw all things without any indifference and sincerity.

But St. Augustin, Aretas, and other Writers, most commonly expound it, neither of Babylon itself, a city of Chaldaea or Ægypt, nor of Rome, nor any one city, which may be so called spiritually, as Jerusalem before, chap. xi. is named spiritual Sodom and Ægypt, but of the general society of the impious, and of those that prefer the earthly Kingdom and enjoyments of the world before God and eternal felicity. The Author of the Commentaries upon the Apocalypse set forth in St. Ambrose's name, writeth thus: "This great whore sometimes signifieth Rome, especially which at that time, when the Apostle wrote this, did persecute the Church of God. But otherwise it signifieth the whole city of the Devil, that is, the universal body of the re-

"probate." Tertullian also taketh it for Rome, thus. "Babylon (*saith he*) in St. John is a figure of the city of Rome, being so great, so proud of Empire, and the destroyer of the Saints." Which is plainly spoken of that city, when it was Heathen, the head of the earthly dominion of the world, the persecutor of the Apostles and their Successors, the seat of Nero, Domitian, and the like, Christ's special enemies, the sink of idolatry, sin, and false worship of the Pagan Gods. Then was it Babylon, when St. John wrote this, and then was Nero and the rest figures of Antichrist, and that city the resemblance of the principal place, (wheresoever it be) that Antichrist shall reign in, about the latter end of the world.

Now to apply that to the Roman Church and Apostolic See, either now or then, which was spoken only of the earthly state of that city, as it was the seat of the Emperor, and not of Peter, when it killed above thirty Popes, Christ's Vicars, one after another, and endeavoured to destroy the whole Church: that is most blasphemous and foolish.

The Church in Rome was one thing, and Babylon in Rome another thing. Peter sate in Rome, and Nero sate in Rome. But Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Which distinction the Heretics might have learned by St. Peter himself, *ep. 1. chap. v. The Church saluteth you that is in Babylon, co-elect.* So that the Church and the very chosen Church was in Rome, when Rome was Babylon. By which it is plain, that whether Babylon or the great whore do here signify Rome or no, yet it cannot signify the Church of Rome: which is now, and ever was, different from the temporal Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperors (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shall have his seat there, as it may well be (though others think that Jerusalem rather shall be his principal city:) yet even then shall neither the Church of Rome, nor the Pope of Rome be Antichrist, but shall be persecuted by Antichrist, and driven out of Rome, if it be possible. For, to Christ's Vicar and the Roman Church he will bear as much good

6 And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And I wondered, when I had seen her, with great admiration.

7 And the Angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

8 The beast, which thou sawest, was and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was and is not.

9 And here is the understanding, that hath wisdom. The seven heads, are seven mountains, upon which the woman sitteth, and they are seven kings.

10 Five are fallen, one is, and the other is not yet come: and when he is come, he must remain a short time.

11 And the beast which was, and is not: the same also is the eighth, and is of the seven, and goeth into destruction.

12 And the ten horns, which thou sawest, are ten kings who have not yet received kingdom, but shall receive power as kings one hour after the beast.

13 These have one design: and their strength and power they shall deliver to the beast.

14 These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.

15 And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

16 And the ten horns, which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

17 For God hath given into their hearts, to do that which pleaseth him: that they give their kingdom to the beast till the words of God be fulfilled.

18 And the woman which thou sawest, is the great city, which hath kingdom over the kings of the earth.

good will, as the Protestants now do, and he shall have more power to persecute him and the Church, then they have.

St. Hierom, *ep. 17. c. 7.* to Marcella, to draw her out of the city of Rome to the holy land, warning her of the manifold allurements to sin and ill life, that are in so great and populous a city, alludeth at length to these words of the Apocalypse, and maketh it to be Babylon, and the purple whore. But straight-way, lest some naughty person might think he meant that of the Church of Rome, which he spoke of the society of the wicked only, he addeth: "There is there indeed, the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confession of Christ, there is the faith praised by the Apostle, and Gentility trodden under foot, the name of Christian daily advancing itself on high." By which you see that whatsoever may be spoken or interpreted of Rome, out of this word *Babylon*, it is not meant of the Church of Rome, but of the temporal state, in so much that the said holy Doctor, (*li. 2. advers. Jovin. c. 19.*) signifieth that the holiness of the Church there, hath wipped away the blasphemy written on the forehead of her former iniquity. But of the difference of the old state and dominion of the Heathens there, for which it is resembled to Antichrist, and the Priestly state which now it hath, read a notable place in St. Leo, *Serm. 1. in natali Petri & Pauli.*

6 *Drunk with the blood.*] It is plain that this woman signifieth the whole body of all the persecutors that have and shall shed so much blood of the just: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put Heretics to death, and allow of their punishment in other countries: but their blood is not called the blood of Saints, no more than the blood of thieves, man-killers, and other malefactors: for the shedding of which, by order of justice, no Common-wealth shall answer.

9 *Seven heads.*] The Angel himself here expoundeth the seven mountains to be all one with the seven heads and the seven Kings: and yet the Heretics excessively blinded with malice against the Church of Rome, are so mad to take them for the seven hills literally, upon which, in old time, Rome did stand: that so they might make the unlearned believe that Rome is the seat of Antichrist. But if they had any consideration, they might mark that the Prophets visions here, are most of them by Sevens, whether he talk of heads,

horns, candlesticks, Churches, Kings, hills, or other things: and that he alluded not to the hills, because they were just seven, but that *Seven* is a mystical number, as sometimes *Ten* is, signifying universally all of that sort of which he speaketh: as, that the seven heads, hills, or Kingdoms (which are here all one) should be all the Kingdoms of the world that persecute the Christians: being heads and mountains for their height in dignity above others. And some take it that there were seven special Empires, Kingdoms, or States that were or shall be the greatest persecutors of God's people: as of Egypt, Canaan, Babylon, the Persians and Greeks, which are five: sixthly, of the Roman Empire, which once persecuted most of all others, and which (as the Apostle here saith) *yet is*, or standeth. But the seventh, then, when St. John wrote this, was not come, neither is it yet come in our days: which is Antichrist's state, which shall not come so long as the Empire of Rome standeth, as St Paul did prophecy, *2. Thess. ii.*

11 *The same . . . is the eighth.*] The beast itself being the congregation of all these wicked persecutors, though it consist of the aforesaid seven, yet for that the malice of all is compleat in it, may be called the eighth. Or, Antichrist himself, though he be one of the seven, yet for his extraordinary wickedness shall be counted the odd persecutor or the accomplishment of all others, and therefore is named the eighth. Some take this beast called the eighth, to be the Devil.

13 *The great city.*] If it be meant of any one city, and not of the universal society of the reprobate which is the city of the Devil, as the Church and the universal fellowship of the faithful is called the city of God, it is most like to be old Rome, as some of the Greeks expound it, from the time of the first Emperors, till Constantine's days, who made an end of the persecution. For by the authority of the old Roman Empire, Christ was put to death first, and afterwards the two chief Apostles, and the Popes their Successors, and innumerable Catholic men throughout the world by lesser Kings who then were subject to Rome. All which Antichristian persecutions ceased, when Constantine reigned, and yielded up the city to the Pope, who holdeth not the Kingdom or Empire over the world, as the Heathen did, but the fatherhood and spiritual rule of the Church. However the more probable sense is the other, of the city of the Devil, as the author of the homilies upon the Apocalypse in St. Augustine, declareth.

CHAP. XVIII.

The fall of Babylon, her judgment, plagues and revenges: for the which, 9. The Kings, 16. And merchants of the earth that sometime did cleave unto her, shall mourn bitterly: 20. But Heaven, and the Apostles and Prophets shall rejoice.

AND after these things I saw another Angel come down from heaven, having great power: and the earth was enlightened with his glory.

2 And he cried out with a strong voice, saying: Babylon the great is fallen, is fallen: and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:

3 Because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have committed fornication with her: and the merchants of the earth have been made rich by the power of her delicacies.

4 And I heard another voice from heaven, saying: Go out from her, my people: that you be not partakers of her sins, and that you receive not of her plagues.

5 For her sins have reached unto heaven, and the Lord hath remembered her iniquities.

6 Render to her as she also hath rendered to you: and double unto her double according to her works: in the cup wherein she hath mingled, mingle ye double unto her.

7 As much as she hath glorified herself, and lived in delicacies, * so much torment and sorrow give ye to her: because she faith in her heart, I fit a queen, and am no widow, and sorrow I shall not see.

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with fire: because God is strong who shall judge her.

9 And † the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep and bewail themselves over her, when they shall see the smoke of her burning:

10 Standing afar off for fear of her torments, saying: Alas! alas! that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 And the merchants of the earth shall weep, and mourn over her: for no man shall buy their merchandise any more.

12 Merchandise of gold and silver and precious stones: and of pearls and fine linen and purple, and silk, and scarlet, and all thyine-wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and of iron, and of marble,

13 And cinnamon, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall find them no more at all.

15 The merchants of these things, who were made rich, shall stand afar off from her for fear of her torments, weeping and mourning.

16 And saying: Alas! alas! that great city, which was clothed with fine linen and purple, and scarlet; and was gilt with gold and precious stones and pearls.

17 For in one hour are so great riches come to nought: and every ship-master, and all that sail into the lake, and mariners, and as many as work in the sea, stood afar off,

18 And cried, seeing the place of her burning, saying: What city is like to this great city?

19 And they cast dust upon their heads, and cried, weeping and mourning, saying: Alas, alas, that great city, wherein all were made rich, that had ships at sea, by reason of her prices: for in one hour she is made desolate.

20 ‡ Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath judged your judgment on her.

21 And a mighty Angel took up a stone as it were a great mill-stone, and cast it into the sea, saying: With such violence as this shall § Babylon that great city be thrown down, and shall be found no more at all.

22 And the voice of harpers, and of musicians, and of them that play on the pipe and on the trumpet, shall no more be heard at all in thee, and no craftsman of any art whatsoever shall be found any more at all in thee, and the sound of the mill shall be heard no more at all in thee.

23 And the light of the lamp shall shine no more at all in thee, and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments.

24 And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

ANNOTATIONS ON CHAP. XVIII.

* The measure of pains and damnation, according to the wicked pleasures, or unlawful delights of this life. Which is a fore sentence for such people as turn their whole life to lust and riot.

† Kings and Merchants are most incumbered, endangered and drowned in the pleasures of this world: whose whole life and traffic is (if they be not exceedingly virtuous) to find variety of earthly pleasures. Who seeing once the extreme end of their joys and of all that made their heaven here, to

be turned into pains and damnation eternal, then shall howl and weep too late.

‡ The Angels and all Saints shall rejoice and give praise to God, to see the wicked confounded, and God's justice executed upon their oppressors and persecutors, and this is that which the martyrs prayed for, chap. vi.

§ By this it seemeth clear that the Apostle meaneth not any one city, but the universal company of the reprobate, who shall perish in the day of judgment. The old Prophets also naming the whole number of God enemies mystically, Babylon, as *Jer. ch. lii.*

C H A P. XIX.

1. The Saints glorifying God for the judgment pronounced upon the harlot, 7. The marriage of the Lamb is prepared. 10. The Angel refuseth to be adored of St. John. 11. There appeareth one (who is the word of God, and the King of kings and Lord of lords) sitting on a horse, with a great army, and fighting against the beast and the Kings of the earth and their armies: 17. The birds of the air being in the mean time called to devour their flesh.

AFTER these things I heard as it were the voice of much people in heaven saying *Alleluia*. Salvation, and glory, and power is to our God:

2 For true and just are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

3 And again they said *Alleluia*. And her smoke ascended for ever and ever.

4 And the four and twenty Ancients, and the four living creatures, fell down and adored God that sitteth upon the throne, saying: *Amen: Alleluia*.

5 And a voice came out from the throne, say-

ing: Give praise to our God, all ye his servants: and you that fear him, little and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, *Alleluia*: for the Lord our God the almighty hath reigned.

7 Let us be glad and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself.

8 And it is granted to her that she should clothe herself with fine linen glittering and white. For the fine linen are the justifications of saints.

9 And he said to me: Write, Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true.

14 And

A N N O T A T I O N S O N C H A P. XIX.

4 *Amen, Alleluia.*] These two Hebrew words (as other elsewhere) both in the Greek and Latin text are kept religiously, and not translated, unless it be once or twice in the Psalms. Yea and the Protestants themselves keep them in the text of their English Testaments in many places: and a wonder it is why they use them not in all places, but sometimes turn *Amen*, into, *verily*, of which see the Annotation Jo. viii. 34. and in their Common-Prayer Book they translate *Alleluia*, into *Praise ye the Lord*; as if *Alleluia* had not as good a grace in the act of serving God, (where it is indeed properly used) as it hath in the text of Scripture.

The Church Catholic doth often and specially use this sacred word, to join with the Church triumphant, consisting of Angels and Saints, who here are said to praise God with great rejoicing, by this word *Alleluia*, and by often repetition of it: as the Catholic Church also useth, namely in Easter-time even till Whitsuntide, for the joy of Christ's Resurrection, which (as St. Augustin declareth, *ep ad Januarium*) was the general use of the primitive Church, making a greater mystery and matter of it, than our Protestants now do. At other times of the year also he saith it was sung in some Churches, but not in all. And St. Hierom numbereth it among the heresies of Vigilantius, that *Alleluia* could not be sung but at Easter. *Advers. Vigilant. c. 1.*

The truth is, by the use of the Scriptures it hath more in it than, *Praise ye the Lord*, signifying with laud, glorifying, and praising of God a great rejoicing withal, mirth, and exultation of heart in the singers of it. And that is the cause why the holy Church saith, *Laus tibi Domine, Praise to thee, O Lord*, in Lent and times of penance and mourning, but not *Alleluia*. Which (as St. Augustin also declareth) is a term of signification and mystery, joined with that time, and then used especially in the Church of God, when she representeth to us, in her Service, the joys and beatitude of the next life: which is done especially at Easter, by the joyful celebrating of Christ's glorious Resurrection and Ascension, after the penal time of Lent, which representeth the misery of this life. See St. Augustin, *Ser. 1. & 5. c. 9. & 6. c. 9. de Diversis, to. 10.* and this enarration upon the cxlviiiith Psalm. For in the titles and ends of divers holy Psalms this *Alleluia* is full of mystery and sacred signification. Where we must ask the Protestants, why they have left it out altogether, be-

ing in the Hebrew, saying neither *Alleluia*, nor *Praise ye the Lord*, in the Bible 1577: and that nine times in the six last Psalms.

Moreover the said holy Doctor, (*li. 2. de doct. Christ. c. 11.*) affirmeth that *Amen* and *Alleluia* are not translated into any other language, *propter sanctiorem auctoritatem*, for the more sacred authority of the words so remaining. And *ep. 178.* he saith that it is not lawful to translate them. *Nam sciendum est &c. for it is to be known*, saith he, *that all Nations do sing Amen and Alleluia in the Hebrew words, which neither the Latin man nor the Barbarian may translate into his own language.* See St. Hierom, also *ep. 137.* And namely for our Nation, St. Gregory will bear us witness that our Country received the word *Alleluia* with their Christianity, saying thus, *li. 27. Moral. c. 6. Lingua Britannia, quæ nihil aliud noverat quam Barbarum fremere, jamdudum in divinis laudibus Hebræum capit resonare Alleluia*: that is, "The British tongue, which knew nothing else but to mutter barbarously, hath begun of late in God's divine lauds and praises to sound the Hebrew *Alleluia*." And for Jewry St. Hierom, *ep. 17. c. 7.* writeth, that the husband-men at the plough sang *Alleluia*, which was not then their vulgar speech. Yea he saith that in Monasteries the singing of *Alleluia* was instead of a bell to call them together, *ad Collectam. in Epitaph. Paul c. 10.*

This word is a sacred, Christian, mystical, and Angelical song; and yet in the new Common-Prayer Book it is turned into *Praise ye the Lord*, and *Alleluia* is quite gone, because they list neither to agree with the Church of God, nor with the use of holy Scriptures, no nor with their own translations. But no wonder, that they cannot sing the song of our Lord and of the Angels in a strange country, that is, out of the Catholic Church in the captivity of schism and heresy. Lastly, we might ask them wether it be all one to say, *Matt. xxi. Hosanna*, and *Save us, we beseech thee*? Whereas *Hosanna* is withal a word of exceeding congratulation and joy which they expressed towards our Saviour. Even so *Alleluia* hath another manner of sense and signification in it, than can be expressed by, *Praise ye the Lord*.

8 *Justifications of Saints.*] Here the Heretics in their translations could not alter the word *justifications* into *ordinances*, as they did falsely in the first of St. Luke, of which see the Annotation there, verse 6. but they are forced to say in

10 And I fell down before his feet, to adore him. And he saith to me: See thou do it not: I am thy fellow servant, and of thy brethren who have the testimony of JESUS. Adore God. For the testimony of JESUS, is the spirit of Prophecy.

11 And I saw heaven opened, and beheld a white horse: and he that sat upon him, was called faith-

ful and true, and with justice doth he judge and fight.

12 And his eyes were as a flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but himself.

13 And he was clothed with a garment sprinkled with blood: and his name is called, * THE WORD OF GOD.

14 And

in Latin, *justificationes*, as Beza: and in English, *righteousness*, (for *justifications* they will not say in any case for fear of inconvenience,) yea and they cannot deny but these justifications are the good works of Saints. But where they make this gloss, that they are so called, because they are the fruits or effect of faith and of the justice which we have by only faith, it is most evidently false, and against the very text, and nature of the word. For there is no cause why any thing should be called a man's justification, but for that it maketh him just. So that, *justifications*, are the virtues of faith, hope, and charity, and good deeds, justifying or making a man just, and not effects of justification. Neither faith only, but they altogether are the very ornaments and inward garments, beauty and justice of the soul, as here it is evident.

10 *And I fell.*] The Protestants abuse this place, and the example of the Angel forbidding John to adore him being but his fellow servant, and appointing him to adore God, against all honor, reverence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no religious worship ought to be done unto them. But in truth it maketh for no such purpose, but only warneth us that Divine honor and adoration due to God alone, may not be given to any Angel or other creature. St. Augustin, *de vera. relig. cap. ult.* And when the Adversaries reply that so great an Apostle, as St. John was, could not be ignorant of that point, nor would have given divine honor unto an Angel (for so he had been an Idolater) and therefore that he was not reprehended for that, but for doing any religious reverence or other honor whatsoever to this fellow-servant: we answer that by the like reason, St. John being so great an Apostle, if this latter kind of reverence had been unlawful and to be reprehended, as the Protestants hold it is no less than the other, could not have been ignorant of it, nor would have done it.

Therefore they might much better have learned of St. Augustin, (*q. 61. in Genes.*) how this fact of St. John was corrected by the Angel, and wherein the error was. In effect it is thus, That the Angel being so glorious and full of majesty, representing Christ's Person, and in his name using divers words proper to God, as, *I am the first and the last, and alive and was dead*, and such like might well be taken by St. John, through error of his Person, to be Christ himself, and that the Apostle presuming him to be so indeed, adored him with divine honor: which the Angel correcting, told him, he was not God, but one of his fellow-creatures, and therefore that he should not so adore him, but God. Thus then we see, St. John was neither so ignorant, to think that any undue honor might be given to any creature; nor so wicked as, to commit idolatry by doing undue worship to any Angel in heaven: and therefore was not faulty at all in this fact, but only erred materially (as the School-men call it) that is, by mistaking one for another, thinking that which was an Angel, to have been our Lord: because he knew that our Lord himself is also called an Angel, and hath often appeared in the visions of the faithful.

And the like is to be thought of the Angel appearing in the xxiii. of the Apocalypse, whether it were the same or another, for that also did so appear, that St. John could not tell whether it were Christ himself or no, till the Angel told him. Once this is certain, that St. John did not formally (as they say) commit idolatry, nor sin at all in this, knowing all duties of a Christian man, no less than an Angel of heaven, being also in as great honor with God, yea and in more than many Angels. Which perhaps may be the cause (and consequently another explanation of this place) that the Angel knowing his great graces and merits before God,

[LV.]

would not accept any worship or submission at his hands, though St. John again through like humility did it, as also immediately afterwards, chap. xxii. which probably he would not have done, if he had been precisely advised by the Angel but a moment before, of error and undutifulness in the fact. Howsoever that be, this is evident, that this the Angel's refusal of adoration, taketh not away the due reverence and respect we ought to have to Angels or other sanctified persons and creatures; and so these words, *See thou do it not*, signify rather an earnest refusal than any signification of crime to be committed by it.

And a wonder it is that the Protestants making themselves so sure of the true sense of every doubtful place by conference of other Scriptures follow not here the conference and comparing of Scriptures, that themselves so much or only require. We will give them occasion and a method so to do. He that doubteth of this place, findeth out three matters of doubt, which must be tried by other Scriptures. The first, whether there ought to be, or may be, any religious reverence or honor done to any creatures: taking the word *religion* or *religious worship* not for that special honor which is properly and only due to God, as St. Augustin sometimes useth it, but for reverence due to any thing that is holy by sanctification or application to the service of God. The second thing is, whether, by use of Scriptures, that honor be called *adoration* in Latin, or by a word equivalent in other languages, Hebrew, Greek, or English. Lastly, whether we may, by the Scriptures, fall down prostrate before the things, or at the feet of persons that we so adore. For of civil duty done to our superiors by capping, kneeling, or other courtesy, I think the Protestants will not stand with us: though indeed, their arguments make as much against the one as the other.

But for religious worship of creatures (which we speak of) let them see in the Scriptures both Old and New: first, whether the Temple, the tabernacle, the Ark, the propitiatory, the Cherubims, the altar, the bread of proposition, the Sabbath, and all their holies, were not revered by all signs of devotion and religion: whether the Sacraments of Christ, the Priest of our Lord, the Prophets of God, the Gospel, the Priest of our Lord, the Prophets of God, the Gospel, the name of JESUS, and such like (which are by use, signification, or sanctification made holy) are not now to be revered: and they shall find all these things to have been revered by all the faithful, without any dishonor to God, but much to his honor.

Secondly, That this reverence is named *adoration* in the Scriptures, these speeches do prove, *Pf. cxviii. Adore ye his foot-stool, because it is holy*; and *Hebr. xi. He ador'd the top of his rod*.

Thirdly, That the Scriptures also warrant us (as the nature of the word *adoration* giveth in all three tongues) to bow down our bodies, to fall flat on the ground at the presence of such things, and at the feet of holy persons, especially Angels, as St. John doth here, these examples prove. Abraham adored the Angels that appeared to him: Moses also the Angel that shewed himself out of the bush, who were creatures, though they represented God's Person, as this Angel here did, that spoke to St. John: Balaam adored the Angel that stood before him with a sword drawn, *Num. xxii.* Josue adored falling flat down before the feet of the Angel, calling him his Lord, knowing by the Angel's own testimony, that it was but an Angel: who refused it not, but required yet more reverence, commanding him to pluck off his shoes

* The second Person in Trinity, the Son or the Word of God, which was made flesh. *Jo. i.*

14 And the armies that are in heaven followed him on white horses clothed in fine linen white and clean.

15 And out of his mouth proceedeth a sharp two-edged sword: that with it he may strike the nations. And he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness of the wrath of God the almighty.

16 And he hath on his garment and on his thigh written * KING OF KINGS AND LORD OF LORDS.

17 And I saw an Angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, gather yourselves together to the great supper of God:

18 That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men,

and the flesh of horses, and of them that sit on them, and the flesh of all free-men and bond-men, and of little and of great.

19 And I saw the beast and the kings of the earth and their armies gathered together to make war with him that sat upon the horse, and with his army.

20 And the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who received the character of the beast, and who adored his image. These two were cast alive into the pool of fire burning with brimstone.

21 And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

CHAP. XX.

An Angel casteth the dragon (or devil) bound, into the depth for a thousand years, in which the souls of Martyrs in the first resurrection shall reign with Christ. 7. After which years, Satan being let loose, shall raise Gog and Magog, an innumerable army, against the beloved city: 9. But a fire from heaven shall destroy them. 12. Then books are opened, and he that sitteth upon the throne, judgeth all the dead according to their works.

AND I saw an Angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon, the old serpent, which is the devil and satan, and bound him for a thousand years.

3 And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished. And after that he must be loosed a little time.

4 And I saw seats: and they sat upon them, and judgment was given unto them, and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast nor his image, nor received his character on their foreheads, or in their hands, and they lived and reigned with Christ † a thousand years.

5 The

shoes, because the ground was holy, no doubt so made by the presence only of the Angel.

Yea not only to Angels, but even to great Prophets this devotion was done, as to Daniel by Nebuchodonosor, who fell flat upon his face before him, and did other great offices of religion, which the Prophet refused not, because they were done to God rather than to him, as St. Hierom defendeth the same against Porphyry; who charged Daniel with intolerable pride therein: and the said holy Doctor alledgeth the fact of Alexander the Great, that did the like to Joiadas the High-Priest of the Jews. Howsoever that be (for of the Sacrifice there mentioned there may be some doubt, which the Church doth always immediately to God, and to no creature) the fact of the Prophets, 4 Kings ii. to Eliseus is plain: where they perceiving that the double grace and spirit of Elias was given to him, fell flat down at his feet and adored. So did the Sunamite: to omit that Achior adored Judith, falling at her feet, as a woman blessed by God, and innumerable other places.

All which things, by comparing the Scriptures, our Adversaries should have found to be lawfully done to men and Angels, and sovereign holy creatures. By which they might convince themselves, and perceive, that that thing could not be forbidden St. John to do to the Angel, which they pretend: though the Angel for just causes might refuse even that which St. John did lawfully unto him, as St. Peter did refuse the honor given him by Cornelius, according to St. Chrysostom's opinion, *ho. 33. in c. 10. Act.* Yea even in the third chapter of this book (if our Adversaries would look no farther) they might see where this Angel prophesieth and

promiseth that the Jews should fall down before the feet of the Angel of Philadelphian and adore. See the Annotation there.

* Even according to his humanity also.

ANNOTATIONS ON CHAP. XX.

2 *Bound him.*] Christ by his Passion hath abridged the power of the Devil for a thousand years, that is, the whole time of the New Testament, until Antichrist's time, when he shall be loosed again, that is, be permitted to deceive the world, but for a short time only, to wit, three years and a half.

4 *I saw seats.*] St. Augustin, (*lib. 20. de Civit. Dei, c. 9.*) taketh this to be spoken, "not of the last judgment, but of the Sees or Consistories of Bishops and Prelates, and of the Prelates themselves, by whom the Church is now governed. As the judgment here given, can be taken no otherwise better, than of that which was said by our Saviour, *Mat. xviii. Whatsoever you bind on earth, shall be bound in Heaven:* and therefore the Apostle saith, *What have I to do, to judge of them that are without?*"

† *Quid in millenario numero nisi ad proferendam novam sobolem perfecta universitas, præscitæ generationis exprimitur? hinc per Joannem dicitur, Et regnabunt cum illo mille annis, quia regnum sanctæ Ecclesiæ, universitatis perfectione solidatur.* St. Greg. li. 9. Moral. c. 1.

4 *And the souls.*] "He meaneth (saith St. Augustin in the place alledged) the souls of Martyrs, that they shall, in the mean time, during these thousand years, which is the time of the Church militant, be in heaven without their

5 The rest of the dead lived not, till the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power: but they shall be priests of God and of Christ: and shall reign with him a thousand years.

7 And when the thousand years shall be finished, satan shall be loosed out of his prison, and shall go forth, and seduce the * nations, which are over the four quarters of the earth, Gog and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea.

8 And

“ their bodies, and reign with Christ: for, the souls (saith he) of the godly departed, are not separated from the Church which is even now the Kingdom of Christ, for else there should be kept no memory of them at the altar of God in the communicating of the Body of Christ: neither should it avail to hasten to Baptism in the perils of death, for fear of ending our life without it: nor to hasten to be reconciled, if we chance for penance or through ill conscience to be separated from the same body. And why are all these things done, but for that the faithful departed also be members of the Church?” And though, for an example, the Martyrs be only named here, yet it is meant of others also that die in the state of grace.

5 *The rest . . . lived not.*] The rest, who are not of the happy number aforesaid, but lived and died in sin, reign not with Christ in their souls during this time of the New Testament, but are dead in soul spiritually, and in body naturally, till the day of judgment. St. Augustin, *ibidem*.

5 *This is the first resurrection.*] As there are two regenerations, one by faith, which is now in Baptism; and another according to the flesh, when at the latter day the body shall be made immortal and incorruptible: so there are two resurrections, the one now of the souls to salvation when they die in grace, which is called the first, the other of the bodies at the latter day. St. Augustin, *li. 20. de Civit. c. 6.*

6 *They shall be Priests.*] “ It is not spoken (saith St. Augustin, *li. 20. de Civit. c. 10.*) of Bishops and Priests only, who are properly now in the Church called Priests: but as we call all Christians, for the mystical Chrism or ointment, so all Priests, because they are the members of one Priest, of whom the Apostle Peter saith, *A holy people, A kingly priesthood.*” Which words are worthy of notice for the instruction of such as think there are none properly called Priests now in the New Testament, no otherwise than all Christian men and women, and a confusion to them that therefore have turned the name *Priests* into *Ministers*.

7 *Satan shall be loosed.*] In the whole 8th chapter of the said 20th book *de Civitate Dei* in St. Augustin, is a notable commentary on these words. Where first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God: proving that, whether he be bound or loose, he can never seduce the same. “ The same, saith he, shall be the state of the Church at that time when the Devil is to be loosed, even as since it was instituted, the same hath it been and shall be at all times in her children that succeed each other by birth and death.” And a little after: “ This I thought was therefore to be mentioned, lest any man should think, that during the little time wherein the Devil shall be loosed, the Church shall not be upon the earth, he either not finding it here when he shall be let loose, or consuming it when he shall by all means persecute the same.” Secondly he declareth, That the Devil’s being bound, is nothing else but not to be permitted by God to exercise all his force or fraud in temptations: as to be loosed, is to be suffered by God for a small time, that is, for three years and a half, to practise and prove all his power and arts of temptations against the Church and her children, and yet not to prevail against them. Thirdly, This Doctor sheweth by what great mercy our Lord hath tied Satan and abridged his power during the whole millenary or thousand years, which is all the time of the New Testament until then: and with what wisdom he permiteth him to break loose that little time of three years and six months, towards the latter day, which shall be the reign of Antichrist. Lastly, He sheweth what kind of men shall

be most subject to the Devil’s seduction, even such as now by temptation of Heretics go out of the Church, and who shall avoid it.

By all which we may confute divers false expositions of old and late Heretics. First, the ancient Sect of the Millenaries, that grounded upon these thousand years named by the Prophet, this heresy, that there should be so many years after the resurrection of our bodies, in which we should reign with Christ in this world, in our bodies, in all delights and pleasures corporal of meats, drinks, and such like, which they called first resurrection. Of which heresy Cerinthus was the Author. St. Epiphanius, *hær. 77. in fine.* St. Hierom, *Comment. in c. xix. Mat.* St. Augustin, *hær. 8. ad Quodvultdeum.* Eusebius also (*li. 3. historiae, c. 33.*) sheweth that some principal men were in part (though after a more honest manner concerning those corporal delicacies) of the same opinion by misconstruction of these words of St. John. By which we learn and all the world may perceive the holy Scriptures to be hard, when such learned men of the Church did err, and that there is no security but in that sense which the Church alloweth of.

The late Heretics also by the said St. Augustin’s words are fully refuted, affirming not only that the Church may be seduced in that great persecution of the Devil’s loosing; but that it hath been seduced even a great part of this time when the Devil is bound: holding that the very true Church may err or fall from truth to error and idolatry, nay (what is more blasphemous) that the chief Governor of the Church is Antichrist himself, and the very Church under him, the whore of Babylon: and that this Antichrist, (which the Scriptures in so many places, and here plainly by St. Augustin’s exposition, testify shall reign but a small time, and that towards the last judgment,) hath been revealed long since, to be the Pope himself, Christ’s own Vicar, and that he hath persecuted the Saints of their Sect for these thousand years at the least. Which is no more than to make the Devil to be loose, and Antichrist to reign the whole thousand years, or the most part of it, that is, almost the whole time of the Church’s state in the New Testament: (which is against this and other Scriptures evidently, appointing that to be the time of the Devil’s binding: Yea it is to make Antichrist and the Devil weaker towards the day of judgment than before, and the truth better to be known, and the faith more common, the nearer we come to the same judgment: which is expressly against the Gospel and this prophecy of St. John.

We see that the Sects of Luther, Calvin, and others, are more spread through the world than they were ever before, and consequently the Pope and his religion lessened, and his power of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his adversaries diminished. How then is the Pope Antichrist, whose force shall be greater at the latter end of the world, than before? Or how can it be otherwise, than that these Sect-Masters should be Antichrist’s near precursors, that make Christ’s chief Ministers and the Church’s chief Governors that have been these thousand years and more, to be Antichrist’s; and themselves and their Sects to be true, that come so near the time of the Devil’s loosing and seduction, and of the personal reign of Antichrist.

† St. Augustin thinketh that these do not signify any certain Nations, but all that shall then be joined with the Devil and Antichrist against the Church, *li. 20. de Civit. c. 11.* See St. Hierom, in *Ezech. li. 11.*

8 And

8 And they came upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city.

9 And there came down fire from God out of heaven, and devoured them: and the devil, who seduced them, was cast into the pool of fire and brimstone,

10 Where both the beast and the false prophet shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them.

12 And I saw the dead, great and small, standing in the presence of the throne, and the books were opened: and another book was opened, which is the book of life: and the dead were judged by those things which were written in the books, according to their works.

13 And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them, and they were judged every one according to their works.

14 And hell and death were cast into the pool of fire. This is the second death.

15 And whosoever was not found written in the book of life, was cast into the pool of fire.

CHAP. XXI.

Heaven and earth being made new, St. John seeth the new city Jerusalem prepared and adored for the spouse of the Lamb. 6. The just are glorified, 7. And the wicked thrust into the pool of fire. 12. The wall and gates and foundations of the city are described and measured: 18. All which are gold and chrystal, precious stones and pearls.

AND I saw a new heaven and a new earth, For the first heaven, and the first earth was gone, and the sea is now no more.

2 And I John saw the holy city the new Jerusalem coming down out of heaven, from God, prepared as a bride adorned for her husband.

3 And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God.

4 And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

5 And he that sat on the throne said: Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

6 And he said to me: It is done, I am Alpha and Omega: the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, freely.

7 He that shall overcome, shall possess these things, and I will be his God: and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and forcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.

9 And there came one of the seven Angels, who had the vials full of the seven last plagues, and spake with me, saying: Come, and I will shew thee the bride, the wife of the Lamb.

10 And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God,

11 Having the glory of God, and the light thereof was like to a precious stone, as to the jasper-stone, even as chrystal.

12 And it had a wall great and high, having twelve gates, and in the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

8 *The camp of the Saints.*] St. Augustin in the said 20th book de Civit Dei, cap. 11. "It is not, saith he, to be taken that the persecutors shall gather to any place, as if the camp of the Saints or the beloved city should be but in one place, which indeed are no other thing but the Church of Christ spread through the whole world. And therefore wheresoever the Church shall then be (which shall be in all Nations even then, for so much is insinuated by this latitude of the earth here specified) there shall the tents of Saints be, and the beloved city of God, and there shall she be besieged by all her enemies, which shall be in every country where she is, in most cruel and foreible sort." So writeth this profound holy Doctor. By which we see, that, as now the particular Churches of England, Scotland, Flanders, and such like, are persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of all Nations, as of Italy, Spain, France and all others, which now are quiet, shall be assaulted as now the aforesaid are, and much more, for that the general persecuti-

on of the whole, shall be greater than the particular persecution of any Churches in the world.

9 *There came down fire,*] It is not meant of the fire of Hell (saith St. Augustin, *ibid.* c. 12.) into which the wicked shall be cast after the resurrection of their bodies, but of an extraordinary help that God will send from heaven, to give succour to the Saints of the Church that then shall fight against the wicked: or, the very fervent and burning zeal of religion and God's honor, which God will kindle in the hearts of the faithful, to be constant against all the forces of that great persecution.

12 *Another book.*] This is the book of God's knowledge or predestination, in which that, which before was hid to the world, shall be opened, and in which the true record of every man's works shall be contained, and they have their judgment diversely according to their works, and not according to faith only, or want of faith only. For, all Infidels (as Turks, obstinate Jews, and Heretics) shall never come to that examination, being otherwise condemned.

13 On the East, three gates : and on the North, three gates : and on the South, three gates : and on the West, three gates.

14 And the wall of the city had twelve foundations, and in them, the twelve names of the twelve Apostles of the Lamb.

15 And he that spoke with me, had a measure of a reed, of gold, to measure the city and the gates thereof, and the wall.

16 * And the city lieth in a four-square, and the length thereof is as great as the breadth : and he measured the city with the golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal.

17 And he measured the wall thereof an hundred forty four cubits, the measure of a man which is of an Angel.

18 And the building of the wall thereof was of jasper-stone : but the city itself pure gold, like to clear glass.

19 And the foundations of the wall of the city, were adorned with all manner of precious stones. The first foundation, was jasper : the second, sapphire : the third, a chalcedony : the fourth, an emerald :

20 The fifth, sardonix : the sixth, sardius : the seventh, chrysolite : the eighth, beryl : the ninth, a topaz : the tenth, a chrysolite : the eleventh, a jacinth : the twelfth, an amethyst.

21 And the twelve gates are twelve pearls, one to each : and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass.

22 † And I saw no temple therein. For the Lord God almighty is the temple thereof, and the Lamb.

23 And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof.

24 And the nations shall walk in the light of it : and the kings of the earth shall bring their glory and honor into it.

25 And the gates thereof shall not be shut by day : For there shall be no night there.

26 And they shall bring the glory and honor of the nations into it.

27 There shall ‡ not enter into it any thing defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.

CHAP. XXII.

The tree of life being watered with living water, yieldeth fruits every month. 3. There is neither curse nor night in the city. 9. The Angel that shewed John all these things, refuseth to be adored by him. 14. He telleth him that the just shall enter into the city, but the rest shall be cast forth. 18. Lastly, he protesteth and threateneth against them that shall presume to add to this prophecy, or take away from the same.

AND he shewed me a river of water of life, clear as chrystal, proceeding from the throne of God and of the Lamb.

2 In the midst of the street thereof and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations.

3 And there shall be no curse any more : but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face : and his name shall be on their foreheads.

5 And night shall be no more : and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever.

6 And he said to me : These words are most faithful and true. And the Lord God of the spirits of the prophets, sent his Angel to shew his servants the things which must be done shortly.

7 And behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I John, who have heard, and seen these things. And after I had heard and seen, I fell down to adore before the feet of the Angel, who shewed me these things :

9 And he said to me : See thou do not : for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.

10 And he saith to me : Seal not the words of the prophecy of this book : for the time is at hand.

ANNOTATIONS ON CHAP. XXI.

* See St. Hierom, ep. 17. touching this description of the heavenly Jerusalem, which is the Church triumphant, teaching that these things must be taken spiritually, not carnally.

18 *Pure gold.* St. Gregory, (li. 18. *Moral. c.* 28.) saith, the heavenly state is resembled to gold, precious stone,

chrystal, glass, and the like, for the purity, clarity, glittering of the glorious bodies : where one man's body, conscience, and thoughts are represented to another, as corporal things in this life are seen through chrystal or glass.

† All external Sacrifice, which now is a necessary duty of the faithful, shall then cease, and therefore there shall need no material temple.

‡ None not perfectly cleansed of their sins, can enter into this heavenly Jerusalem.

11 He that hurteth, let him hurt still: and he that is filthy, let him be filthy still, and he that is just*, let him be justified still: and he that is holy, let him be sanctified still.

12 Behold, I come quickly; and my reward is with me, to render to every man † according to his works.

13 I am Alpha and Omega, the first and the last, the beginning and the end.

14 Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without are dogs and forcerers, and unchaste and murderers, and servers of idols, and every one that loveth and maketh a lye,

16 I JESUS have sent my Angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

17 And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life freely.

18 For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book,

20 He that giveth testimony of these things faith. Surely I come quickly: Amen. Come Lord JESUS.

21 The grace of our Lord JESUS Christ be with you all. Amen.

ANOTATIONS ON CHAP. XXII.

11 *He that hurteth.*] It is not an exhortation, but a commination or threatening, that, how far soever the wicked increase in naughtiness, God hath provided answerable punishment for them.

* Man by God's grace and doing good works, doth increase his justice.

† Heaven is the reward, hire, or re-payment for good works, in all the Scriptures, yet the adversaries will not see it.

18 *If any man shall add.*] The Author of the commentaries upon this book, bearing the name of St. Ambrose, saith thus of this point. "He maketh not this protestation against the expositors of this prophecy, but against Heretics. For the expositor doth add or diminish nothing, but openeth the obscurity of the narration, or sheweth the moral or spiritual sense. He curseth therefore Heretics, that used to add somewhat of their own that was false, and

"and to take away other things that were contrary to their heresies." So saith this ancient Writer. And this was the property of them in all Ages, and so it is of ours now, as we have noted through the whole Bible, and as we have in sundry places set forth to the sight of all indifferent Readers, in the New Testament: that all the world may see that the Apostles curse is fallen upon them, and may beware of them.

20 *Come Lord JESUS.*] And now, O Lord Christ, most just and merciful, we thy poor creatures that are so afflicted for confession and defence of the holy, Catholic, and Apostolic truth, contained in this thy sacred book, and in the infallible doctrine of thy dear spouse our mother the Church, we cry also unto thy Majesty with tenderness of our hearts unspeakable: COME LORD JESUS QUICKLY, and judge betwixt us and our Adversaries, and in the mean time give patience, comfort, and constancy to all that suffer for thy name, and trust in thee, O Lord God our only helper and protector, tarry not long. AMEN.

A TABLE

Notwithstanding the Care taken in reprinting this Work, the Reader will please to observe and mark the two Words following, printed in Italic:
 St. Luke's Gospel—Chap. ii. verse 34—for sent, mark *set*.
 St. Paul to the Romans—Chap. x. verse 11—for believeth him, mark, believeth *in* him; and one or two wrong Numbers to Chapter and verse.

A T A B L E O F C O N T R O V E R S I E S.

Note, In the following Table, the titles of the books, and the order of the psalms are quoted as they are set down in the Protestant Bible.

A B S O L U T I O N. The power promised and given to the pastors of the church, St. Matt. chap. xvi. v. 19. xviii. 18. St. John xx. 22, 23.

Angels. They have a charge over us, St. Matt. xviii. 10. Heb. i. 14. See also Exodus xxiii. 20, 21. Psalm. xci. 11, 12, &c. They offer up our prayers, Rev. viii. 4. and pray for us, Zechariah i. 12. We have a communion with them, Heb. xii. 22. They have been honored by the servants of God, Joshua v. 14, 15: and invocated, Gen. xlviii. 15, 16. Hosea xii. 4. Rev. i. 4.

Baptism. Ordained by Christ, St. Matt. xxviii. 19. Necessary to salvation. St. John iii. 5. Administered by the Apostles in water, Acts, viii. 36, 38. chap. x. 47, 48. See also Ephes. v. 26. Heb. x. 22. 1 St. Peter iii. 20, 21. For baptism of infants, see St. Luke xviii. 16, compared with St. John iii. 5.

Christ. He is the *only-begotten*, the true and natural Son of God. St. Matt. xvi. 16. St. John i. 13. chap. iii. 16. 18. Rom. 8. 32. 1 St. John iv. 39. The *same* God with his Father, and equal to him. St. John v. 18, 19, 32. chap. x. 30. chap. xiv. 1, 9, &c. chap. xvi. 14, 15. chap. xvii. 10. Philip. ii. 5, 6. *True God*, St. John i. 1. chap. xx. 28, 29. Acts xx. 25. Romans ix. 5. Titus ii. 13. 1 John iii. 16. chap. v. 20. See also Isaiah ix. 6. chap. xxxv. 4, 5. St. Matt. i. 23. St. Luke i. 16, 17. Heb. i. 8. He is the *creator* of all things, St. John i. 3, 10, 11. Colos. i. 15, 16, 17. Heb. i. 2, 10, 11, 12. chap. iii. 4. *The Lord of glory*, 1 Cor. ii. 8. *The King of kings, and Lord of lords*, Rev. xvii. 14. chap. xix. 16. *The first and the last: Alpha and Omega, the beginning and the end, the Almighty*, Rev. i. 7, 8, 17, 18. chap. ii. 8. chap. xxii. 12, 13.

The Church of Christ stands for ever. St. Matt. xvi. 18. chap. xxviii. 20. St. John xiv. 16, 17. Pf. xlviii. 8. Pf. lxxii. 5, 7. Pf. lxxxix. 3, 4, 29, 36, 37. Pf. cxxxii. 13, 14. Isaiah. ix. 7. chap. liv. 9, 10. chap. lix. 20, 21. chap. lx. 15, 18, &c. chap. lxii. 6. Jeremiah xxxi. 35, 36. chap. xxxiii. 17, &c. Ezekiel xxxvii. 24, 26. Daniel ii. 44. The Church is the *Kingdom* of Christ, St. Luke i. 33. Daniel ii. 44. The *city* of the great King, Psalm xlviii. 2: his *rest* and his *habitation for ever*, Psalm cxxxii. 13, 14. *The house of the living God*, 1 Tim. iii. 15. The *fold* of which Christ is the *shepherd*, Jo. x. 16. The *body*, of which Christ is the *head*, Colos. i. 18. Ephes. v. 23. The *spouse*, of which he is the *bridegroom*, Ephes. v. 31, 32: Ever *subject* to him, and ever *faithful* to him, v. 24: ever *loved* and *cherished* by him, v. 25, 29, and joined to him by an *indissoluble union*, v. 31, 32. The Church is the *pillar and ground* (or strong foundation) of the *truth*, 1 Tim. iii. 15. God's *covenant with her* is an *everlasting covenant of peace*, Ezek. xxxvii. 26: confirmed by a *solemn oath*, never to be altered; like that made to Noah, Isaiah liv. 9. A *covenant* like that of the *day and night* to stand for all generations, Jeremiah xxxiii. 20, 21. God shall be her *everlasting light*, Isaiah lx. 18, 19. Whosoever *shall gather together against her, shall fall*; and the *nation that will not serve her, shall perish*, Isaiah lx. 12, 15, 17. The Church is always *one*, Cantic. vi. 9, 10. John x. 16. Ephes. iv. 4, 5. Always *visible*, Isaiah ii. 2, 3. Micah. iv. 1, 2. Matt. v. 14. Spread far and near, and teaching many nations, Psalm ii. 8. Psalm xxii. 27. Isaiah xlix. 6. chap. liv. 1, 2, 3. Daniel ii. 35, 44. Malachi. i. 11, &c. The Church is *infallible in matters of faith*. This follows from the premises: particularly see St. Matt. xvi. 18. chap. xxviii. 19, 20. St. John xiv. 16, 17, 26. chap. xvi. 13. 1 Tim. iii. 14, 15. 1st. xxxv. 8. chap. liv. 9, 10. chap. lix. 19, 20, 21, &c.

Church Guides, and their authority, Deuteron. xvii. 8, 9, &c. St. Matt. xviii. 17, 18. chap. xxviii. 18, 19, 20. St. Luke x. 16. St. John xiv. 16, 17, 26. chap. xvi. 13. chap. xx. 21, &c. Ephes. iv. 11, 12, &c. Heb. xiii. 7, 17. 1 Jon. iv. 6.

Communion in one kind sufficient to salvation, St. John vi. 51, 57, 58. Body and blood of Christ now *inseparable*, Rom. vi. 9. Mention of one kind alone, Luke xxiv. 30, 31. Acts ii. 42, 46. chap. xx. 7. 1 Corinth. x. 17.

Confession of sins, Numbers v. 6, 7. St. Matt. iii. 6. Acts xix. 18. St. James v. 16. The obligation of confession is gathered, from the judiciary power of binding and loosing, forgiving and retaining sins, given to the pastors of Christ's Church, St. Matt. xviii. 18. St. John xx. 22, 23.

Confirmation,

Confirmation, administered by the Apostles, Acts viii 15, 17. chap xix 6. See also 2 Cor. i 21, 22. Heb. vi 2.

Continency: possible. Matt. xix 11, 12. The vow binding, Deut. xxiii 21. The breach of that vow damnable, 1 Tim. v 12. The practise commended, 1 Cor. vii 7, 8, 27, 37, 38, 40. For reasons which particularly have place in the clergy, verse 32, 33, 35.

Councils of the Church, gathered in Christ's name, are assisted by Christ, St. Matt. xviii 20. And by the Holy Ghost, Acts xv 28. Their decrees are diligently to be observed by the faithful, Acts xv 41. chap xvi 4. See *Church-Guides*.

Eucharist. The real presence of the body and blood of Christ, and *Transubstantiation* proved from Matt. xxvi 26. Mark xiv 22, 24. Luke xxii 19. Jo. vi 51, 52, &c. 1 Cor. x 16 chap. xi 24, 25, 27, 26.

Eternity of hell's torments, Matt. iii 12. chap. xxv 41, 46. Mark ix 43, 44, 45, 46, 48. Luke iii 17 2 Thess. i 7, 8, 9. Jude 6, 7. Rev. xx 10. See also Isaiah xxxiii 14.

Extreme-unction, James v 14, 15.

Faith. True faith necessary to salvation, Mark xvi 16. Acts ii 47. chap. iv 12. Heb. xi 6. Faith without good works is dead, James ii 14, 17, 20, &c. Faith alone doth not justify, verse 24. But faith working by charity, Gal. v 6. Faith doth not imply an absolute assurance of our being in grace; much less of our eternal salvation, Rom. xi 20, 21 22. 1 Cor. ix 27. chap. x 12. Philip. ii 12, Rev. iii 11.

Fasting, commended in scripture, Joel ii 12 Practised by God's servants, 1 Ezra viii 23. Nehem. i 4. Daniel x 3, 7, 12, &c. Moves God to mercy, Jonas iii 5, &c. Is of great efficacy against the devil, Mark ix 29. And is to be observed by all the children of Christ, Matt. ix 15. Mark ii 20. Luke v 35. See also Acts xiii 3. chap xiv 23. 2 Cor. vi 5. chap xi 27. Christ's fast of forty days, Matt. iv 2.

Free-will, Gen. iii 7. Deut. xxx 19. Eccles. xv 14, &c. Often resists the grace of God, Prov. i. 24, &c. li. v 4. Ez. xviii 23, 31, 32. chap xxxiii 11. Matt. xxiii 37. Luke xiii 34. Acts vii 51. Heb. hii 15. 2 Peter iii 9. Rev. iv. 20.

The Holy Ghost. His divinity, Acts v 3, 4. chap xxviii 25, 26. 1 Cor. ii 10, 11. chap vi 11, 19, 20 See also Matt. xiii 31, 32. Acts xiii 2. chap xx 28 &c. 2 Cor. xii 14. And the solemn form of baptism, Matt. xxviii 19, 20. He proceeds from the Father and the Son, John xv 26.

Images, commanded by God, Exodus xxv 18 &c. Numbers xxi 8, 9. And placed of each side the mercy-seat in the sanctuary, Exodus xxxvii 7. And in the temple of Solomon, 2 Chron. iii 10. 1 (alias 3) Kings vi 23, 32, 35. And this by divine ordinance, 1 Chron. xxviii 18, 19. Relative honour of holy images authorized, Hebrews xi 21. See also 2 Samuel vi 12, 13, 14, 15, 16. 2 Chron. v 2, &c. Psalm xcix 5. Philip ii 10.

Indulgences. The power of granting them, Matt. xvi 18, 19. The use of this power, 2 Cor. ii 6. &c.

Mass. The sacrifice prefigured, Genesis xiv 18. Foretold, Malachi i 10, 11. Psalm cx 4. Instituted and celebrated by Christ himself, Luke xxii 19, 20. Attested, 1 Cor. x 16, 18, 19, 20, 21. Hebrews xiii 10. See *Eucharist*, &c.

Matrimony. A sacrament representing the indissoluble union of Christ and the Church, Eph. v. 32

See also 1 Thes. iv 3, 4, 5. Marriage not to be dissolved but by death, Genesis ii 24. Matt. xix 6. Mark x 11, 12. Luke xvi 18. Romans vii 2, 3. 1 Cor. vii 10, 11, 39.

Holy Orders instituted by Christ, Luke xxii. 19. John xx 22, 23. Conferred by imposition of hands, Acts vi 6. chapter xiii 3. chapter xiv 22. Give grace, 1 Tim. v 14. 2 Tim. i. 6.

Original Sin, Job xlv 4. Psalm li 7. Rom. v 12, 15, 16, 17, 18, 19. 1 Cor. xv 21, 22. Eph. ii 3.

Penance, a sacrament. See *Absolution*. *Confession*.

Pope, or chief bishop, St. Peter, by Christ's ordinance, was raised to this dignity, Matt. xvi 18, 19. Luke xxii 31, 32. John xxvi 15, &c. See also Matt. x 2. Acts v 29. Gal. ii 7, 8.

Prayers for the Dead. 2 Mach. xii 43, &c.

Purgatory, or a middle state of souls, suffering for a time, on account of their sins, is proved by those many texts of scripture, which affirm that God will render to every man according to his works: so that such as die in lesser sins shall not escape without punishment, for which also see Matthew xii 36. Rev. xxi 27. Consult likewise Matthew v 25, 26. chapter xii 32. 1 Cor. iii 13, 14, 15. 1 Pet iii 18, 19, 20.

Relicks, miraculous, 2 Kings xiii 21. Matt. ix 20, 21. Acts xix 11, 12.

Saints departed, assist us by their prayers, Luke xvi 9. 1 Cor. xiii 8. Rev. v. 8. We have a communion with them, Hebrews xii 22, 23. They have power over nations, Rev. ii 26, 27. chap. v 10. They are like to Angels, Matt. xxii 30. Luke xx 36. They know what passes amongst us, Luke xv 10. 1 Cor. xiii 12. 1 John iii 2. They are with Christ in heaven, before the general resurrection, 2 Cor. v 1, 6, 7, 8. Philip. i 23, 24. Rev. iv 4. chapter vi 9. chapter vii 9, 14, 15, &c. chapter xiv 1, 3, 4. chapter xix 1, 4, 5, 6. chapter xx 4. For their invocation, consult the texts quoted above with relation to Angels: And such as testify the great power which the prayers of Gods servants have with him; and which authorize us to sue for their prayers: For which see Exodus xxxii 11, 14. 1 Samuel vii 8, 9, 10. Job xlii 7, 8. Romans xv 30. Ephesians vi 18, 19. 1 Thes. v 25. Hebrews xiii 13. James v 16.

Holy Scriptures, hard to be understood, and wrested by many to their own destruction, 2 Peter iii 16. Not of private interpretation, 2 Peter i 20. Corrupted by Protestants, Matt. xix 11. 1 Cor. vii 9. chapter ix 5. chapter xi 27. Gal. v 17. Hebrews xi 21.

Apostolical Traditions, 1 Cor. xi 2. 2 Thes. ii 15 chapter iii 6. 2 Tim. i 13. chapter ii 2. chapter iii 14. See also Deut. xxxii 7. Psalm xix 5, 6, 7.

Transubstantiation. See *Eucharist*.

Trinity of persons in God, Matt. xxviii 19. 2 Cor. xiii. 13. 1 John v 7.

The B. Virgin Mary. Her dignity, Luke i. 28, 42, 43. All generations of true Christians shall call her blessed, Luke i 48. See for her veneration and invocation, what is said above of Angels and Saints.

Women, must not preach nor teach. 1 Cor. xv. 34, 35, 37. 1 Tim. ii 11, 12.

Good works, meritorious, Gen. iv 7. chap. xxii 16, 17, 18. Psalm xviii 21, 23, 24. Psalm xix 8, 11. Matt. v 11, 12. chapter x 42. chapter xvi. 27. 1 Cor. iii 8. 2 Tim. iv 8.

A T A B L E O F T H E EPISTLES AND GOSPELS,

For all SUNDAYS and HOLIDAYS throughout the Year.

ADVENT, 1 Sunday, Epistle Romans, xiii. 11, 14. Gospel Luke, xxi 25, 34
 2 Sunday, Ep. Romans xv. 4, 13. Gosp. Matthew xi. 2, 10
 3 Sunday, Ep. Philip iv 4, 7. Gosp. John i 19, 28
 4 Sunday, Ep. 1 Corinthians iv 1, 5. Gosp. Luke iii 1, 6
 Christmas, 1 Mass, Ep. Tit. ii 11, 15. Gosp. Luke ii 1, 15
 2 Mass, Ep. Titus iii 4, 8. Gosp. Luke ii 15, 21
 3 Mass, Ep. Hebrews i 1, 12. Gosp. John i 1, 14
 St. Stephen, Ep. Acts vi. and vii 54, 59. Gosp. Matthew xxiii 34, 39
 St. John, Ep. Eccl. xv 1, 7. Gosp. John xxi 20, 24
 Holy Innocents, Ep. Apoc. xiv 1, 6. Gosp. Matthew ii 13, 18
 St. Thomas Cant. Ep. Hebrews v 1, 7. Gosp. John x 11, 17
 St. Silvester, Ep. 2 Timothy iv 1, 9. Gosp. Luke xii 35, 41
 New Year, Ep. Titus ii 11, 15. Gosp. Luke ii 21, 22
 Epiphany, Ep. Isai. lx 1, 7. Gosp. Matthew ii 1, 13
 1 Sunday, Ep. Romans xii. 1, 6. Gosp. Luke ii 42, 52
 2 Sunday, Ep. Romans xii 6, 16. Gosp. John ii 1, 12
 Name of Jesus, Ep. Acts iv. 8, 12. Gosp. Luke ii 21
 3 Sunday, Ep. Romans xii 16, 21. Gosp. Matthew viii. 1, 13
 4 Sunday, Ep. Romans xiii 8, 11. Gosp. Matthew viii 23, 28
 5 Sunday, Ep. Colossians iii 12, 18. Gosp. Matthew xiii. 24, 31
 6 Sunday Ep. 1 Thessalonians i 2, 10. Gosp. Matthew xiii 31, 36
 Septuagesima, Ep. 1 Corinthians ix 24, x 5. Gosp. Matthew xx 1, 17
 Sexagesima, Ep. 2 Corinthians xi 19, xii 10. Gosp. Luke viii 4, 16
 Quinquages. Ep. 1 Corinthians xiii 1, 13. Gosp. Luke xviii 31, 43
 Ash-Wednesday, Ep. Joel ii. 12, 20. Gosp. Matthew vi 16, 22
 1 Lent, Ep. 2 Corinthians vi 1, 11. Gosp. Matthew iv 1, 12
 2 Lent, Ep. 1 Thessalonians iv 1, 8. Gosp. Matthew xvii 1, 10
 3 Lent, Ep. Ephesians v 1, 9. Gosp. Luke xi 14, 29
 4 Lent, Ep. Galatians iv 22, 31. Gosp. John vi 1, 15
 Pass-Sunday, Ep. Hebrew ix 11, 15. Gosp. John viii 46, 59
 Palm-Sunday, Ep. Phil. ii 5, 11. Gosp. Matthew xxi 1, 10, and chapter xxvi xxvii
 Maundy-Thursdai, Ep. 1 Corinthians xi 20, 33. Gosp. John xiii 1, 15
 Good-Friday, Ep. Exodus xii 1, 12. Gosp. John xviii 19
 H. Saturday, Ep. Colossians iii. 1, 4. Gosp. Matthew xxviii 1, 7
 Easter-Sunday, Ep. 1 Corinthians v 7, 8. Gosp. Mark xvi 1, 7
 Easter-Monday, Ep. Acts xx 37, 43. Gosp. Luke xxiv 13, 35
 Easter-Tuesday, Ep. Acts xiii 26, 33. Gosp. Luke xxiv 13, 47
 Low-Sunday, Ep. 1 John v 4, 10. Gosp. John xx 19, 31
 2 Sunday after Easter, Ep. 1 Peter ii 21, 25. Gosp. John x 11, 16
 3 Sunday, Epistle, 1 Peter ii. 11 18. Gospel, John xvi. 16 22
 4 Sunday, Epistle, James i. 17 21. Gospel, John xvi. 5 14
 5 Sunday, Epistle, James i. 22 27. Gospel, John xvi. 22 30
 Ascension, Epistle, Acts i. 1 11. Gospel, Mark xvi. 14 20
 6 Sunday, Epistle, 1 Peter iv. 7 12. Gospel, John xv. 26, xvi. 4
 Whit-Sunday, Epistle, Acts ii. 1 11. Gospel, John xiv. 23 31
 Whit-Monday, Epistle, Acts x. 42 48. Gospel, John iii. 16 21

- Tuesday, Epistle, Acts viii. 14 17. Gospel, John x. 1 10
 Trinity-Sunday, Epistle, Romans xi. 33 36. Gospel, Matthew xxviii. 18 20
 Corpus-Christi, Epistle, 1 Corinthians xi. 23 29. Gospel, John vi. 56 59
 2 Sunday, Epistle, 1 John iii. 13 18. Gospel, Luke xiv. 16 24
 3 Sunday, Epistle, 1 Peter v. 6 11. Gospel, Luke xv. 1 10
 4 Sunday, Epistle, Romans viii. 18 23. Gospel, Luke v. 1 11
 5 Sunday, Epistle, 1 Peter iii. 8 15. Gospel, Matthew v. 20 24
 6 Sunday, Epistle, Romans vi. 3 11. Gospel, Mark viii. 1 10
 7 Sunday, Epistle, Romans vi. 13 23. Gospel, Matthew vii. 15 21
 8 Sunday, Epistle, Romans viii. 12 17. Gospel, Luke xvi. 1 9
 9 Sunday, Epistle, 1 Corinthians x. 6 14. Gospel, Luke xix. 41 47
 10 Sunday, Epistle, 1 Corinthians xii. 2 11. Gospel, Luke xviii. 9 14
 11 Sunday, Epistle, 1 Corinthians xv. 1 10. Gospel, Mark vii. 31 37
 12 Sunday, Epistle, 2 Corinthians iii. 4 9. Gospel, Luke x. 23 37
 13 Sunday, Epistle, Galatians iii. 16 22. Gospel, Luke xvii. 11 19
 14 Sunday, Epistle, Galatians v. 16 24. Gospel, Matthew vi. 24 33
 15 Sunday, Epistle, Galatians v. 25, vi. 11. Gospel, Luke vii. 11 16
 16 Sunday, Epistle, Ephesians iii. 13 21. Gospel, Luke xiv. 1 11
 17 Sunday, Epistle, Ephesians iv. 1 6. Gospel, Matthew xxii. 35 45
 18 Sunday, Epistle, 1 Corinthians i. 4 9. Gospel, Matthew ix. 1 8
 19 Sunday, Epistle, Ephesians iv. 23 25. Gospel, Matthew xxii. 1 14
 20 Sunday, Epistle, Ephesians v. 15 21. Gospel, John iv. 46 53
 21 Sunday, Epistle, Ephesians vi. 10 17. Gospel, Matthew xviii. 23 25
 22 Sunday, Epistle, Philippians i. 6 11. Gospel, Matthew xxii. 15 21
 23 Sunday, Epistle, Phil. iii. 17 21. Gospel, Matthew ix. 18 26
 24 Sunday, Epistle, Colossians i. 9 14. Gospel, Matthew xxiv. 15 35

On the FEASTS of the SAINTS.

- St. Andrew, Epistle, Romans x. 10 18. Gospel, Matthew iv. 18 22
 Conception of B. V. M. Epistle, Proverbs viii. 22 36. Gospel, Matthew i. 1 16
 St. Thomas, Epistle, Ephesians ii. 19 22. Gospel, John xx. 24 29
 Conversion of St. Paul, Epistle, Acts ix. 1 22. Gospel, Matthew xix. 27 29
 Candlemas, Epistle, Malachi iii. 1 5. Gospel, Luke ii. 22 32
 St. Matthias, Epistle, Acts i. 15 26. Gospel, Matthew xi. 25 30
 St. Joseph, Epistle, Ecclesiasticus xlv. 1 6. Gospel, Matthew i. 18 22
 Lady-day, Epistle, Isaiah vii. 10 16. Gospel, Luke i. 26 38
 St. George, Epistle, 2 Timothy ii. 8 10, iii. 10 12. Gospel, John xv. 1 7
 St. Mark, Epistle, Ezekiel i. 10 15. Gospel, Luke x. 1 10
 SS. Philip and James, Epistle, Wisdom v. 1 6. Gospel, John xiv. 1 13
 Inv. Cross, Epistle, Philippians ii. 5 11. Gospel, John iii. 1 15
 St. Barnaby, Epistle, Acts xi. 21 27. Gospel, Matthew x. 16 22
 St. John Baptist, Epistle, Isaiah xlix. 1 8. Gospel, Luke i. 57 68
 SS. Peter and Paul, Epistle, Acts xii. 1 11. Gospel, Matthew xvi. 13 19
 Visitation B. V. M. Epistle, Canticles ii. 8 14. Gospel, Luke i. 39 47
 St. Mary Magdalen, Epistle, Canticles iii. 2, &c. Gospel, Luke vii. 37 50
 St. James, Epistle, 1 Corinthians iv. 9 15. Gospel, Matthew xx. 20 23
 St. Ann, Epistle, Proverbs xxxi. 10, &c. Gospel, Matthew xiii. 44 52
 Transfiguration, Epistle, 2 Peter i. 16 19. Gospel, Matthew xvii. 1 9
 St. Laurence, Epistle, 2 Corinthians ix. 6 10. Gospel, John xii. 24 26
 Assumption B. V. M. Epistle, Ecclesiasticus xxiv. 11 20. Gospel, Luke x. 38 42
 St. Bartholomew, Epistle, 1 Corinthians xii. 27 31. Gospel, Luke vi. 12 19
 Nativity B. V. M. Epistle, Proverbs viii. 22 36. Gospel, Matthew i. 1 16
 Exaltation of the Cross, Epistle, Phil. ii. 5 11. Gospel, John xii. 31 36
 St. Matthew, Epistle, Ezekiel i. 10 15. Gospel, Matthew ix. 9 13
 St. Michael, Epistle, Apoc. i. 1 5. Gospel, Matthew xviii. 1 10
 Angel-Guardian, Epistle, Exodus xxiii. 20 23. Gospel, Matthew xviii. 1 10
 St. Luke, Epistle, 2 Corinthians viii. 16 24. Gospel, Luke x. 1 9
 SS. Simon and Jude, Epistle, Ephesians iv. 7 13. Gospel, John xv. 17 22
 All Saints, Epistle, Apoc. vii. 2 12. Gospel, Matt. v. 1 12
 All Souls, Epistle, 1 Corinthians xv. 51 57. Gospel, John v. 25 29
 Presentation B. V. M. Epistle, Ecclesiasticus xxiv. 14 16. Gospel, Luke xi. 27 28



John White. In My Name and with My Be

I wrote the same and if my pen was a little better I would flourish
Every letter the grass is green the rose is red here lies My name who
Gray for him

Don't steal this book my honest friend nor abuse
For fear of blame for under lies the owners name and if
This book is found with you your heels will hang high from
The ground John Whites book